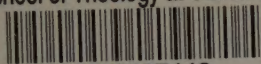


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## HOMER

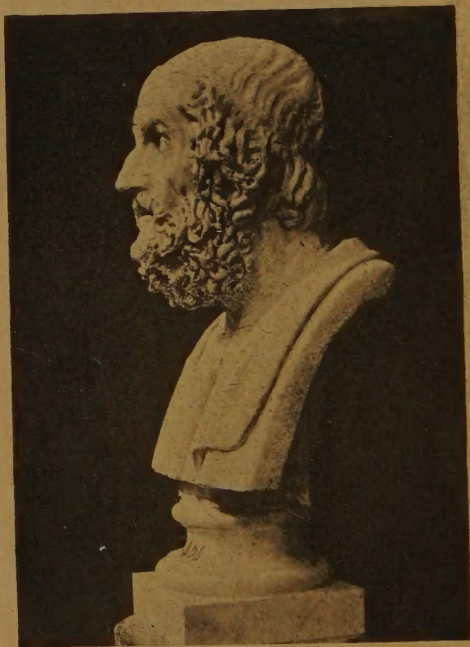
### THE ODYSSEY

I

TO  
MY WIFE







HOMER.

*BUST IN THE NATIONAL MUSEUM, NAPLES.*

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# HOMER

## THE ODYSSEY

WITH AN ENGLISH TRANSLATION BY  
A. T. MURRAY

PROFESSOR OF GREEK, STANFORD UNIVERSITY, CALIFORNIA

IN TWO VOLUMES

I



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## INTRODUCTION

THE name "Homer" brings before the mind a definite picture of the blind minstrel, roaming from city to city and singing or chanting portions of the great poems that are traditionally ascribed to him. Such a type is splendidly represented by the bust of Homer in the Naples Museum, and almost all that tradition tells of the poet, save in so far as it is made up of statements regarding his date—which in turn rest upon combinations often demonstrably false—groups itself about such a typical figure, and is plainly without historic worth.

The ancient "lives" of Homer which have come down to us are all later than the beginning of the Christian era, and from them we can gather little that has any claim to attention except the two statements that Homer was an Ionian—Chios and Smyrna being the cities most uniformly given as his birthplace; and that in Chios there was a guild or clan of Homeridae—that is, "sons of Homer." The first mention of the Chian Homeridae occurs in the geographer Strabo (about 18 A.D.). Pindar

## INTRODUCTION

uses the term apparently of those devoted to Homeric poetry without any reference to the Chian clan, and the word is similarly used by Plato.

As for the name "Homer" itself it is most naturally taken as that of a real individual—a poet to whom by the middle of the sixth century B.C. the great mass of epic poetry which survived from the early age of Greece had come to be attributed; although as time went on all poems save the *Iliad* and *Odyssey* were rejected, and in later antiquity there were those who referred these to separate authors. The earliest author to mention Homer is Callinus of Ephesus (about 660 B.C.) and the earliest quotation from the Homeric poems is found in Simonides of Amorgos, of the same date, unless it is possibly to be attributed to the later Simonides of Ceos (about 480 B.C.). Modern scholars have, however, made many attempts—all unconvincing—to interpret the word "Homer" in other ways than as the name of an actual person. The word itself means "hostage." It has been thought that the Homeridae may have been "sons of hostages"—not trusted to fight but allowed to serve as custodians of traditional poetry—and that "Homer" is merely their imaginary ancestor; others, seeking a different etymology for the word,



## INTRODUCTION

have held that it denotes merely the legendary fitter-together or harmonizer ( $\delta\mu\eta\eta + \acute{\alpha}\rho$ ) of traditional poetical material. That the word means "blind" was assumed in antiquity, but is believed by no one.

If the personality of the poet, under whose name the *Odyssey* has come down to us, is thus vague and shadowy—even the most familiar elements being drawn perhaps from his own portrayal of the blind bard, Demodocus—so too there has seemed to many scholars to be a like obscurity regarding the early history of the poem itself. Regarding this the evidence is as follows:

The oldest manuscripts of the *Odyssey* date from the tenth and eleventh centuries A.D. Papyrus fragments whose dates range from the third century B.C. to the fourth century A.D. carry our knowledge still further back, and the evidence afforded by our acquaintance with the work of the Alexandrian grammarians is invaluable in tracing the history of the text; while, finally, we have quotations from Homer in classical authors, and somewhat vague and not wholly convincing evidence of the constitution of an authoritative text at Athens in the sixth century B.C. Certain facts stand out prominently. First, our modern text is remarkably

## INTRODUCTION

well established—far better established than is, for example, the text of Shakespeare. Secondly, this text seems to have been fixed as the result of a purging or pruning process. We know, for example, that the critical work of the Alexandrians was concerned largely with the rejection of lines held on one ground or another to be spurious, that the text of the papyri differs widely from our vulgate text, and that the quotations in ancient authors show many lines not found in our Homer.

From this evidence the conclusion has been drawn that in antiquity "Homer" meant the whole mass of epic poetry—for this there is definite evidence—and that our *Iliad* and *Odyssey*, both as regards text and content, were in a more or less fluid state until they gradually crystallized into the forms familiar to us. On this view it is impossible to speak of a poet, Homer, as the author either of *Iliad* or *Odyssey*. It should be stated, however, that while much of modern Homeric criticism has been analytic and destructive, in many important respects recent studies have shown that both the methods and the results of destructive criticism are misleading, and have given stronger and more convincing grounds for a belief in the essential integrity of both poems, each as the work of one supreme artist.

## INTRODUCTION

The most notable Homeric critics of antiquity were Zenodotus of Ephesus, librarian of the great library at Alexandria under Ptolemy Philadelphus (who reigned 285–247 B.C.), Aristophanes of Byzantium, a pupil of Zenodotus, and like him, librarian at Alexandria (about 200 B.C.), and Aristarchus of Samothrace, pupil of Aristophanes and his successor as librarian (about 160 B.C.). Other scholars cited in the critical notes are Rhianus (about 225 B.C.), the poet, Onomacritus (about 550 B.C.), and Callistratus, a follower of Aristophanes.

The aim of the translator has been to give a faithful rendering of the *Odyssey* that preserves in so far as possible certain traits of the style of the original. Such a rendering should be smooth and flowing and should be given in elevated but not in stilted language. In particular the recurrent lines and phrases which are so noticeable in the original should be preserved. Hence even when in a given context a varying phrase would seem preferable, the translator has felt bound to use the traditional formula. This has in some instances necessitated the use of a more or less colourless phrase, adapted to various contexts. In the case of doubtful renderings, alternatives are sometimes given in a footnote.

## INTRODUCTION

The Greek text of this edition is in all essentials the modern vulgate. The notes under the text give occasionally the name of the ancient critic whose reading is adopted and note the lines rejected by the Alexandrians. Variants, if cited, are marked off by colons.

## BIBLIOGRAPHY

The manuscripts of the *Odyssey* have been most carefully studied and classified by Mr. T. W. Allen, the results of whose studies are given in the *Papers of the British School at Rome*, vol. v., pp. 1-85, and briefly in his Oxford text of the *Odyssey*. Chief among the manuscripts are:—

Laur. 32, 24 and Laur. 52, both of the tenth century, in the Laurentian Library at Florence.

Harl. 5674, of the thirteenth century, in the British Museum.

B. 99 sup., of the thirteenth century, in the Ambrosian Library at Milan.

Marc. 613, of the thirteenth century, in the Library of St. Mark's in Venice.

Pal. 45, written in 1201, in the Palatine Library at Heidelberg.

## PRINTED EDITIONS

*Editio Princeps*, by Demetrius Chalcondyles, Florence, 1488; Aldine, 1504 and 1507; Juntine, 1519; Bekker, Bonn, 1856; Kirchhoff, Berlin, 1859 and 1879; La Roche, Leipzig, 1867-8; Fick, Göttingen, 1883; Ameis-Hentze, Leipzig (in many editions since 1856); Hayman, London, 1866-82; Merry and Riddell, Books I.-XII., Oxford, second edition, 1886; Ludwich, Leipzig, 1889-91; van Leeuwen and da Costa, Leyden, 1890; Monro, Books XIII.-XXIV., Oxford, 1901; Hennings, a critical commentary without text, Berlin, 1903.

The most convenient text editions are those in the Oxford and the Teubner series; that by Monro (*Homeri Opera et Reliquiae*), Oxford; that by Cauer, Leipzig; and that by Platt, Cambridge.

There are editions of the Greek Scholia by Buttmann, Berlin, 1821, and by Dindorf, Oxford, 1855, and of Eustathius' Commentary, Berlin, 1825-6.

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## ENGLISH TRANSLATIONS

Besides the older versions of Chapman, Pope, and Cowper, there may be cited the verse translations by P. S. Worsley, Edinburgh and London, Wm. Blackwood and Sons; William Morris, London, Reeves and Turner; J. W. Mackail, London, John Murray; A. S. Way, London, Macmillan; and H. B. Cotterill (in hexameters), Boston, Dana, Estes and Co.

There are prose versions by Butcher and Lang, London, Macmillan; G. H. Palmer, Boston, Houghton, Mifflin and Co.; and Samuel Butler, London, Longmans, Green and Co.

## BOOKS ABOUT HOMER

Out of the multitude of books about Homer the following may be cited as of high interest to the student of the *Odyssey*:—

Jebb, *Homer*; Lang, *Homer and the Epic*, *Homer and his Age*, *The World of Homer*; Leaf, *Homer and History*; Arnold, *On Translating Homer*; Murray, *The Rise of the Greek Epic*, second edition; Cauer, *Grundfragen der Homer-kritik*; Wilamowitz-Möllendorff, *Homerische Untersuchungen*; Seeck, *Die Quellen der Odyssee*; Bérard, *Les Phéniciens et l'Odysée*; Rothe, *Die Odyssee als Dichtung*.

Works of a purely linguistic or grammatical character are omitted in the above list. Mention may, however, be made of the *Homeric Lexicon* of Ebeling (3 vols., Leipzig, 1885); Monro's *Grammar of the Homeric Dialect* (Oxford, second edition, 1891); and van Leeuwen's *Enchiridium Dictionis Epicæ* (Leyden, 1894).

# HOMER'S ODYSSEY

## ΟΔΥΣΣΕΙΑ

### A

Ἄνδρα μοι ἔννεπε, μοῦσα, πολύτροπον, ὃς μάλα πολλὰ  
πλάγχθη, ἐπεὶ Τροίης ἱερὸν πτολίεθρον ἔπερσεν·  
πολλῶν δ' ἀνθρώπων ἴδεν ἄστεα καὶ νόον<sup>1</sup> ἔγνω,  
πολλὰ δ' ὃ γ' ἐν πόντῳ πάθεν ἄλγεα ὃν κατὰ θυμόν,  
ἀρνύμενος ἦν τε ψυχὴν καὶ νόστον ἐταίρων. 5  
ἀλλ' οὐδ' ὡς ἐτάρους ἐρρύσατο, ἰέμενός περ·  
αὐτῶν γὰρ σφετέρησιν ἀτασθαλίησιν ὄλοντο,  
νήπιοι, οἳ κατὰ βοῦς Ὑπερίονος Ἡελίοιο  
ἦσθιον· αὐτὰρ ὁ τοῖσιν ἀφείλετο νόστιμον ἡμᾶρ.  
τῶν ἀμόθεν γε, θεά, θύγατερ Διός, εἶπέ καὶ ἡμῖν. 10  
Ἔνθ' ἄλλοι μὲν πάντες, ὅσοι φύγον αἰπὺν ὄλεθρον,  
οἴκοι ἔσαν, πόλεμόν τε πεφευγότες ἠδὲ θάλασσαν·  
τὸν δ' οἶον νόστου κεχρημένον ἠδὲ γυναικὸς  
νύμφη πότνι' ἔρυκε Καλυψὼ δία θεάων  
ἐν σπέεσσι γλαφυροῖσι, λιλαιομένη πόσιν εἶναι. 15  
ἀλλ' ὅτε δὴ ἔτος ἦλθε περιπλομένων ἐνιαυτῶν,  
τῷ οἳ ἐπεκλώσαντο θεοὶ οἰκόνδε νέεσθαι  
εἰς Ἰθάκην, οὐδ' ἔνθα πεφυγμένος ἦεν ἀέθλων  
καὶ μετὰ οἴσι φίλοισι. θεοὶ δ' ἐλέαιρον ἅπαντες

<sup>1</sup> νόον : νόμον Zenodotus.



# THE ODYSSEY

## BOOK I

TELL me, O Muse, of the man of many devices, who wandered full many ways after he had sacked the sacred citadel of Troy. Many were the men whose cities he saw and whose mind he learned, aye, and many the woes he suffered in his heart upon the sea, seeking to win his own life and the return of his comrades. Yet even so he saved not his comrades, though he desired it sore, for through their own blind folly they perished—fools, who devoured the kine of Helios Hyperion; but he took from them the day of their returning. Of these things, goddess, daughter of Zeus, beginning where thou wilt, tell thou even unto us.

Now all the rest, as many as had escaped sheer destruction, were at home, safe from both war and sea, but Odysseus alone, filled with longing for his return and for his wife, did the queenly nymph Calypso, that bright goddess, keep back in her hollow caves, yearning that he should be her husband. But when, as the seasons revolved, the year came in which the gods had ordained that he should return home to Ithaca, not even there was he free from toils, even among his own folk. And all the gods

HOMER

νόσφι Ποσειδάωνος· ὁ δ' ἀσπέρχες μενείαιεν 20  
ἀντιθέω Ὀδυσῆι πάρος ἦν γαῖαν ἰκέσθαι.

Ἄλλ' ὁ μὲν Αἰθίοπας μετεκίαθε τηλόθ' ἔοντας,  
Αἰθίοπας τοὶ διχθὰ δεδαίαται, ἔσχατοι ἀνδρῶν,  
οἱ μὲν δυσομένου Ὑπερίονος οἱ δ' ἀνιόντος,  
ἀντιῶν ταύρων τε καὶ ἀρνεῖῶν ἑκατόμβης. 25

ἔνθ' ὃ γ' ἐτέρπετο δαιτὶ παρήμενος· οἱ δὲ δὴ ἄλλοι  
Ζηνὸς ἐνὶ μεγάροισιν Ὀλυμπίου ἀθρόοι ἦσαν.  
τοῖσι δὲ μύθων ἤρχε πατὴρ ἀνδρῶν τε θεῶν τε·  
μνήσατο γὰρ κατὰ θυμὸν ἀμύμονος Αἰγίσθοιο,  
τόν ῥ' Ἀγαμεμνονίδης τηλεκλυτὸς ἔκταν' Ὀρέστης· 30  
τοῦ ὃ γ' ἐπιμνησθεὶς ἔπε' ἀθανάτοισι μετηύδα·

“ὦ πόποι, οἶον δὴ νυ θεοὺς βροτοὶ αἰτιόωνται·  
ἐξ ἡμέων γάρ φασι κάκ' ἔμμεναι, οἱ δὲ καὶ αὐτοὶ  
σφῆσιν ἀτασθαλίησιν ὑπὲρ μόρον ἄλγέ' ἔχουσιν,  
ὡς καὶ νῦν Αἰγίσθος ὑπὲρ μόρον Ἀτρεΐδαο 35  
γῆμ' ἄλοχον μνηστήν, τὸν δ' ἔκτανε νοστήσαντα,  
εἰδὼς αἰπὺν ὄλεθρον, ἐπεὶ πρό οἱ εἶπομεν ἡμεῖς,  
Ἑρμείαν πέμψαντες, εὐσκοπον ἀργεῖφόντην,  
μήτ' αὐτὸν κτείνειν μήτε μνάσθαι ἄκοιτιν·  
ἐκ γὰρ Ὀρέσταο τίσις ἔσσεται Ἀτρεΐδαο, 40  
ὀππότε' ἂν ἠβήσῃ τε καὶ ἦς ἰμείρεται<sup>1</sup> αἴης.  
ὡς ἔφαθ' Ἑρμείας, ἀλλ' οὐ φρένας Αἰγίσθοιο  
πεῖθ' ἀγαθὰ φρονέων· νῦν δ' ἀθρόα πάντ' ἀπέτισεν.”

<sup>1</sup> ἰμείρεται : ἐπιβήσεται.

<sup>1</sup> It seems best to regard this epithet, for purposes of translation, as a proper name. The word doubtless means

pitied him save Poseidon; but he continued to rage unceasingly against godlike Odysseus until at length he reached his own land.

Howbeit Poseidon had gone among the far-off Ethiopians—the Ethiopians who dwell sundered in twain, the farthestmost of men, some where Hyperion sets and some where he rises, there to receive a hecatomb of bulls and rams, and there he was taking his joy, sitting at the feast; but the other gods were gathered together in the halls of Olympian Zeus. Among them the father of gods and men was first to speak, for in his heart he thought of noble Aegisthus, whom far-famed Orestes, Agamemnon's son, had slain. Thinking on him he spoke among the immortals, and said:

“Look you now, how ready mortals are to blame the gods. It is from us, they say, that evils come, but they even of themselves, through their own blind folly, have sorrows beyond that which is ordained. Even as now Aegisthus, beyond that which was ordained, took to himself the wedded wife of the son of Atreus, and slew him on his return, though well he knew of sheer destruction, seeing that we spake to him before, sending Hermes, the keen-sighted Argeiphontes,<sup>1</sup> that he should neither slay the man nor woo his wife; for from Orestes shall come vengeance for the son of Atreus when once he has come to manhood and longs for his own land. So Hermes spoke, but for all his good intent he prevailed not upon the heart of Aegisthus; and now he has paid the full price of all.”

“the swift appearer” (root  $\phi\alpha\nu$ ). The rendering “slayer of Argus” (root  $\phi\epsilon\nu$ ) is inadmissible, as there is no trace of the Argus-myth in Homer.

## HOMER

Τὸν δ' ἡμείβετ' ἔπειτα θεά, γλαυκῶπις Ἀθήνη·  
 “ὦ πάτερ ἡμέτερε Κρονίδη, ὕπατε κρειόντων, 45  
 καὶ λίην κείνός γε εἰκότι κείτῃ δλέθρῳ·  
 ὡς ἀπόλοιτο καὶ ἄλλος, ὅτις τοιαυτὰ γε ῥέζοι·  
 ἀλλὰ μοι ἀμφ' Ὀδυσῆι δαΐφροσι δαίεται ἦτορ,  
 δυσμόρφ, ὃς δὴ δηθὰ φίλων ἀπο πῆματα πάσχει  
 νήσῳ ἐν ἀμφιρύτῃ, ὅθι τ' ὀμφαλός ἐστι θαλάσσης. 50  
 νῆσος δεινδρήεσσα, θεὰ δ' ἐν δώματα ναίει,  
 Ἄτλαντος θυγάτηρ ὀλοόφρονος, ὃς τε θαλάσσης  
 πάσης βένθεα οἶδεν, ἔχει δέ τε κίονας αὐτὸς  
 μακράς, αἰ γαῖάν τε καὶ οὐρανὸν ἀμφὶς ἔχουσιν.  
 τοῦ θυγάτηρ δύστηνον ὀδυρόμενον κατερύκει, 55  
 αἰεὶ δὲ μαλακοῖσι καὶ αἰμυλίοισι λόγοισιν  
 θέλγει, ὅπως Ἰθάκης ἐπιλήσεται· αὐτὰρ Ὀδυσσεύς,  
 ἰέμενος καὶ καπνὸν ἀποθρῶσκοντα νοῆσαι  
 ἧς γαίης, θανέειν ἰμείρεται. οὐδέ νυ σοί περ  
 ἐντρέπεται φίλον ἦτορ, Ὀλύμπιε. οὐ νύ τ' Ὀδυσσεὺς 60  
 Ἄργείων παρὰ νηυσὶ χαρίζετο ἱερὰ ῥέζων  
 Τροίῃ ἐν εὐρείῃ; τί νύ οἱ τόσον ὠδύσαο, Ζεῦ;”  
 Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·  
 “Τέκνον ἐμόν, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων. 65  
 πῶς ἂν ἔπειτ' Ὀδυσῆος ἐγὼ θείοιο λαθοίμην,  
 ὃς περὶ μὲν νόον ἐστὶ βροτῶν, περὶ δ' ἱρὰ θεοῖσιν  
 ἀθανάτοισιν ἔδωκε, τοὶ οὐρανὸν εὐρὺν ἔχουσιν;  
 ἀλλὰ Ποσειδάων γαίηοχος ἀσκελὲς αἰεὶ  
 Κύκλωπος κεχόλωται, ὃν ὀφθαλμοῦ ἀλάωσεν,

<sup>1</sup> Others, “grey-eyed”; but if colour is meant it is almost certainly *blue*. The meaning given above is strongly supported by *Il.* xx. 172 and *Il.* i. 200.

## THE ODYSSEY, I. 44-69

Then the goddess, flashing-eyed<sup>1</sup> Athene, answered him: "Father of us all, thou son of Cronos, high above all lords, aye, verily that man lies low in a destruction that is his due; so, too, may any other also be destroyed who does such deeds. But my heart is torn for wise Odysseus, hapless man, who far from his friends has long been suffering woes in a sea-girt isle, where is the navel of the sea. 'Tis a wooded isle, and therein dwells a goddess, daughter of Atlas of baneful mind, who knows the depths of every sea, and himself holds the tall pillars which keep earth and heaven apart. His daughter it is that keeps back that wretched, sorrowing man; and ever with soft and wheedling words she beguiles him that he may forget Ithaca. But Odysseus, in his longing to see were it but the smoke leaping up from his own land, yearns to die. Yet thy heart doth not regard it, Olympian. Did not Odysseus beside the ships of the Argives offer thee sacrifice without stint in the broad land of Troy? Wherefore then didst thou conceive such wrath<sup>2</sup> against him, O Zeus?"

Then Zeus, the cloud-gatherer, answered her and said: "My child, what a word has escaped the barrier of thy teeth? How should I, then, forget godlike Odysseus, who is beyond all mortals in wisdom, and beyond all has paid sacrifice to the immortal gods, who hold broad heaven? Nay, it is Poseidon, the earth-enfolder, who is ever filled with stubborn wrath because of the Cyclops, whom Odysseus blinded of

<sup>1</sup> In the Greek there is a play upon the verb *ώδύσασθαι* and the name *Ὀδυσσεύς*, the latter suggesting the meaning "man of wrath." See xix. 409.

ἀντίθεον Πολύφημον, ὅου κράτος ἐστὶ μέγιστον 70  
 πᾶσιν Κυκλώπεσσι· Θώωσα δέ μιν τέκε νύμφη,  
 Φόρκυνος θυγάτηρ ἄλως ἀτρυγέτοιο μέδοντος,  
 ἐν σπέσσι γλαφυροῖσι Ποσειδάωνι μιγεῖσα.  
 ἐκ τοῦ δὴ Ὀδυσῆα Ποσειδάων ἐνοσίχθων  
 οὐ τι κατακτείνει, πλάζει δ' ἀπὸ πατρίδος αἴης. 75  
 ἀλλ' ἄγεθ', ἡμεῖς οἶδε περιφραζώμεθα πάντες  
 νόστον, ὅπως ἔλθῃσι· Ποσειδάων δὲ μεθήσει  
 ὄν χόλον· οὐ μὲν γάρ τι δυνήσεται ἀντία πάντων  
 ἀθανάτων ἀέκητι θεῶν ἐριδαινέμεν οἶος.”  
 Τὸν δ' ἡμίβητ' ἔπειτα θεά, γλαυκῶπις Ἀθήνη· 80  
 “ὦ πάτερ ἡμέτερε Κρονίδη, ὕπατε κρειόντων,  
 εἰ μὲν δὴ νῦν τοῦτο φίλον μακάρεσσι θεοῖσιν,  
 νοστήσαι Ὀδυσῆα πολύφρονα<sup>1</sup> ὄνδε δόμονδε,  
 Ἑρμείαν μὲν ἔπειτα διάκτορον ἀργεῖφόντην  
 νῆσον ἐς Ὀγυγίην ὀτρύνομεν, ὄφρα τάχιστα 85  
 νύμφη ἐνπλοκάμῳ εἴπη νημερτέα βουλήν,  
 νόστον Ὀδυσσῆος ταλασίφρονος, ὥς κε νέηται·  
 αὐτὰρ ἐγὼν Ἰθάκηνδ' ἐσελεύσομαι, ὄφρα οἱ υἱὸν  
 μᾶλλον ἐποτρύνω καὶ οἱ μένος ἐν φρεσὶ θείῳ,  
 εἰς ἀγορὴν καλέσαντα κάρη κομόωντας Ἀχαιοὺς 90  
 πᾶσι μνηστήρεσσιν ἀπειπέμεν, οἳ τέ οἱ αἰεὶ  
 μῆλ' ἀδινὰ σφάζουσι καὶ εἰλίποδας ἔλικας βούς.  
 πέμψω δ' ἐς Σπάρτην<sup>2</sup> τε καὶ ἐς Πύλον ἡμαθόεντα  
 νόστον πευσόμενον πατρὸς φίλου, ἣν που ἀκούσῃ,  
 ἦδ' ἵνα μιν κλέος ἐσθλὸν ἐν ἀνθρώποισιν ἔχῃσιν.” 95

<sup>1</sup> πολύφρονα : δαίφρονα.

<sup>2</sup> Σπάρτην : Κρήτην Zenodotus; cf. 285.

<sup>1</sup> Others render “unvintaged” or “unharvested” (τρυγάω), but it seems better to connect the word with the root τρυ, “rub,” “wear out.”

his eye—even the godlike Polyphemus, whose might is greatest among all the Cyclopes; and the nymph Thoosa bore him, daughter of Phorcys who rules over the unresting<sup>1</sup> sea; for in the hollow caves she lay with Poseidon. From that time forth Poseidon, the earth-shaker, does not indeed slay Odysseus, but makes him a wanderer from his native land. But come, let us who are here all take thought of his return, that he may come home; and Poseidon will let go his anger, for he will in no wise be able, against all the immortal gods and in their despite, to contend alone.”

Then the goddess, flashing-eyed Athene, answered him: “Father of us all, thou son of Cronos, high above all lords, if indeed this is now well pleasing to the blessed gods, that the wise Odysseus should return to his own home, let us send forth Hermes, the messenger, Argeiphontes, to the isle Ogygia, that with all speed he may declare to the fair-tressed nymph our fixed resolve, even the return of Odysseus of the steadfast heart, that he may come home. But, as for me, I will go to Ithaca, that I may the more arouse his son, and set courage in his heart to call to an assembly the long-haired Achaeans, and speak out his word to all the wooers, who are ever slaying his thronging sheep and his sleek<sup>2</sup> kine of shambling gait. And I will guide him to Sparta and to sandy Pylos, to seek tidings of the return of his dear father, if haply he may hear of it, that good report may be his among men.”

<sup>1</sup> ἔλικας is a word of uncertain etymology. The rendering given above connects it with σέλας. Others understand it as referring to the “crumpled” horns of cattle, or treat it as virtually equivalent to εἰλιποδας. The ancients took the word to mean “black.”

Ὡς εἰποῦσ' ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα,  
 ἀμβρόσια χρύσεια, τὰ μιν φέρον ἤμην ἐφ' ὑγρὴν<sup>1</sup>  
 ἢ δ' ἐπ' ἀπείρονα γαῖαν ἅμα πνοιῆς ἀνέμοιο·  
 εἴλετο δ' ἄλκιμον ἔγχος, ἀκαχμένον ὀξεί χαλκῶ,  
 βριθὺ μέγα στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν 100  
 ἠρώων, τοῖσιν τε κοτέσσεται ὀβριμοπάτρη.  
 βῆ δὲ κατ' Οὐλύμποιο καρῆνων αἴξασα,  
 στῆ δ' Ἰθάκης ἐνὶ δήμῳ ἐπὶ προθύροις Ὀδυσῆος,  
 οὐδοῦ ἐπ' αὐλείου· παλάμη δ' ἔχε χάλκεον ἔγχος,  
 εἰδομένη ξείνῳ, Ταφίων ἠγήτορι Μέντῃ. 105  
 εὔρε δ' ἄρα μνηστῆρας ἀγήνορας. οἱ μὲν ἔπειτα  
 πεσσοῖσι προπάροιθε θυράων θυμὸν ἔτερπον  
 ἤμενοι ἐν ῥινοῖσι βοῶν, οὓς ἔκτανον αὐτοί·  
 κήρυκες δ' αὐτοῖσι καὶ ὄτρηροὶ θεράποντες  
 οἱ μὲν οἶνον ἔμισγον ἐνὶ κρητῆρσι καὶ ὕδωρ, 110  
 οἱ δ' αὐτε σπόγγοισι πολυτρήτοισι τραπέζας  
 νίζον καὶ πρότιθεν, τοὶ δὲ κρέα πολλὰ दाτεῦντο.  
 Τὴν δὲ πολὺ πρῶτος ἶδε Τηλέμαχος θεοειδής,  
 ἦστο γὰρ ἐν μνηστῆρσι φίλον τετιμημένος ἦτορ,  
 ὀσσόμενος πατέρ' ἐσθλὸν ἐνὶ φρεσίν, εἴ ποθεν ἐλθὼν 115  
 μνηστήρων τῶν μὲν σκέδασιν κατὰ δώματα θείη,  
 τιμὴν δ' αὐτὸς ἔχοι καὶ δώμασιν<sup>2</sup> οἷσιν ἀνάσσοι.  
 τὰ φρονέων, μνηστῆρσι μεθήμενος, εἴσιδ' Ἀθήνην.  
 βῆ δ' ἰθὺς προθύροιο, νεμεσσήθη δ' ἐνὶ θυμῷ

<sup>1</sup> Aristarchus rejected lines 97-101.

<sup>2</sup> δώμασιν : κτήμασιν.

<sup>1</sup> ἀμβρόσιος, like ἀμβροτος, ἀφθιτος, and even ἀθάνατος (iv. 79), may be used of inanimate things. Some assume that the word has properly no connection with βροτός, and means merely "fragrant" (see xviii. 193).



So she spoke, and bound beneath her feet her beautiful sandals, immortal,<sup>1</sup> golden, which were wont to bear her both over the waters of the sea and over the boundless land swift as the blasts of the wind. And she took her mighty spear, tipped with sharp bronze, heavy and huge and strong, wherewith she vanquishes the ranks of men—of warriors, with whom she is wroth, she, the daughter of the mighty sire. Then she went darting down from the heights of Olympus, and took her stand in the land of Ithaca at the outer gate of Odysseus, on the threshold of the court. In her hand she held the spear of bronze, and she was in the likeness of a stranger, Mentès, the leader of the Taphians. There she found the proud wooers. They were taking their pleasure at draughts in front of the doors, sitting on the hides of oxen which they themselves had slain; and of the heralds<sup>2</sup> and busy squires, some were mixing wine and water for them in bowls, others again were washing the tables with porous sponges and setting them forth, while still others were portioning out meats in abundance.

Her the godlike Telemachus was far the first to see, for he was sitting among the wooers, sad at heart, seeing in thought his noble father, should he perchance come from somewhere and make a scattering of the wooers in the palace, and himself win honour and rule over his own house. As he thought of these things, sitting among the wooers, he beheld Athene, and he went straight to the outer door; for in his heart he counted it shame that a stranger

<sup>2</sup> It has seemed better to render the word κῆρυξ uniformly by "herald," although the meanings range from "herald" in battle scenes to "page" or "henchman" in scenes portraying life in the palace.

ξείνον δηθὰ θύρησιν ἐφειστάμεν· ἐγγύθι δὲ σταὺς 120  
 χεῖρ' ἔλε δεξιτερὴν καὶ ἐδέξατο χάλκεον ἔγχος,  
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

“ Χαῖρε, ξείνε, παρ' ἄμμι φιλήσειαι· αὐτὰρ ἔπειτα  
 δείπνου πασσάμενος μυθήσειαι ὄττεό σε χρῆ.”

ᾠς εἰπὼν ἠγείθ', ἠ δ' ἔσπετο Παλλὰς Ἀθήνη. 125

οἱ δ' ὅτε δὴ ῥ' ἔντοσθεν ἔσαν δόμου ὑψηλοῖο,  
 ἔγχος μὲν ῥ' ἔστησε φέρων πρὸς κίονα μακρὴν  
 δουροδόκης ἔντοσθεν ἐυξόου, ἔνθα περ ἄλλα  
 ἔγχε' Ὀδυσσεύς ταλασίφρονος ἴστατο πολλά,  
 αὐτὴν δ' ἐς θρόνον εἰσεν ἄγων, ὑπὸ λίτα πετύσσας, 130  
 καλὸν δαιδάλεον· ὑπὸ δὲ θρήνυς ποσὶν ἦεν.

παρ δ' αὐτὸς κλισμὸν θέτο ποικίλον, ἔκτοθεν ἄλλων  
 μνηστήρων, μὴ ξείνος ἀνιηθεὶς ὀρυμαγδῷ  
 δείπνω ἀδήσειεν, ὑπερφιάλοισι μετελθῶν,  
 ἠδ' ἵνα μιν περὶ πατρὸς ἀποιχομένοιο ἔροιτο. 135

χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα  
 καλῇ χρυσεῖῃ, ὑπὲρ ἀργυρέοιο λέβητος,  
 νύψασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.  
 σίτον δ' αἰδοίῃ ταμίῃ παρέθηκε φέρουσα,

εἶδατα πόλλ' ἐπιθεῖσα, χαριζομένη παρεόντων· 140

δαιτρὸς δὲ κρειῶν πίνακας παρέθηκεν ἀείρας  
 παντοίων, παρὰ δέ σφι τίθει χρύσεια κύπελλα·  
 κῆρυξ δ' αὐτοῖσιν θάμ' ἐπώχετο οἰνοχοεύων.

Ἔς δ' ἦλθον μνηστήρες ἀγήνορες. οἱ μὲν ἔπειτα  
 ἐξείης ἕζοντο κατὰ κλισμούς τε θρόνους τε, 145

τοῖσι δὲ κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχευαν,

<sup>1</sup> The words are picturesquely thought of as winging their way from the speaker to the person addressed; cf. ἄπτερος, of an unspoken word, in xvii. 57, and elsewhere.

should stand long at the gates. So, drawing near, he clasped her right hand, and took from her the spear of bronze; and he spoke, and addressed her with winged words:<sup>1</sup>

“Hail, stranger; in our house thou shalt find entertainment, and then, when thou hast tasted food, thou shalt tell of what thou hast need.”

So saying, he led the way, and Pallas Athene followed. And when they were within the lofty house, he bore the spear and set it against a tall pillar in a polished spear-rack, where were set many spears besides, even those of Odysseus of the steadfast heart. Athene herself he led and seated on a chair, spreading a linen cloth beneath—a beautiful chair, richly-wrought,<sup>2</sup> and below was a footstool for the feet. Beside it he placed for himself an inlaid seat, apart from the others, the wooers, lest the stranger, vexed by their din, should loathe the meal, seeing that he was in the company of overweening men; and also that he might ask him about his father that was gone. Then a handmaid brought water for the hands in a fair pitcher of gold, and poured it over a silver basin for them to wash, and beside them drew up a polished table. And the grave housewife brought and set before them bread, and therewith dainties in abundance, giving freely of her store. And a carver lifted up and placed before them platters of all manner of meats, and set by them golden goblets, while a herald ever walked to and fro pouring them wine.

Then in came the proud wooers, and thereafter sat them down in rows on chairs and high seats. Heralds poured water over their hands, and maid-

<sup>1</sup> Perhaps “carven.”

σῖτον δὲ δμῶαί παρενήνεον ἐν κανέοισιν,  
 κοῦροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο.  
 οἱ δ' ἐπ' ὀνειάθ' ἐτοῖμα προκείμενα χεῖρας ἴαλλον.  
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο  
 μνηστῆρες, τοῖσιν μὲν ἐνὶ φρεσὶν ἄλλα μεμήλει,  
 μολπή τ' ὀρχηστὺς τε· τὰ γάρ τ' ἀναθήματα δαιτός·  
 κῆρυξ δ' ἐν χερσὶν κίθαριν περικαλλέα θῆκεν  
 Φημίῳ, ὃς ῥ' ἤειδε παρὰ μνηστῆρσιν ἀνάγκη.  
 ἦ τοι ὁ φορμίζων ἀνεβάλλετο καλὸν ἀείδειν.

Αὐτὰρ Τηλέμαχος προσέφη γλαυκῶπιν Ἀθήνην,  
 ἄγχι σχῶν κεφαλῆν, ἵνα μὴ πευθοῖαθ' οἱ ἄλλοι·  
 “Ξεῖνε φίλ', ἦ καὶ μοι νεμεσήσεται ὅττι κεν εἴπω;  
 τούτοισιν μὲν ταῦτα μέλει, κίθαρὶς καὶ ἀοιδή,  
 ῥεῖ', ἐπεὶ ἀλλότριον βίοτον νήποινον ἔδουσιν,  
 ἀνέρος, οὐ δὴ που λεύκ' ὄστέα πύθεται ὄμβρῳ  
 κείμεν' ἐπ' ἠπείρου, ἦ εἰν ἀλὶ κῦμα κυλίνδει.  
 εἰ κείνόν γ' Ἰθάκηνδε ἰδοῖατο νοστήσαντα,  
 πάντες κ' ἀρησαῖατ' ἐλαφρότεροι πόδας εἶναι  
 ἢ ἀφνειότεροι χρυσοῖό τε ἐσθῆτός τε.  
 νῦν δ' ὁ μὲν ὡς ἀπόλωλε κακὸν μόρον, οὐδέ τις ἡμῖν  
 θαλπωρή,<sup>1</sup> εἴ πέρ τις ἐπιχθονίων ἀνθρώπων  
 φῆσιν ἐλεύσεσθαι· τοῦ δ' ὄλετο νόστιμον ἡμαρ.  
 ἀλλ' ἄγε μοι τόδε εἶπέ καὶ ἀτρεκέως κατάλεξον·  
 τίς, πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἠδὲ τοκῆς;  
 ὀπποίης τ' ἐπὶ νηὸς ἀφίκεο· πῶς δέ σε ναῦται  
 ἤγαγον εἰς Ἰθάκην; τίνες ἔμμεναι εὐχετόωντο;  
 οὐ μὲν γάρ τί σε πεζὸν οἶομαι ἐνθάδ' ἰκέσθαι.  
 καὶ μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὄφρ' ἐὺ εἰδῶ,  
 ἦ ἐ νεὸν μεθέπεις ἦ καὶ πατρώϊός ἐσσι

<sup>1</sup> θαλπωρή: ἔλπωρή.

servants heaped by them bread in baskets, and youths filled the bowls brim full of drink; and they put forth their hands to the good cheer lying ready before them. Now after the wooers had put from them the desire of food and drink, their hearts turned to other things, to song and to dance; for these things are the crown of a feast. And a herald put the beautiful lyre in the hands of Phemius, who sang perforce among the wooers; and he struck the chords in prelude<sup>1</sup> to his sweet lay.

But Telemachus spoke to flashing-eyed Athene, holding his head close, that the others might not hear: "Dear stranger, wilt thou be wroth with me for the word that I shall say? These men care for things like these, the lyre and song, full easily, seeing that without atonement they devour the livelihood of another, of a man whose white bones, it may be, rot in the rain as they lie upon the mainland, or the wave rolls them in the sea. Were they to see him returned to Ithaca, they would all pray to be swifter of foot, rather than richer in gold and in raiment. But now he has thus perished by an evil doom, nor for us is there any comfort, no, not though any one of men upon the earth should say that he will come; gone is the day of his returning. But come, tell me this, and declare it truly. Who art thou among men, and from whence? Where is thy city and where thy parents? On what manner of ship didst thou come, and how did sailors bring thee to Ithaca? Who did they declare themselves to be? For nowise, methinks, didst thou come hither on foot. And tell me this also truly, that I may know full well, whether this is thy first coming hither, or whether thou art

<sup>1</sup> Or ἀνεβάλλετο may be used of the voice: "so he struck the chords, and lifted up his voice in sweet song."

ξείνος, ἐπεὶ πολλοὶ ἴσαν ἀνέρες ἡμέτερον δῶ  
 ἄλλοι, ἐπεὶ καὶ κείνος ἐπίστροφος ἦν ἀνθρώπων.”

Τὸν δ' αὖτε προσέειπε θεά, γλαυκῶπις Ἀθήνη·  
 “Τοιγὰρ ἐγὼ τοι ταῦτα μάλ' ἀτρεκέως ἀγορεύσω.  
 Μέντης Ἀγχιάλιο δαΐφρονος εὐχομαι εἶναι 180  
 υἱός, ἀτὰρ Ταφίοισι φιληρέτμοισιν ἀνάσσω.  
 νῦν δ' ὦδε ξὺν νηὶ κατήλυθον ἠδ' ἐτάροισιν  
 πλέων ἐπὶ οἴνοπα πόντον ἐπ' ἀλλοθρόους ἀνθρώπους,  
 ἐς Τεμέσην μετὰ χαλκόν, ἄγω δ' αἶθωνα σίδηρον.  
 νηὺς δέ μοι ἦδ' ἔστηκεν ἐπ' ἀγροῦ νόσφι πόληος, 185  
 ἐν λιμένι Ρεΐθρῳ ὑπὸ Νηίῳ ὑλήεντι.

ξείνοι δ' ἀλλήλων πατρώιοι εὐχόμεθ' εἶναι  
 ἐξ ἀρχῆς, εἴ πέρ τε γέροντ' εἴρηαι ἐπελθῶν  
 Λαέρτην ἦρωα, τὸν οὐκέτι φασὶ πόλινδε  
 ἔρχεσθ', ἀλλ' ἀπάνευθεν ἐπ' ἀγροῦ πῆματα πάσχειν 190  
 γρηὶ σὺν ἀμφιπόλῳ, ἧ οἱ βρῶσίν τε πόσιν τε  
 παρτιθεῖ, εὖτ' ἄν μιν κάματος κατὰ γυῖα λάβησιν  
 ἐρπύζοντ' ἀνὰ γουνὸν ἀλωῆς οἴνοπέδοιο.

νῦν δ' ἦλθον· δὴ γάρ μιν ἔφαντ' ἐπιδήμιον εἶναι,  
 σὸν πατέρ'· ἀλλὰ νῦν τὸν γε θεοὶ βλάπτουσι κελεύθου.  
 οὐ γάρ πω τέθνηκεν ἐπὶ χθονὶ δῖος Ὀδυσσεύς, 196  
 ἀλλ' ἔτι που ζωὸς κατερύκεται εὐρέι πόντῳ  
 νήσῳ ἐν ἀμφιρύτῃ, χαλεποὶ δέ μιν ἄνδρες ἔχουσιν  
 ἄγριοι, οἳ που κείνον ἐρυκανόωσ' ἀέκοντα.  
 αὐτὰρ νῦν τοι ἐγὼ μαντεύσομαι, ὡς ἐνὶ θυμῷ 200  
 ἀθάνατοι βάλλουσι καὶ ὡς τελέεσθαι οἶω,  
 οὔτε τι μάντις ἐὼν οὔτ' οἰωνῶν σάφα εἰδώς.

indeed a friend of my father's house. For many were the men who came to our house as strangers, since he, too, had gone to and fro<sup>1</sup> among men."

Then the goddess, flashing-eyed Athene, answered him: "Therefore of a truth will I frankly tell thee all. I declare that I am Mentēs, the son of wise Anchialus, and I am lord over the oar-loving Taphians. And now have I put in here, as thou seest, with ship and crew, while sailing over the wine-dark sea to men of strange speech, on my way to Temese for copper; and I bear with me shining iron. My ship lies yonder beside the fields away from the city, in the harbour of Rheithron, under woody Neion. Friends of one another do we declare ourselves to be, even as our fathers were, friends from of old. Nay, if thou wilt, go and ask the old warrior Laertes, who, they say, comes no more to the city, but afar in the fields suffers woes attended by an aged woman as his handmaid, who sets before him food and drink, after weariness has laid hold of his limbs, as he creeps along the slope of his vineyard plot. And now am I come, for of a truth men said that he, thy father, was among his people; but lo, the gods are thwarting him of his return. For not yet has goodly Odysseus perished on the earth, but still, I ween, he lives and is held back on the broad sea in a sea-girt isle, and cruel men keep him, a savage folk, that constrain him, haply sore against his will. Nay, I will now prophesy to thee, as the immortals put it in my heart, and as I think it shall be brought to pass, though I am in no wise a soothsayer, nor one versed in the

<sup>1</sup> Or *ἐπίστροφος* may mean, as the scholiast took it, *ἐπιστροφὴν καὶ ἐπιμέλειαν ποιούμενος τῶν ἀνθρώπων*, "one that shewed care and attention to men." Yet see xvii. 486.

οὐ τοι ἔτι δηρὸν γε φίλης ἀπὸ πατρίδος αἴης  
 ἔσσεται, οὐδ' εἴ πέρ τε σιδήρεα δέσματ' ἔχῃσιν·  
 φράσσεται ὡς κε νέηται, ἐπεὶ πολυμήχανός ἐστιν. 205  
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,  
 εἰ δὴ ἐξ αὐτοῖο τόσος πάϊς εἰς Ὀδυσῆος.  
 αἰνῶς μὲν κεφαλὴν τε καὶ ὄμματα καλὰ ἕοικας  
 κείνω, ἐπεὶ θαμὰ τοῖον ἐμισγόμεθ' ἀλλήλοισιν,  
 πρὶν γε τὸν ἐς Τροίην ἀναβήμεναι, ἔνθα περ ἄλλοι 210  
 Ἀργείων οἱ ἄριστοι ἔβαν κοίλης ἐνὶ νηυσίν·  
 ἐκ τοῦ δ' οὐτ' Ὀδυσῆα ἐγὼν ἴδου οὐτ' ἐμ' ἐκείνος.”

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἠΰδα·  
 “Τοιγὰρ ἐγὼ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.  
 μήτηρ μὲν τέ μέ φησι τοῦ ἔμμεναι, αὐτὰρ ἐγὼ γε 215  
 οὐκ οἶδ'. οὐ γάρ πώ τις ἐὼν γόνον αὐτὸς ἀνέγνω.  
 ὡς δὴ ἐγὼ γ' ὄφελον μάκαρός νύ τευ ἔμμεναι υἱὸς  
 ἀνέρος, ὃν κτεάτεσσιν ἐοῖς ἐπι γῆρας ἔτετμε.  
 νῦν δ' ὃς ἀποτμότατος γένετο θνητῶν ἀνθρώπων,  
 τοῦ μ' ἐκ φασι γενέσθαι, ἐπεὶ σύ με τοῦτ' ἐρεεῖνεις.” 220

Τὸν δ' αὖτε προσέειπε θεά, γλαυκῶπις Ἀθήνη·  
 “Οὐ μὲν τοι γενεήν γε θεοὶ νῶνυμνον ὀπίσσω  
 θῆκαν, ἐπεὶ σέ γε τοῖον ἐγείνατο Πηνελόπεια.  
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον·  
 τίς δαίς, τίς δὲ ὄμιλος ὃδ' ἐπλετο; τίπτε δέ σε χρεῶ; 225  
 εἰλαπίνη ἢ γάμος; ἐπεὶ οὐκ ἔρανος τάδε γ' ἐστίν·  
 ὡς τέ μοι ὑβρίζοντες ὑπερφιάλως δοκέουσι  
 δαίνυσθαι κατὰ δῶμα. νεμεσσήσαιτό κεν ἀνὴρ  
 αἰσχεα πόλλ' ὀρόων, ὅς τις πιτυτός γε μετέλθοι.”

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἠΰδα· 23



signs of birds. Not much longer shall he be absent from his dear native land, no, not though bonds of iron hold him. He will contrive a way to return, for he is a man of many devices. But come, tell me this and declare it truly, whether indeed, tall as thou art, thou art the son of Odysseus himself. Wondrously like his are thy head and beautiful eyes; for full often did we consort with one another before he embarked for the land of Troy, whither others, too, the bravest of the Argives, went in their hollow ships. But since that day neither have I seen Odysseus, nor he me."

Then wise Telemachus answered her: "Therefore of a truth, stranger, will I frankly tell thee all. My mother says that I am his child; but I know not, for never yet did any man of himself know his own parentage. Ah, would that I had been the son of some blest man, whom old age overtook among his own possessions. But now of him who was the most ill-fated of mortal men they say that I am sprung, since thou askest me of this."

Then the goddess, flashing-eyed Athene, answered him: "Surely, then, no nameless lineage have the gods appointed for thee in time to come, seeing that Penelope bore thee such as thou art. But come, tell me this and declare it truly. What feast, what throng is this? What need hast thou of it? Is it a drinking bout, or a wedding feast? For this plainly is no meal to which each brings his portion, with such outrage and overweening do they seem to me to be feasting in thy halls. Angered would a man be at seeing all these shameful acts, any man of sense who should come among them."

Then wise Telemachus answered her: "Stranger,

“Ξεῖν’, ἐπεὶ ἄρ δὴ ταῦτά μ’ ἀνείρειαι ἠδὲ μεταλλάς,  
 μέλλεν μὲν ποτε οἶκος ὄδ’ ἀφνειὸς καὶ ἀμύμων  
 ἔμμεναι, ὄφρ’ ἔτι κείνος ἀνὴρ ἐπιδήμιος ἦεν·  
 νῦν δ’ ἐτέρως ἐβόλοντο θεοὶ κακὰ μητιόωντες,  
 οἱ κείνον μὲν ἄιστον ἐποίησαν περὶ πάντων  
 ἀνθρώπων, ἐπεὶ οὐ κε θανόντι περ ὦδ’ ἀκαχοίμην,  
 εἰ μετὰ οἷς ἐτάροισι δάμη Τρώων ἐνὶ δήμῳ,  
 ἠὲ φίλων ἐν χερσίν, ἐπεὶ πόλεμον τολύπευσεν.  
 τῷ κέν οἱ τύμβον μὲν ἐποίησαν Παναχαιοί,  
 ἠδέ κε καὶ ὧ παιδὶ μέγα κλέος ἦρατ’ ὀπίσσω.  
 νῦν δέ μιν ἀκλειῶς ἄρπυιαι ἀνηρείψαντο·  
 οἴχετ’ ἄιστος ἄπυστος, ἐμοὶ δ’ ὀδύνας τε γόους τε  
 κάλλιπεν. οὐδέ τι κείνον ὀδυρόμενος στεναχίζω  
 οἶον, ἐπεὶ νύ μοι ἄλλα θεοὶ κακὰ κήδε’ ἔτευξαν.  
 ὅσσοι γὰρ νήσοισιν ἐπικρατέουσιν ἄριστοι,  
 Δουλιχίῳ τε Σάμῃ τε καὶ ὑλήεντι Ζακύνθῳ,  
 ἠδ’ ὅσσοι κραναὴν Ἰθάκην κάτα κοιρανέουσιν,  
 τόσσοι μητέρ’ ἐμὴν μνῶνται, τρύχουσι δὲ οἶκον.  
 ἠ δ’ οὔτ’ ἀρνεῖται στυγερὸν γάμον οὔτε τελευτὴν  
 ποιῆσαι δύναται· τοὶ δὲ φθινύθουσιν ἔδοντες  
 οἶκον ἐμόν· τάχα δὴ με διαρραίσουσι καὶ αὐτόν.”

Τὸν δ’ ἐπαλαστήσασα προσηύδα Παλλὰς Ἀθήνη·  
 “ἌΩ πόποι, ἦ δὴ πολλὸν ἀποιχομένου Ὀδυσῆος  
 δεύῃ, ὃ κε μνηστῆρσιν ἀναιδέσι χεῖρας ἐφείη.  
 εἰ γὰρ νῦν ἐλθὼν δόμου ἐν πρώτῃσι θύρῃσι  
 σταίη, ἔχων πήληκα καὶ ἀσπίδα καὶ δύο δοῦρε,

since indeed thou dost ask and question me of this, our house once bade fair to be rich and honourable, so long as that man was still among his people. But now the gods have willed otherwise in their evil devising, seeing that they have caused him to pass from sight as they have no other man. For I should not so grieve for his death, if he had been slain among his comrades in the land of the Trojans, or had died in the arms of his friends, when he had wound up the skein of war. Then would the whole host of the Achaeans have made him a tomb, and for his son, too, he would have won great glory in days to come. But as it is, the spirits of the storm<sup>1</sup> have swept him away and left no tidings: he is gone out of sight, out of hearing, and for me he has left anguish and weeping; nor do I in any wise mourn and wail for him alone, seeing that the gods have brought upon me other sore troubles. For all the princes who hold sway over the islands—Dulichium and Same and wooded Zacynthus—and those who lord it over rocky Ithaca, all these woo my mother and lay waste my house. And she neither refuses the hateful marriage, nor is she able to make an end; but they with feasting consume my substance: ere long they will bring me, too, to ruin.”

Then, stirred to anger, Pallas Athene spoke to him: “Out on it! Thou hast of a truth sore need of Odysseus that is gone, that he might put forth his hands upon the shameless wooers. Would that he might come now and take his stand at the outer gate of the house, with helmet and shield and two spears,

<sup>1</sup> The ἀρπυιαί, or “snatchers,” are in Homer personified storm-winds; see xiv. 371; xx. 61-82; and *Iliad*, vi. 346. They have nothing in common with Virgil's Harpies (*Aen.* iii. 211 ff.).

τοῖος ἐὼν οἶόν μιν ἐγὼ τὰ πρῶτ' ἐνόησα  
 οἴκῳ ἐν ἡμετέρῳ πίνοντά τε τερπόμενόν τε,  
 ἐξ Ἐφύρης ἀνιόντα παρ' Ἴλου Μερμερίδαο—  
 ὄχρετο γὰρ καὶ κείσε θοῆς ἐπὶ νηὸς Ὀδυσσεύς  
 φάρμακον ἀνδροφόνον διζήμενος, ὄφρα οἱ εἴη  
 ἰοὺς χρίεσθαι χαλκῆρας· ἀλλ' ὁ μὲν οὐ οἱ  
 δῶκεν, ἐπεὶ ῥα θεοὺς νεμεσίζετο αἰὲν ἔοντας,  
 ἀλλὰ πατὴρ οἱ δῶκεν ἐμός· φιλέεσκε γὰρ αἰνῶς—  
 τοῖος ἐὼν μνηστῆρσιν ὁμιλήσειεν Ὀδυσσεύς·  
 πάντες κ' ὠκύμοροί τε γενοίατο πικρόγαμοί τε.  
 ἀλλ' ἦ τοι μὲν ταῦτα θεῶν ἐν γούνασι κεῖται,  
 ἢ κεν νοστήσας ἀποτίσεται, ἦε καὶ οὐκί,  
 οἴσιν ἐνὶ μεγάροισι· σὲ δὲ φράζεσθαι ἄνωγα,  
 ὅππως κε μνηστῆρας ἀπόσσει ἐκ μεγάροιο.  
 εἰ δ' ἄγε νῦν ξυνίει καὶ ἐμῶν ἐμπάξω μύθων·  
 αὔριον εἰς ἀγορὴν καλέσας ἦρωας Ἀχαιοὺς  
 μῦθον πέφραδε πᾶσι, θεοὶ δ' ἐπὶ μάρτυροι ἔστων.  
 μνηστῆρας μὲν ἐπὶ σφέτερα σκίδνασθαι ἄνωχθι,  
 μητέρα δ', εἴ οἱ θυμὸς ἐφορμᾶται γαμέεσθαι,  
 ἄψ' ἴτω ἐς μέγαρον πατρὸς μέγα δυναμένοιο·  
 οἱ δὲ γάμον τεύξουσι καὶ ἀρτυνέουσιν ἔεδνα  
 πολλὰ μάλ', ὅσσα ἔοικε φίλης ἐπὶ παιδὸς ἔπεσθαι.<sup>1</sup>  
 σοὶ δ' αὐτῷ πυκινῶς ὑποθήσομαι, αἶ κε πίθηται  
 νῆ' ἄρσας ἐρέτησιν ἐείκοσιν, ἢ τις ἀρίστη,  
 ἔρχεο πευσόμενος πατρὸς δὴν οἴχομένοιο,  
 ἣν τίς τοι εἶπησι βροτῶν, ἢ ὅσσαν ἀκούσης

<sup>1</sup> Line 278, rejected by Rhianus, is bracketed by many editors; cf. ii. 197.

<sup>1</sup> The *ἔεδνα* are regularly gifts brought by a woman's wooers to her parents. In the present passage and in ii. 196 the context seems rather to suggest the meaning "dowry,"

such a man as he was when I first saw him in our house drinking and making merry, on his way back from Ephyre, from the house of Ilus, son of Mermerus. For thither, too, went Odysseus in his swift ship in search of a deadly drug, that he might have wherewith to smear his bronze-tipped arrows; yet Ilus gave it not to him, for he stood in awe of the gods that are forever; but my father gave it, for he held him strangely dear. Would, I say, that in such strength Odysseus might come amongst the wooers; then should they all find swift destruction and bitterness in their wooing. Yet these things verily lie on the knees of the gods, whether he shall return and wreak vengeance in his halls, or whether he shall not; but for thyself, I bid thee take thought how thou mayest thrust forth the wooers from the hall. Come now, give ear, and hearken to my words. On the morrow call to an assembly the Achaean lords, and speak out thy word to all, and let the gods be thy witnesses. As for the wooers, bid them scatter, each to his own; and for thy mother, if her heart bids her marry, let her go back to the hall of her mighty father, and there they will prepare a wedding feast, and make ready the gifts<sup>1</sup> full many—aye, all that should follow after a well-loved daughter. And to thyself will I give wise counsel, if thou wilt hearken. Man with twenty rowers the best ship thou hast, and go to seek tidings of thy father, that has long been gone, if haply any mortal may tell

but we must still think of the gifts as brought by the wooers, even though they were subsequently given to the bride by her parents. Owing to this difficulty many scholars reject line 278 (and ii. 197), and take *oi de* of the wooers, not of the kinsfolk of Penelope.

ἐκ Διός, ἧ τε μάλιστα φέρει κλέος ἀνθρώποισι.  
 πρῶτα μὲν ἐς Πύλον ἐλθὲ καὶ εἴρεο Νέστορα δῖον,  
 κεῖθεν δὲ Σπάρτηνδε παρὰ ξανθὸν Μενέλαον.<sup>1</sup>  
 ὃς γὰρ δεύτατος ἦλθεν Ἀχαιῶν χαλκοχιτώνων.  
 εἰ μὲν κεν πατρὸς βίοτον καὶ νόστον ἀκούσης,  
 ἦ τ' ἂν τρυχόμενός περ ἔτι τλαίης ἐνιαυτόν·  
 εἰ δέ κε τεθνηῶτος ἀκούσης μηδ' ἔτ' ἑόντος,  
 νοστήσας δὴ ἔπειτα φίλην ἐς πατρίδα γαίαν  
 σῆμά τέ οἱ χεῦναι καὶ ἐπὶ κτέρεα κτερεῖξαι  
 πολλὰ μάλ', ὅσσα ἔοικε, καὶ ἀνέρι μητέρα δοῦναι.  
 αὐτὰρ ἐπὴν δὴ ταῦτα τελευτήσης τε καὶ ἔρξης,  
 φράζεσθαι δὴ ἔπειτα κατὰ φρένα καὶ κατὰ θυμόν  
 ὅπως κε μνηστῆρας ἐνὶ μεγάροισι τεοῖσι  
 κτείνης ἢ ἐ δόλω ἢ ἀμφιδόν· οὐδέ τί σε χρῆ  
 νηπιῖας ὀχέειν, ἐπεὶ οὐκέτι τηλίκος ἐσσί.  
 ἦ οὐκ αἶεις οἶον κλέος ἔλλαβε δῖος Ὀρέστης  
 πάντα ἐπ' ἀνθρώπους, ἐπεὶ ἔκτανε πατροφονῆα,  
 Αἴγισθον δολόμητιν, ὃ οἱ πατέρα κλυτὸν ἔκτα;  
 καὶ σύ, φίλος, μάλα γάρ σ' ὀρώω καλόν τε μέγαν τε,  
 ἄλκιμος ἔσσ', ἵνα τίς σε καὶ ὀψιγόνων ἐν εἵπῃ.  
 αὐτὰρ ἐγὼν ἐπὶ νῆα θοὴν κατελεύσομαι ἤδη  
 ἠδ' ἐτάρους, οἳ πού με μάλ' ἀσχαλώωσι μένοντες·  
 σοὶ δ' αὐτῷ μελέτω, καὶ ἐμῶν ἐμπάξω μύθων."

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἠΐδα·  
 "Ἐεῖν, ἦ τοι μὲν ταῦτα φίλα φρονέων ἀγορεύεις,  
 ὥς τε πατὴρ ᾧ παιδί, καὶ οὐ ποτε λήσομαι αὐτῶν.  
 ἀλλ' ἄγε νῦν ἐπίμεινον, ἐπειγόμενός περ ὁδοῖο,  
 ὄφρα λοεσσάμενός τε τεταρπόμενός τε φίλον κῆρ,  
 δῶρον ἔχων ἐπὶ νῆα κίης, χαίρων ἐνὶ θυμῷ,

<sup>1</sup> κείθεν δὲ Σπάρτηνδε κ.τ.λ. : κείθεν δ' ἐς Κρήτην τε παρ' Ἰδομενῆα ἀνακτα, "and thence to Crete to the lord Idomeneus," Zenodotus.

thee, or thou mayest hear a voice from Zeus, which oftenest brings tidings to men. First go to Pylos and question goodly Nestor, and from thence to Sparta to fair-haired Menelaus; for he was the last to reach home of the brazen-coated Achaeans. If so be thou shalt hear that thy father is alive and coming home, then verily, though thou art sore afflicted, thou couldst endure for yet a year. But if thou shalt hear that he is dead and gone, then return to thy dear native land and heap up a mound for him, and over it pay funeral rites, full many as is due, and give thy mother to a husband. Then when thou hast done all this and brought it to an end, thereafter take thought in mind and heart how thou mayest slay the woers in thy halls whether by guile or openly; for it beseems thee not to practise childish ways, since thou art no longer of such an age. Or hast thou not heard what fame the goodly Orestes won among all mankind when he slew his father's murderer, the guileful Aegisthus, for that he slew his glorious father? Thou too, my friend, for I see that thou art comely and tall, be thou valiant, that many an one of men yet to be born may praise thee. But now I will go down to my swift ship and my comrades, who, methinks, are chafing much at waiting for me. For thyself, give heed and have regard to my words."

Then wise Telemachus answered her: "Stranger, in truth thou speakest these things with kindly thought, as a father to his son, and never will I forget them. But come now, tarry, eager though thou art to be gone, in order that when thou hast bathed and satisfied thy heart to the full, thou mayest go to thy ship glad in spirit, and bearing a gift costly

τιμῆεν, μάλα καλόν, ὃ τοι κειμήλιον ἔσται  
 ἐξ ἐμεῦ, οἷα φίλοι ξεῖνοι ξείνοισι διδοῦσι.”

Τὸν δ' ἠμείβετ' ἔπειτα θεά, γλαυκῶπις Ἀθήνη·  
 “Μή μ' ἔτι νῦν κατέρυκε, λιλαιόμενόν περ ὁδοῖο. 31  
 δῶρον δ' ὅττι κέ μοι δοῦναι φίλον ἦτορ ἀνώγη,  
 αὐτὶς ἀνερχομένῳ δόμεναι οἰκόνδε φέρεσθαι,  
 καὶ μάλα καλὸν ἐλών· σοὶ δ' ἄξιον ἔσται ἀμοιβῆς.”

Ἡ μὲν ἄρ' ὡς εἰποῦσ' ἀπέβη γλαυκῶπις Ἀθήνη,  
 ὄρνις δ' ὡς ἀνόπαια διέπτατο· τῷ δ' ἐνὶ θυμῷ 32  
 θῆκε μένος καὶ θάρσος, ὑπέμνησέν τέ ἐ πατρὸς  
 μᾶλλον ἔτ' ἢ τὸ πάροιθεν. ὁ δὲ φρεσὶν ἦσι νοήσας  
 θάμβησεν κατὰ θυμόν· οἴσατο γὰρ θεὸν εἶναι.  
 αὐτίκα δὲ μνηστῆρας ἐπώχετο ἰσόθεος φῶς.

Τοῖσι δ' αἰοιδὸς ἄειδε περικλυτός, οἱ δὲ σιωπῇ 32  
 ἦατ' ἀκούοντες· ὁ δ' Ἀχαιῶν νόστον ἄειδε  
 λυγρόν, ὃν ἐκ Τροίης ἐπετείλατο Παλλὰς Ἀθήνη.  
 τοῦ δ' ὑπερωιόθεν φρεσὶ σύνθετο θέσπιν αἰοιδὴν  
 κούρη Ἰκαρίοιο, περίφρων Πηνελόπεια·  
 κλίμακα δ' ὑψηλὴν κατεβήσετο οἶο δόμοιο, 33  
 οὐκ οἶη, ἅμα τῇ γε καὶ ἀμφίπολοι δὺ' ἔποντο.  
 ἢ δ' ὅτε δὴ μνηστῆρας ἀφίκετο διὰ γυναικῶν,  
 στῆ ῥα παρὰ σταθμὸν τέγεος πύκα ποιητοῖο,  
 ἅντα παρειάων σχομένη λιπαρὰ κρήδεμνα·  
 ἀμφίπολος δ' ἄρα οἱ κεδνὴ ἐκάτερθε παρέστη. 33  
 δακρύσασα δ' ἔπειτα προσηύδα θεῖον αἰοιδόν·

“Φῆμιε, πολλὰ γὰρ ἄλλα βροτῶν θελκτῆρια οἶδας,  
 ἔργ' ἀνδρῶν τε θεῶν τε, τά τε κλείουσιν αἰοιδοί·

<sup>1</sup> ἀνόπαια is probably a neut. pl. with the force of an adverb, and means simply “upward.” Aristarchus took it



## THE ODYSSEY, I. 312-338

and very beautiful, which shall be to thee an heirloom from me, even such a gift as dear friends give to friends."

Then the goddess, flashing-eyed Athene, answered him: "Stay me now no longer, when I am eager to be gone, and whatsoever gift thy heart bids thee give me, give it when I come back, to bear to my home, choosing a right beautiful one; it shall bring thee its worth in return."

So spoke the goddess, flashing-eyed Athene, and departed, flying upward<sup>1</sup> as a bird; and in his heart she put strength and courage, and made him think of his father even more than aforesaid. And in his mind he marked her and marvelled, for he deemed that she was a god; and straightway he went among the wooers, a godlike man.

For them the famous minstrel was singing, and they sat in silence listening; and he sang of the return of the Achaeans—the woeful return from Troy which Pallas Athene laid upon them. And from her upper chamber the daughter of Icarius, wise Penelope, heard his wondrous song, and she went down the high stairway from her chamber, not alone, for two handmaids attended her. Now when the fair lady had come to the wooers, she stood by the doorpost of the well-built hall, holding before her face her shining veil; and a faithful handmaid stood on either side of her. Then she burst into tears, and spoke to the divine minstrel:

"Phemius, many other things thou knowest to charm mortals, deeds of men and gods which min-

to be the name of a bird. Others give it the meaning "invisibly," and still others render "through the openings (*ὄπαι*) in the roof."

## HOMER

τῶν ἔν γε σφιν ἄειδε παρήμενος, οἱ δὲ σιωπῇ  
 οἶνον πινόντων· ταύτης δ' ἀποπαυέ' ἀοιδῆς  
 λυγρῆς, ἣ τέ μοι αἰεὶ ἐνὶ στήθεσσι φίλον κῆρ  
 τείρει, ἐπεὶ με μάλιστα καθίκετο πένθος ἄλαστον.  
 τοίην γὰρ κεφαλὴν ποθέω μεμνημένη αἰεὶ,  
 ἀνδρός, τοῦ κλέος εὐρὺ καθ' Ἑλλάδα καὶ μέσον  
 "Ἄργος."<sup>1</sup>

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἠΰδα·  
 "Μῆτερ ἐμή, τί τ' ἄρα φθονέεις ἐρήηρον ἀοιδὸν  
 τέρπειν ὅππῃ οἱ νόος ὄρνυται; οὐ νύ τ' ἀοιδοὶ  
 αἴτιοι, ἀλλὰ ποθι Ζεὺς αἴτιος, ὃς τε δίδωσιν  
 ἀνδράσιν ἀλφηστῆσιν, ὅπως ἐθέλησιν, ἐκάστω.  
 τούτῳ δ' οὐ νέμεσες Δαναῶν κακὸν οἶτον ἀείδειν·  
 τὴν γὰρ ἀοιδὴν μᾶλλον ἐπικλείουσ' ἄνθρωποι,  
 ἣ τις ἀκουόντεσσι νεωτάτῃ ἀμφιπέληται.  
 σοὶ δ' ἐπιτολμάτῳ κραδίη καὶ θυμὸς ἀκούειν·  
 οὐ γὰρ Ὀδυσσεὺς οἶος ἀπώλεσε νόστιμον ἡμᾶρ  
 ἐν Τροίῃ, πολλοὶ δὲ καὶ ἄλλοι φῶτες ὄλοντο.  
 ἀλλ' εἰς οἶκον ἰούσα τὰ σ' αὐτῆς ἔργα κόμιζε,<sup>2</sup>  
 ἰστόν τ' ἠλακάτην τε, καὶ ἀμφιπόλοισι κέλευε  
 ἔργον ἐποίχεσθαι· μῦθος δ' ἀνδρεσσι μελήσει  
 πᾶσι, μάλιστα δ' ἐμοί· τοῦ γὰρ κράτος ἔστ' ἐνὶ οἴκῳ."

Ἡ μὲν θαμβήσασα πάλιν οἰκόνδε βεβήκει·  
 παιδὸς γὰρ μῦθον πεπνυμένον ἔνθετο θυμῷ.  
 ἐς δ' ὑπερῷ' ἀναβάσασα σὺν ἀμφιπόλοισι γυναιξὶ  
 κλαῖεν ἔπειτ' Ὀδυσσῆα φίλον πόσιν, ὄφρα οἱ ὕπνου  
 ἡδὺν ἐπὶ βλεφάροισι βάλε γλαυκῶπις Ἀθήνη.

<sup>1</sup> Line 344 was rejected by Aristarchus; cf. iv. 726, 816, xv. 80.

<sup>2</sup> Lines 356-9, rejected by Aristarchus, are bracketed by many editors.

strels make famous. Sing them one of these, as thou sittest here, and let them drink their wine in silence. But cease from this woeful song which ever harrows the heart in my breast, for upon me above all women has come a sorrow not to be forgotten. So dear a head do I ever remember with longing, even my husband, whose fame is wide through Hellas and mid-Argos." <sup>1</sup>

Then wise Telemachus answered her: "My mother, why dost thou begrudge the good minstrel to give pleasure in whatever way his heart is moved? It is not minstrels that are to blame, but Zeus, I ween, is to blame, who gives to men that live by toil,<sup>2</sup> to each one as he will. With this man no one can be wroth if he sings of the evil doom of the Danaans; for men praise that song the most which comes the newest to their ears. For thyself, let thy heart and soul endure to listen; for not Odysseus alone lost in Troy the day of his return, but many others likewise perished. Nay, go to thy chamber, and busy thyself with thine own tasks, the loom and the distaff, and bid thy handmaids ply their tasks; but speech shall be for men, for all, but most of all for me; since mine is the authority in the house."

She then, seized with wonder, went back to her chamber, for she laid to heart the wise saying of her son. Up to her upper chamber she went with her handmaids, and then bewailed Odysseus, her dear husband, until flashing-eyed Athene cast sweet sleep upon her eyelids.

<sup>1</sup> The phrase probably means no more than "throughout the length and breadth of Greece."

<sup>2</sup> Others render "that live by bread," and still others "gain-getting."

Μνηστῆρες δ' ὀμάδησαν ἀνὰ μέγαρα σκιοεντα, 365  
 πάντες δ' ἠρήσαντο παραὶ λεχέεσσι κλιθῆναι.  
 τοῖσι δὲ Τηλέμαχος πεπνυμένος ἤρχετο μύθων·

“Μητρὸς ἐμῆς μνηστῆρες ὑπέρβιον ὕβριν ἔχοντες,  
 νῦν μὲν δαινύμενοι τερπώμεθα, μηδὲ βοητὺς 370  
 ἔστω, ἐπεὶ τόδε καλὸν ἀκουέμεν ἐστὶν αἰοιδοῦ  
 τοιοῦδ' οἶος ὃδ' ἐστί, θεοῖς ἐναλίγκιος αὐδήν.  
 ἠῶθεν δ' ἀγορήνδε καθεζώμεσθα κιόντες  
 πάντες, ἵν' ὕμιν μῦθον ἀπηλεγέως ἀποείπω,  
 ἐξιέναι μεγάρων· ἄλλας δ' ἀλεγύνετε δαίτας, 375  
 ὑμὰ κτήματ' ἔδοντες, ἀμειβόμενοι κατὰ οἴκους.  
 εἰ δ' ὕμιν δοκέει τόδε λωίτερον καὶ ἄμεινον  
 ἔμμεναι, ἀνδρὸς ἐνὸς βίοτον νήποιον ὀλέσθαι,  
 κείρετ'· ἐγὼ δὲ θεοὺς ἐπιβώσομαι αἰὲν ἔοντας,  
 αἶ κέ ποθι Ζεὺς δῶσι παλίντιτα ἔργα γενέσθαι·  
 νήποινοί κεν ἔπειτα δόμων ἔντοσθεν ὄλοισθε.” 380

“Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ὀδᾶξ ἐν χεῖλεσι φύντες  
 Τηλέμαχον θαύμαζον, ὃ θαρσαλέως ἀγόρευεν.

Τὸν δ' αὐτ' Ἀντίνοος προσέφη, Ἐυπείθεος υἱός·  
 “Τηλέμαχ', ἦ μάλα δὴ σε διδάσκουσιν θεοὶ αὐτοὶ 385  
 ὑψαγόρην τ' ἔμεναι καὶ θαρσαλέως ἀγορεύειν·  
 μὴ σέ γ' ἐν ἀμφιάλῳ Ἰθάκῃ βασιλῆα Κρονίων  
 ποιήσειεν, ὃ τοι γενεῇ πατρώϊόν ἐστιν.”

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἠΰδα·  
 “Ἀντίνο', ἦ καὶ μοι νεμεσήσεται<sup>1</sup> ὅττι κεν εἴπω;  
 καὶ κεν τοῦτ' ἐθέλοιμι Διὸς γε διδόντος ἀρέσθαι. 390  
 ἦ φῆς τοῦτο κάκιστον ἐν ἀνθρώποισι τετύχθαι;  
 οὐ μὲν γάρ τι κακὸν βασιλευέμεν· αἰψά τέ οἱ δῶ

<sup>1</sup> ἦ καὶ μοι νεμεσήσεται : εἰ πέρ μοι καὶ ἀγάσσει, “even though thou be angry.”

But the wooers broke into uproar throughout the shadowy halls, and all prayed, each that he might lie by her side. And among them wise Telemachus was the first to speak :

“Wooers of my mother, overweening in your insolence, for the present let us make merry with feasting, but let there be no brawling; for this is a goodly thing, to listen to a minstrel such as this man is, like to the gods in voice. But in the morning let us go to the assembly and take our seats, one and all, that I may declare my word to you outright that you depart from these halls. Prepare you other feasts, eating your own substance and changing from house to house. But if this seems in your eyes to be a better and more profitable thing, that one man’s livelihood should be ruined without atonement, waste ye it. But I will call upon the gods that are forever, if haply Zeus may grant that deeds of requital may be wrought. Without atonement, then, should ye perish within my halls.”

So he spoke, and they all bit their lips and marvelled at Telemachus, for that he spoke boldly.

Then Antinous, son of Eupheithes, answered him : “Telemachus, verily the gods themselves are teaching thee to be a man of vaunting tongue, and to speak with boldness. May the son of Cronos never make thee king in sea-girt Ithaca, which thing is by birth thy heritage.”

Then wise Telemachus answered him : “Antinous, wilt thou be wroth with me for the word that I shall say? Even this should I be glad to accept from the hand of Zeus. Thinkest thou indeed that this is the worst fate among men? Nay, it is no bad thing to be a king. Straightway one’s house grows rich and

ἀφνειὸν πέλεται καὶ τιμηέστερος αὐτός.  
 ἀλλ' ἦ τοι βασιλῆες Ἀχαιῶν εἰσὶ καὶ ἄλλοι  
 πολλοὶ ἐν ἀμφιάλῳ Ἰθάκῃ, νέοι ἠδὲ παλαιοί, 395  
 τῶν κέν τις τόδ' ἔχῃσιν, ἐπεὶ θάνε δῖος Ὀδυσσεύς·  
 αὐτὰρ ἐγὼν οἴκοιο ἄναξ ἔσομ' ἡμετέροιο  
 καὶ δμῶων, οὓς μοι ληίσσατο δῖος Ὀδυσσεύς."

Τὸν δ' αὐτ' Εὐρύμαχος Πολύβου πάις ἀντίον ἠΰδα·  
 "Τηλέμαχ', ἦ τοι ταῦτα θεῶν ἐν γούνασι κεῖται, 400  
 ὅς τις ἐν ἀμφιάλῳ Ἰθάκῃ βασιλεύσει Ἀχαιῶν·  
 κτήματα δ' αὐτὸς ἔχοις καὶ δώμασιν οἷσιν ἀνάσσοις.  
 μὴ γὰρ ὃ γ' ἔλθοι ἀνὴρ ὅς τις σ' ἀέκοντα βίηφιν  
 κτήματ' ἀπορραΐσει, Ἰθάκης ἔτι ναιοτοώσης.  
 ἀλλ' ἐθέλω σε, φέριστε, περὶ ξείνοιο ἐρέσθαι, 405  
 ὀππόθεν οὔτος ἀνὴρ, ποίης δ' ἐξ εὔχεται εἶναι  
 γαίης, ποῦ δέ νύ οἱ γενεὴ καὶ πατρίς ἄρουρα.  
 ἢέ τιν' ἀγγελίην πατρὸς φέρει ἐρχομένοιο,  
 ἢ ἐὼν αὐτοῦ χρεῖος ἐελδόμενος τόδ' ἰκάνει;  
 οἶον ἀναΐξας ἄφαρ οἴχεται, οὐδ' ὑπέμεινε 410  
 γινώμεναι· οὐ μὲν γάρ τι κακῶ εἰς ὧπα ἐώκει."

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἠΰδα·  
 "Εὐρύμαχ', ἦ τοι κόστος ἀπώλετο πατρὸς ἐμοῖο·  
 οὔτ' οὖν ἀγγελίῃ ἔτι πείθομαι, εἴ ποθεν ἔλθοι,  
 οὔτε θεοπροπίης ἐμπάζομαι, ἦν τινα μήτηρ 415  
 ἐς μέγαρον καλέσασα θεοπρόπον ἐξερέηται.  
 ξείνος δ' οὔτος ἐμὸς πατρώιος ἐκ Τάφου ἐστίν,  
 Μέντης δ' Ἀγχιάλοιο δαΐφρονος εὔχεται εἶναι  
 υἱός, ἀτὰρ Ταφίοισι φιληρέτμοισιν ἀνάσσει."

Ἄως φάτο Τηλέμαχος, φρεσὶ δ' ἀθανάτην θεὸν ἔγνω.

Οἱ δ' εἰς ὄρχηστὴν τε καὶ ἱμερόεσσαν ἠοιδὴν 421

oneself is held in greater honour. However, there are other kings of the Achaeans full many in sea-girt Ithaca, both young and old. One of these haply may have this place, since goodly Odysseus is dead. But I will be lord of our own house and of the slaves that goodly Odysseus won for me."

Then Eurymachus, son of Polybus, answered him: "Telemachus, this matter verily lies on the knees of the gods, who of the Achaeans shall be king in sea-girt Ithaca; but as for thy possessions, thou mayest keep them thyself, and be lord in thine own house. Never may that man come who by violence and against thy will shall wrest thy possessions from thee, while men yet live in Ithaca. But I am fain, good sir, to ask thee of the stranger, whence this man comes. Of what land does he declare himself to be? Where are his kinsmen and his native fields? Does he bring some tidings of thy father's coming, or came he hither in furtherance of some matter of his own? How he started up, and was straightway gone! Nor did he wait to be known; and yet he seemed no base man to look upon."

Then wise Telemachus answered him: "Eurymachus, surely my father's home-coming is lost and gone. No longer do I put trust in tidings, whence-soever they may come, nor reckon I of any prophecy which my mother haply may learn of a seer, when she has called him to the hall. But this stranger is a friend of my father's house from Taphos. He declares that he is Mentès, son of wise Anchialus, and he is lord over the oar-loving Taphians."

So spoke Telemachus, but in his heart he knew the immortal goddess.

Now the wooers turned to the dance and to glad-

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τρεψάμενοι τέρποντο, μένον δ' ἐπὶ ἔσπερον ἔλθειν.  
 τοῖσι δὲ τερπομένοισι μέλας ἐπὶ ἔσπερος ἦλθε·  
 δὴ τότε κακκείοντες ἔβαν οἰκόνδε ἕκαστος.

Τηλέμαχος δ', ὅθι οἱ θάλαμος περικαλλέος αὐλῆς 425  
 ὑψηλὸς δέδμητο περισκέπτῳ ἐνὶ χώρῳ,  
 ἔνθ' ἔβη εἰς εὐνὴν πολλὰ φρεσὶ μερμηρίζων.  
 τῷ δ' ἄρ' ἄμ' αἰθομένας δαΐδας φέρε κεδνὰ ἰδυῖα  
 Εὐρύκλει', Ὀπος θυγάτηρ Πεισηνορίδαο,

τὴν ποτε Λαέρτης πρίατο κτεάτεσσιν εἰοῖσιν 430  
 πρωθήβην ἔτ' εἰούσαν, εἰκοσάβοια δ' ἔδωκεν,  
 ἴσα δέ μιν κεδνῇ ἀλόχῳ τίεν ἐν μεγάροισιν,  
 εὐνῇ δ' οὐ ποτ' ἔμικτο, χόλον δ' ἀλέεινε γυναικός·  
 ἢ οἱ ἄμ' αἰθομένας δαΐδας φέρε, καὶ ἐ μάλιστα

δμῳάων φιλέεσκε, καὶ ἔτρεφε τυτθὸν ἑόντα. 435  
 ὦξεν δὲ θύρας θαλάμου πύκα ποιητοῖο,  
 ἔξετο δ' ἐν λέκτρῳ, μαλακὸν δ' ἔκδυε χιτῶνα·  
 καὶ τὸν μὲν γραίης πυκιμηδέος ἔμβαλε χερσίν.  
 ἢ μὲν τὸν πτύξασα καὶ ἀσκήσασα χιτῶνα,  
 πασσάλῳ ἀγκρεμάσασα παρὰ τρητοῖσι λέχεσσι 440  
 βῆ ῥ' ἴμεν ἐκ θαλάμοιο, θύρην δ' ἐπέρυσσε κορώνῃ  
 ἀργυρέῃ, ἐπὶ δὲ κληῖδ' ἐτάνυσσεν ἱμάντι.  
 ἔνθ' ὃ γε παννύχιος, κεκαλυμμένος οἶος ἄώτῳ,  
 βούλευε φρεσὶν ἦσιν ὁδὸν τὴν πέφραδ' Ἀθήνη.



## THE ODYSSEY, I. 422-444

some song, and made them merry, and waited till evening should come; and as they made merry dark evening came upon them. Then they went, each man to his house, to take their rest. But Telemachus, where his chamber was built in the beautiful court, high, in a place of wide outlook, thither went to his bed, pondering many things in mind; and with him, bearing blazing torches, went true-hearted Eurycleia, daughter of Ops, son of Peisenor. Her long ago Laertes had bought with his wealth, when she was in her first youth, and gave for her the price of twenty oxen; and he honoured her even as he honoured his faithful wife in his halls, but he never lay with her in love, for he shunned the wrath of his wife. She it was who bore for Telemachus the blazing torches; for she of all the handmaids loved him most, and had nursed him when he was a child. He opened the doors of the well-built chamber, sat down on the bed, and took off his soft tunic and laid it in the wise old woman's hands. And she folded and smoothed the tunic and hung it on a peg beside the corded<sup>1</sup> bedstead, and then went forth from the chamber, drawing the door to by its silver handle, and driving the bolt home with the thong. So there, the night through, wrapped in a fleece of wool, he pondered in his mind upon the journey which Athene had shewn him.

<sup>1</sup> Possibly "mortised"; yet see xxiii. 201.

## B

Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,  
 ὄρνυτ' ἄρ' ἐξ εὐνήφιν Ὀδυσσῆος φίλος υἱὸς  
 εἶματα ἐσσάμενος, περὶ δὲ ξίφος ὄξυ θέτ' ὤμφω,  
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,  
 βῆ δ' ἴμεν ἐκ θαλάμοιο θεῶ ἑναλίγκιος ἄντην. 5  
 αἶψα δὲ κηρύκεσσι λιγυφθόγγοισι κέλευσε  
 κηρύσσειν ἀγορήνδε κάρη κομόωντας Ἀχαιοὺς.  
 οἱ μὲν ἐκηρυσσον, τοὶ δ' ἠγείροντο μάλ' ὤκα.  
 αὐτὰρ ἐπεὶ ῥ' ἠγερθεν ὀμηγερέες τ' ἐγένοντο,  
 βῆ ῥ' ἴμεν εἰς ἀγορὴν, παλάμη δ' ἔχε χάλκεον ἔγχος, 10  
 οὐκ οἶος, ἅμα τῶ γε δύω κύνες<sup>1</sup> ἀργοὶ ἔποντο.  
 θεσπεσίην δ' ἄρα τῶ γε χάριν κατέχευεν Ἀθήνη.  
 τὸν δ' ἄρα πάντες λαοὶ ἐπερχόμενοι θηεῦντο·  
 ἔζετο δ' ἐν πατρὸς θώκῳ, εἶξαν δὲ γέροντες.  
 Τοῖσι δ' ἔπειθ' ἦρως Αἰγύπτιος ἦρχ' ἀγορεύειν, 15  
 ὃς δὴ γήραϊ κυφὸς ἔην καὶ μυρία ἦδη.  
 καὶ γὰρ τοῦ φίλος υἱὸς ἅμ' ἀντιθέῳ Ὀδυσῆϊ  
 Ἴλιον εἰς εὐπῶλον ἔβη κοίλης ἐνὶ νηυσίν,  
 Ἄντιφος αἰχμητῆς· τὸν δ' ἄγριος ἔκτανε Κύκλωψ  
 ἐν σπῆϊ γλαφυρῶ, πύματον δ' ὠπλίσσατο δόρπον. 20  
 τρεῖς δὲ οἱ ἄλλοι ἔσαν, καὶ ὁ μὲν μνηστῆρσιν ὀμίλει,  
 Εὐρύνομος, δύο δ' αἰὲν<sup>2</sup> ἔχον πατρώια ἔργα.

<sup>1</sup> δύο κύνες : κύνες πόδας.

<sup>2</sup> δύο δ' αἰὲν : δύο δ' ἄλλοι.

## BOOK II

Soon as early Dawn appeared, the rosy-fingered, up from his bed arose the dear son of Odysseus and put on his clothing. About his shoulder he slung his sharp sword, and beneath his shining feet bound his fair sandals, and went forth from his chamber like a god to look upon. Straightway he bade the clear-voiced heralds to summon to the assembly the long-haired Achaeans. And the heralds made the summons, and the Achaeans assembled full quickly. Now when they were assembled and met together, Telemachus went his way to the place of assembly, holding in his hand a spear of bronze—not alone, for along with him two swift hounds followed; and wondrous was the grace that Athene shed upon him, and all the people marvelled at him as he came. But he sat down in his father's seat, and the elders gave place.

Then among them the lord Aegyptius was the first to speak, a man bowed with age and wise with wisdom untold. Now he spoke, because his dear son had gone in the hollow ships to Ilius, famed for its horses, in the company of godlike Odysseus, even the warrior Antiphus. But him the savage Cyclops had slain in his hollow cave, and made of him his latest meal. Three others there were; one, Eury-nomus, consorted with the wooers, and two ever kept

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ἀλλ' οὐδ' ὡς τοῦ λήθεται ὀδυρόμενος καὶ ἀχέων.  
 τοῦ ὅ γε δάκρυ χέων ἀγορήσατο καὶ μετέειπε·

“Κέκλυτε δὴ νῦν μεν, Ἰθακῆσιοι, ὅττι κεν εἴπω· 25  
 οὔτε ποθ' ἡμετέρη ἀγορῆ γένηται οὔτε θόωκος  
 ἐξ οὗ Ὀδυσσεὺς δῖος ἔβη κοίλης ἐνὶ νηυσί.  
 νῦν δὲ τίς ᾧδ' ἤγειρε; τίνα χρεῖῶ τόσον ἵκει  
 ἢ ἐ νέων ἀνδρῶν ἢ οὐ προγενέστεροί εἰσιν;  
 ἢ ἐ τιν' ἀγγελίην στρατοῦ ἔκλυεν ἐρχομένοιο, 30  
 ἢν χ' ἡμῖν σάφα εἴποι, ὅτε πρότερός γε πύθοιτο;  
 ἢ ἐ τι δήμιον ἄλλο πιφαύσκειται ἢδ' ἀγορεύει;  
 ἐσθλός μοι δοκεῖ εἶναι, ὀνήμενος. εἴθε οἱ αὐτῷ  
 Ζεὺς ἀγαθὸν τελέσειεν, ὅτι φρεσὶν ἦσι μενοινᾶ.”

Ἦς φάτο, χαῖρε δὲ φήμη Ὀδυσσῆος φίλος υἱός, 35  
 οὐδ' ἄρ' ἔτι δὴν ἦστο, μενοίνησεν δ' ἀγορεύειν,  
 στῆ δὲ μέση ἀγορῆ· σκῆπτρον δὲ οἱ ἔμβαλε χειρὶ  
 κῆρυξ Πεισῆνωρ πεπνυμένα μῆδεα εἰδώς.  
 πρῶτον ἔπειτα γέροντα καθαπτόμενος προσέειπεν·

“Ἦ γέρον, οὐχ ἕκασ οὗτος ἀνὴρ, τάχα δ' εἴσειαι αὐτός, 41  
 ὃς λαὸν ἤγειρα· μάλιστα δέ μ' ἄλγος ἰκάνει.  
 οὔτε τιν' ἀγγελίην στρατοῦ ἔκλυον ἐρχομένοιο,  
 ἢν χ' ὑμῖν σάφα εἴπω, ὅτε πρότερός γε πυθοίμην,  
 οὔτε τι δήμιον ἄλλο πιφαύσκομαι οὐδ' ἀγορεύω,  
 ἀλλ' ἐμὸν αὐτοῦ χρεῖος, ὃ μοι κακὰ ἔμπεσεν οἴκῳ 45  
 δοιά· τὸ μὲν πατέρ' ἐσθλὸν ἀπώλεσα, ὃς ποτ' ἐν ὑμῖν

their father's farm. Yet, even so, he could not forget that other, mourning and sorrowing; and weeping for him he addressed the assembly, and spoke among them:

“Hearken now to me, men of Ithaca, to the word that I shall say. Never have we held assembly or session since the day when goodly Odysseus departed in the hollow ships. And now who has called us together? On whom has such need come either of the young men or of those who are older? Has he heard some tidings of the army's return,<sup>1</sup> which he might tell us plainly, seeing that he has first learned of it himself? Or is there some other public matter on which he is to speak and address us? A good man he seems in my eyes, a blessed man. May Zeus fulfil unto him himself some good, even whatsoever he desires in his heart.”

So he spoke, and the dear son of Odysseus rejoiced at the word of omen; nor did he thereafter remain seated, but was fain to speak. So he took his stand in the midst of the assembly, and the staff was placed in his hands by the herald Peisenor, wise in counsel. Then he spoke, addressing first the old man:

“Old man, not far off, as thou shalt soon learn thyself, is that man who has called the host together—even I; for on me above all others has sorrow come. I have neither heard any tidings of the army's return, which I might tell you plainly, seeing that I had first learned of it myself, nor is there any other public matter on which I am to speak and address you. Nay, it is mine own need, for that evil has fallen upon my house in two-fold wise. First, I have lost my noble sire who was once king among you

<sup>1</sup> Or, possibly, “regarding an invading host.”

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τοῖσδεσσι βασίλευε, πατήρ δ' ὡς ἥπιος ἦεν·  
 νῦν δ' αὖ καὶ πολὺ μείζον, δ' δὴ τάχα οἶκον ἅπαντα  
 πάγχυ διαρραΐσει, βίοτον δ' ἀπὸ πάμπαν ὀλέσσει.  
 μητέρι μοι μνηστῆρες ἐπέχραον οὐκ ἐβελούση, 50  
 τῶν ἀνδρῶν φίλοι υἱες, οἳ ἐνθάδε γ' εἰσὶν ἄριστοι,  
 οἳ πατρὸς μὲν ἐς οἶκον ἀπερρίγασι νέεσθαι  
 Ἴκαρίου, ὥς κ' αὐτὸς ἐεδνώσαιο θύγατρα,  
 δοίη δ' ὧ κ' ἐθέλοι καὶ οἱ κεχαρισμένος ἔλθοι·  
 οἳ δ' εἰς ἡμέτερον πωλεύμενοι ἤματα πάντα, 55  
 βούς ἱερεύοντες καὶ ὄϊς καὶ πίονας αἶγας  
 εἰλαπινάζουσιν πίνουσί τε αἶθοπα οἶνον  
 μαψιδίως· τὰ δὲ πολλὰ κατάνεται. οὐ γὰρ ἔπ' ἀνὴρ,  
 οἷος Ὀδυσσεὺς ἔσκεν, ἀρῆν ἀπὸ οἴκου ἀμῦναι.  
 ἡμεῖς δ' οὐ νύ τι τοιοῖοι ἀμυνέμεν· ἢ καὶ ἔπειτα 60  
 λευγαλέοι τ' ἐσόμεσθα καὶ οὐ δεδαηκότες ἀλκῆν.  
 ἢ τ' ἂν ἀμυναίμην, εἴ μοι δύναμις γε παρέιη.  
 οὐ γὰρ ἔτ' ἀνσχετὰ ἔργα τετεύχεται, οὐδ' ἔτι καλῶς  
 οἶκος ἐμὸς διόλωλε. νεμεσσήθητε καὶ αὐτοί,  
 ἄλλους τ' αἰδέσθητε περικτίονας ἀνθρώπους, 65  
 οἳ περιναιετάουσι· θεῶν δ' ὑποδείσατε μῆνιν,  
 μή τι μεταστρέψωσιν ἀγασσάμενοι κακὰ ἔργα.  
 λίσσομαι ἡμὲν Ζηνὸς Ὀλυμπίου ἠδὲ Θέμιστος,  
 ἢ τ' ἀνδρῶν ἀγορὰς ἡμὲν λύει ἠδὲ καθίζει·  
 σχέσθε, φίλοι, καὶ μ' οἷον εἶσατε πένθει λυγρῶ  
 τείρεσθ', εἰ μὴ πού τι πατήρ ἐμὸς ἐσθλὸς Ὀδυσσεὺς 70  
 δυσμενέων κάκ' ἔρεξεν ἐυκνήμιδας Ἀχαιοῦς,  
 τῶν μ' ἀποτινύμενοι κακὰ ῥέζετε δυσμενέοντες,  
 τούτους ὀτρύνοντες. ἐμοὶ δέ κε κέρδιον εἶη

here, and was gentle as a father; and now there is come an evil yet greater far, which will presently altogether destroy my house and ruin all my livelihood. My mother have wooers beset against her will, the sons of those men who are here the noblest. They shrink from going to the house of her father, Icarus, that he may himself exact the bride-gifts for his daughter, and give her to whom he will, even to him who meets his favour, but thronging our house day after day they slay our oxen and sheep and fat goats, and keep revel, and drink the flaming wine recklessly; and havoc is made of all this wealth. For there is no man here, such as Odysseus was, to ward off ruin from the house. As for me, I am no wise such as he to ward it off. Nay verily, even if I try I shall be found a weakling and one knowing naught of valour. Yet truly I would defend myself, if I had but the power; for now deeds past all enduring have been wrought, and past all that is seemly has my house been destroyed. Take shame upon yourselves, and have regard to your neighbours who dwell round about, and fear the wrath of the gods, lest haply they turn against you in anger at your evil deeds.<sup>1</sup> I pray you by Olympian Zeus, and by Themis who looses and gathers the assemblies of men, forbear, my friends,<sup>2</sup> and leave me alone to pine in bitter grief—unless indeed my father, goodly Odysseus, despitefully wrought the well-greaved Achaeans woe, in requital whereof ye work me woe despitefully by urging these men on. For me it were better that

<sup>1</sup> Or, possibly, "Lest in wrath they bring your evil deeds upon your own heads." Against this, however, are xiv. 284 and xxiii. 64.

<sup>2</sup> These words are addressed apparently to the whole body of the men of Ithaca, not to the wooers alone.

ὕμέας ἐσθέμεναι κειμήλιά τε πρόβασίν τε. 75  
 εἴ χ' ὑμεῖς γε φάγοιτε, τάχ' ἂν ποτε καὶ τίσις εἴη·  
 τόφρα γὰρ ἂν κατὰ ἄστυ ποτιπτυσσοίμεθα μύθῳ  
 χρήματ' ἀπαιτίζοντες, ἕως κ' ἀπὸ πάντα δοθείη·  
 νῦν δέ μοι ἀπρήκτους ὀδύνας ἐμβάλλετε θυμῶ.”

“Ὡς φάτο χωόμενος, ποτὶ δὲ σκῆπτρον βάλε γαίῃ 80  
 δάκρυ' ἀναπρήσας· οἶκτος δ' ἔλε λαὸν ἅπαντα.  
 ἔνθ' ἄλλοι μὲν πάντες ἀκῆν ἔσαν, οὐδέ τις ἔτλη  
 Τηλέμαχον μύθοισιν ἀμείψασθαι χαλεποῖσιν·  
 Ἄντινοος δέ μιν οἶος ἀμειβόμενος προσέειπε·

“Τηλέμαχ' ὑφαγόρη, μένος ἄσχετε, ποῖον ἔειπες 85  
 ἡμέας αἰσχύνων· ἐθέλοις δέ κε μῶμον ἀνάψαι.  
 σοὶ δ' οὔ τι μνηστῆρες Ἀχαιῶν αἰτιοί εἰσιν,  
 ἀλλὰ φίλη μήτηρ, ἣ τοι πέρι κέρδεα οἶδεν.  
 ἦδη γὰρ τρίτον ἐστὶν ἔτος, τάχα δ' εἴσι τέταρτον,  
 ἐξ οὗ ἀτέμβει θυμὸν ἐνὶ στήθεσσιν Ἀχαιῶν. 90  
 πάντας μὲν ῥ' ἔλπει καὶ ὑπίσχεται ἀνδρὶ ἐκάστω  
 ἀγγελίας προιεῖσα, νόος δέ οἱ ἄλλα μενοινᾷ.  
 ἦ δὲ δόλον τόνδ' ἄλλον ἐνὶ φρεσὶ μερμήριξε·  
 στησαμένη μέγαν ἱστὸν ἐνὶ μεγάροισιν ὕφαινε,  
 λεπτὸν καὶ περίμετρον· ἄφαρ δ' ἡμῖν μετέειπε· 95

“Κοῦροι ἐμοὶ μνηστῆρες, ἐπεὶ θάνε διὸς Ὀδυσσεύς,  
 μίμνεντ' ἐπειγόμενοι τὸν ἐμὸν γάμον, εἰς ὃ κε φᾶρος  
 ἐκτελέσω, μή μοι μεταμώνια νήματ' ὀληται,  
 Λαέρτη ἥρωι ταφήμιον, εἰς ὅτε κέν μιν  
 μοῖρ' ὀλοῇ καθέλῃσι τανηλεγέος θανάτοιο, 100

<sup>1</sup> The verb would more naturally be rendered “will soon come”; but this would be in glaring contradiction to 107.



ye should yourselves eat up my treasures and my flocks. If ye were to devour them, recompense would haply be made some day; for just so long should we go up and down the city, pressing our suit and asking back our goods, until all was given back. But now past cure are the woes ye put upon my heart."

Thus he spoke in wrath, and dashed the staff down upon the ground, bursting into tears; and pity fell upon all the people. Then all the others kept silent, and no man had the heart to answer Telemachus with angry words. Antinous alone answered him, and said:

"Telemachus, thou braggart, unrestrained in daring, what a thing hast thou said, putting us to shame, and wouldest fain fasten reproach upon us! Nay, I tell thee, it is not the Achæan woers who are anywise at fault, but thine own mother, for she is crafty above all women. For it is now the third year and the fourth will soon pass,<sup>1</sup> since she has been deceiving the hearts of the Achæans in their breasts. To all she offers hopes, and has promises for each man, sending them messages, but her mind is set on other things. And she devised in her heart this guileful thing also: she set up in her halls a great web, and fell to weaving—fine of thread was the web and very wide; and straightway she spoke among us:

"Young men, my woers, since goodly Odysseus is dead, be patient, though eager for my marriage, until I finish this robe—I would not that my spinning should come to naught—a shroud for the lord Laertes, against the time when the fell fate of grievous<sup>2</sup> death shall strike him down; lest any of the Achæan

<sup>2</sup> Others render "that lays men at their length."

μή τις μοι κατὰ δῆμον Ἀχαιιάδων νεμεσήσῃ,  
αἶ κεν ἄτερ σπείρου κείται πολλὰ κτεατίσσας.

“Ὡς ἔφαθ', ἡμῖν δ' αὐτ' ἐπεπέθειτο θυμὸς ἀγήνωρ.  
ἔνθα καὶ ἡματίῃ μὲν ὑφαίνεσκεν μέγαν ἰστόν,  
νύκτας δ' ἀλλύεσκεν, ἔπει δαΐδας παραθεῖτο. 105

ὥς τρίετες μὲν ἔληθε δόλω καὶ ἔπειθεν Ἀχαιοὺς·  
ἀλλ' ὅτε τέτρατον ἦλθεν ἔτος καὶ ἐπήλυθον ὥραι,  
καὶ τότε δὴ τις ἔειπε γυναικῶν, ἣ σάφα ἦδη,  
καὶ τήν γ' ἀλλύουσαν ἐφεύρομεν ἀγλαὸν ἰστόν.  
ὥς τὸ μὲν ἐξετέλεσσε καὶ οὐκ ἐθέλουσ' ὑπ' ἀνάγκης· 110

σοὶ δ' ὧδε μνηστῆρες ὑποκρίνονται, ἴν' εἰδῆς  
αὐτὸς σῶ θυμῶ, εἰδῶσι δὲ πάντες Ἀχαιοί·  
μητέρα σὴν ἀπόπεμψον, ἄνωχθι δέ μιν γαμέεσθαι  
τῷ ὅτεώ τε πατήρ κέλεται καὶ ἀνδάνει αὐτῇ.

εἰ δ' ἔτ' ἀνιήσει γε πολὺν χρόνον νῆας Ἀχαιῶν, 115  
τὰ φρονέουσ' ἀνὰ θυμόν, ὃ οἱ πέρι δῶκεν Ἀθήνη  
ἔργα τ' ἐπίστασθαι περικαλλέα καὶ φρένας ἐσθλὰς  
κέρδεά θ', οἷ' οὐ πώ τιν' ἀκούομεν οὐδὲ παλαιῶν,  
τάων αἰ πάρος ἦσαν εὐπλοκαμίδες Ἀχαιαί,

Τυρώ τ' Ἀλκμήνη τε εὐστέφανός τε Μυκῆνη· 120  
τάων οὐ τις ὁμοῖα νοήματα Πηνελοπείη  
ἦδη· ἀτὰρ μὲν τοῦτό γ' ἐναίσιμον οὐκ ἐνόησε.

τόφρα γὰρ οὖν βίοτόν τε τεὸν καὶ κτήματ' ἔδονται,  
ὄφρα κε κείνη τοῦτου ἔχη νόον, ὅν τινά οἱ νῦν  
ἐν στήθεσσι τιθεῖσι θεοί. μέγα μὲν κλέος αὐτῇ 125  
ποιεῖτ', αὐτὰρ σοί γε ποθὴν πολέος βιότοιο.

ἡμεῖς δ' οὐτ' ἐπὶ ἔργα πάρος γ' ἴμεν οὔτε πη ἄλλη,  
πρίν γ' αὐτὴν γήμασθαι Ἀχαιῶν ᾧ κ' ἐθέλησι.”

THE ODYSSEY, II. 101-128

women in the land should be wroth with me, if he, who had won great possessions, were to lie without a shroud.'

"So she spoke, and our proud hearts consented. Then day by day she would weave at the great web, but by night would unravel it, when she had let place torches by her. Thus for three years she by her craft kept the Achaeans from knowing, and beguiled them; but when the fourth year came as the seasons rolled on, even then one of her women who knew all told us, and we caught her unravelling the splendid web. So she finished it against her will, perforce. Therefore to thee the wooers make answer thus, that thou mayest thyself know it in thine heart, and that all the Achaeans may know. Send away thy mother, and command her to wed whomsoever her father bids, and whoso is pleasing to her. But if she shall continue long time to vex the sons of the Achaeans, mindful in her heart of this, that Athene has endowed her above other women with knowledge of fair handiwork and an understanding heart, and wiles, such as we have never yet heard that any even of the women of old knew, of those who long ago were fair-tressed Achaean women—Tyro and Alcmene and Mycene of the fair crown—of whom not one was like Penelope in shrewd device; yet this at least she devised not aright. For so long shall men devour thy livelihood and thy possessions, even as long as she shall keep the counsel which the gods now put in her heart. Great fame she brings on herself, but on thee regret for thy much substance. For us, we will go neither to our lands nor elsewhere, until she marries that one of the Achaeans whom she will."

## HOMER

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἠΰδα·  
 “Ἀντίνο', οὐ πῶς ἔστι δόμων ἀέκουσαν ἀπῶσαι 130  
 ἦ μ' ἔτεχ', ἦ μ' ἔθρευε· πατήρ δ' ἐμὸς ἄλλοθι γαίης,  
 ζῶει ὃ γ' ἦ τέθνηκε· κακὸν δέ με πόλλ' ἀποτίνειν  
 Ἴκαρίῳ, αἶ κ' αὐτὸς ἐκὼν ἀπὸ μητέρα πέμψω.  
 ἐκ γὰρ τοῦ πατρὸς κακὰ πείσομαι, ἄλλα δὲ δαίμων  
 δώσει, ἐπεὶ μήτηρ στυγεράς ἀρήσεται ἔρινυς 135  
 οἴκου ἀπερχομένη· νέμεσις δέ μοι ἐξ ἀνθρώπων  
 ἔσσεται· ὧς οὐ τοῦτου ἐγὼ ποτε μῦθον ἐνίψω.  
 ὑμέτερος δ' εἰ μὲν θυμὸς νεμεσίζεται αὐτῶν,  
 ἔξιτέ μοι μεγάρων, ἄλλας δ' ἀλεγύνετε δαΐτας  
 ὑμὰ κτήματ' ἔδοντες ἀμειβόμενοι κατὰ οἴκους. 140  
 εἰ δ' ὑμῖν δοκέει τόδε λωίτερον καὶ ἄμεινον  
 ἔμμεναι, ἀνδρὸς ἐνὸς βίοτον νήποιον ὀλέσθαι,  
 κείρετ'· ἐγὼ δὲ θεοὺς ἐπιβώσομαι αἰὲν ἑόντας,  
 αἶ κέ ποθι Ζεὺς δῶσι παλίντιτα ἔργα γενέσθαι.  
 νήποινοί κεν ἔπειτα δόμων ἔντοσθεν ὄλοισθε.” 145

Ὡς φάτο Τηλέμαχος, τῷ δ' αἰετὼ εὐρύοπα Ζεὺς  
 ὑψόθεν ἐκ κορυφῆς ὄρεος προέηκε πέτεσθαι.  
 τῷ δ' ἕως μὲν ῥ' ἐπέτοντο μετὰ πνοιῆς ἀνέμοιο  
 πλησίω ἀλλήλοισι τιταινομένω πτερύγεσσιν·  
 ἀλλ' ὅτε δὴ μέσσην ἀγορὴν πολύφημον ἰκέσθην, 150  
 ἔνθ' ἐπιδινηθέντε τιναξάσθην πτερὰ πυκνά,  
 ἐς δ' ἰδέτην πάντων κεφαλὰς, ὅσسونτο δ' ὄλεθρον·  
 δρυφαμένω δ' ὀνύχεσσι παρειὰς ἀμφί τε δειρὰς  
 δεξιῶ ἦξαν διὰ τ' οἰκία καὶ πόλιν αὐτῶν.

## THE ODYSSEY, II. 129-154

Then wise Telemachus answered him, and said :  
“ Antinous, in no wise may I thrust forth from the house against her will her that bore me and reared me ; and, as for my father, he is in some other land, whether he be alive or dead. An evil thing it were for me to pay back a great price to Icarus, as I must, if of my own will I send my mother away. For from her father’s hand shall I suffer evil, and heaven will send other ills besides, for my mother as she leaves the house will invoke the dread Avengers ; and I shall have blame, too, from men. Therefore will I never speak this word. And for you, if your own heart is wroth hereat, get you forth from my halls and prepare you other feasts, eating your own substance and changing from house to house. But if this seems in your eyes to be a better and more profitable thing, that one man’s livelihood should be ruined without atonement, waste ye it. But I will call upon the gods that are forever, if haply Zeus may grant that deeds of requital may be wrought. Without atonement then should ye perish within my halls.”

So spoke Telemachus, and in answer Zeus, whose voice is borne afar,<sup>1</sup> sent forth two eagles, flying from on high, from a mountain peak. For a time they flew swift as the blasts of the wind side by side with wings outspread ; but when they reached the middle of the many-voiced assembly, then they wheeled about, flapping their wings rapidly, and down on the heads of all they looked, and death was in their glare. Then they tore with their talons one another’s cheeks and necks on either side, and darted away to the right across the houses and the city of the men.

<sup>1</sup> The adjective is sometimes rendered “ far-seeing.”

θάμβησαν δ' ὄρνιθας, ἐπεὶ ἴδον ὀφθαλμοῖσιν· 155  
 ὤρμηναν δ' ἀνὰ θυμὸν ἅ περ τελέεσθαι ἔμελλον.  
 τοῖσι δὲ καὶ μετέειπε γέρων ἦρως Ἀλιθέρσης  
 Μαστορίδης· ὁ γὰρ οἶος ὀμηλικίην ἐκέκαστο  
 ὄρνιθας γνῶναι καὶ ἐναίσιμα μυθήσασθαι·  
 ὃ σφιν ἐὺ φρονέων ἀγορήσατο καὶ μετέειπε· 160

“Κέκλυτε δὴ νῦν μευ, Ἴθακήσιοι, ὅττι κεν εἴπω·  
 μνηστῆρσιν δὲ μάλιστα πιφασκόμενος τάδε εἴρω·  
 τοῖσιν γὰρ μέγα πῆμα κυλίνδεται· οὐ γὰρ Ὀδυσσεὺς  
 δὴν ἀπάνευθε φίλων ὦν ἔσσεται, ἀλλὰ που ἤδη 165  
 ἐγγὺς ἐὼν τοῖσδεσσι φόνον καὶ κῆρα φυτεύει  
 πάντεσσιν· πολέσιν δὲ καὶ ἄλλοισιν κακὸν ἔσται,  
 οἱ νεμόμεσθ' Ἰθάκην ἐυδείελον· ἀλλὰ πολὺ πρὶν  
 φραζώμεσθ', ὥς κεν καταπαύσομεν· οἱ δὲ καὶ αὐτοὶ  
 παυέσθων· καὶ γὰρ σφιν ἄφαρ τόδε λώϊόν ἐστιν.  
 οὐ γὰρ ἀπείρητος μαντεύομαι, ἀλλ' ἐὺ εἰδώς· 170  
 καὶ γὰρ κείνῳ φημὶ τελευτηθῆναι ἅπαντα,  
 ὥς οἱ ἐμυθεόμην, ὅτε Ἴλιον εἰσανέβαινον  
 Ἄργεῖοι, μετὰ δέ σφιν ἔβη πολύμητις Ὀδυσσεύς.  
 φῆν κακὰ πολλὰ παθόντ', ὀλέσαντ' ἅπο πάντας  
 ἑταίρους,

ἄγνωστον πάντεσσιν ἕικοστῶ ἐνιαυτῶ 175  
 οἴκαδ' ἐλεύσεσθαι· τὰ δὲ δὴ νῦν πάντα τελεῖται.”

Τὸν δ' αὐτ' Εὐρύμαχος Πολύβου πάϊς ἀντίον ἠῦδα·  
 “ὦ γέρον, εἰ δ' ἄγε νῦν μιντεύεο σοῖσι τέκεσσι 180  
 οἴκαδ' ἰών, μή πού τι κακὸν πάσχωσιν ὀπίσσω·  
 ταῦτα δ' ἐγὼ σέο πολλὸν ἀμείνων μαντεύεσθαι.  
 ὄρνιθες δέ τε πολλοὶ ὑπ' αὐγὰς ἡελίοιο  
 φοιτῶσ', οὐδέ τε πάντες ἐναίσιμοι· αὐτὰρ Ὀδυσσεὺς

But they were seized with wonder at the birds when their eyes beheld them, and pondered in their hearts on what was to come to pass. Then among them spoke the old lord Halitherses, son of Mastor, for he surpassed all men of his day in knowledge of birds and in uttering words of fate. He with good intent addressed their assembly, and spoke among them :

“Hearken now to me, men of Ithaca, to the word that I shall say; and to the wooers especially do I declare and announce these things, since on them a great woe is rolling. For Odysseus shall not long be away from his friends, but even now, methinks, he is near, and is sowing death and fate for these men, one and all. Aye, and to many others of us also who dwell in clear-seen Ithaca will he be a bane. But long ere that let us take thought how we may make an end of this—or rather let them of themselves make an end, for this is straightway the better course for them. Not as one untried do I prophesy, but with sure knowledge. For unto Odysseus I declare that all things are fulfilled even as I told him, when the Argives embarked for Ilios and with them went Odysseus of many wiles. I declared that after suffering many ills and losing all his comrades he would come home in the twentieth year unknown to all; and lo, all this is now being brought to pass.”

Then Eurymachus, son of Polybus, answered him, and said: “Old man, up now, get thee home and prophesy to thy children, lest haply in days to come they suffer ill. In this matter I am better far than thou to prophesy. Many birds there are that fare to and fro under the rays of the sun, and not all are fateful. As for Odysseus, he has perished far away,

ὄλετο τῆλ', ὡς καὶ σὺ καταφθίσθαι σὺν ἐκείνῳ  
 ὄφελος. οὐκ ἂν τόσσα θεοπροπέων ἀγόρευες,  
 οὐδέ κε Τηλέμαχον κεχολωμένον ὦδ' ἀνιείης,  
 σῶ οἴκῳ δῶρον ποτιδέγμενος, αἶ κε πόρησιν.  
 ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·  
 αἶ κε νεώτερον ἄνδρα παλαιά τε πολλά τε εἰδῶς  
 παρφάμενος ἐπέεσσιν ἐποτρύνῃς χαλεπαίνειν,  
 αὐτῷ μὲν οἱ πρῶτον ἀνιηρέστερον ἔσται,  
 πρῆξαι δ' ἔμπης οὐ τι δυνήσεται εἵνεκα τῶνδε·<sup>1</sup>  
 σοὶ δέ, γέρον, θωῆν ἐπιθήσομεν, ἦν κ' ἐνὶ θυμῷ  
 τίνων ἀσχάλλης· χαλεπὸν δέ τοι ἔσσεται ἄλγος.  
 Τηλεμάχῳ δ' ἐν πᾶσιν ἐγὼν ὑποθήσομαι αὐτός·  
 μητέρα ἦν ἐς πατρός ἀνωγέτω ἀπονέεσθαι·  
 οἱ δὲ γάμον τεύξουσιν καὶ ἀρτυνέουσιν ἔεδνα  
 πολλὰ μάλ', ὅσσα ἔοικε φίλης ἐπὶ παιδὸς ἔπεσθαι.  
 οὐ γὰρ πρὶν παύσεσθαι οἴομαι νῆας Ἀχαιῶν  
 μνηστῦος ἀργαλέης, ἐπεὶ οὐ τινα δείδιμεν ἔμπης,  
 οὔτ' οὖν Τηλέμαχον μάλα περ πολύμυθον εἶοντα,  
 οὔτε θεοπροπίης ἐμπαζόμεθ', ἦν σύ, γεραιέ,  
 μυθεῖαι ἀκράαντον, ἀπεχθάνεαι δ' ἔτι μᾶλλον.  
 χρήματα δ' αὐτε κακῶς βεβρώσεται, οὐδέ ποτ' ἴσα  
 ἔσσεται, ὄφρα κεν ἦ γε διατρίβῃσιν Ἀχαιοὺς  
 ὄν γάμον· ἡμεῖς δ' αὖ ποτιδέγμενοι ἤματα πάντα  
 εἵνεκα τῆς ἀρετῆς ἐριδαίνομεν, οὐδὲ μετ' ἄλλας  
 ἐρχόμεθ', ἃς ἐπιεικὲς ὀπιούμεεν ἔστιν ἐκάστω."  
 Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤνδα·  
 "Εὐρύμαχ' ἠδὲ καὶ ἄλλοι, ὅσοι μνηστῆρες ἀγαυοί,  
 ταῦτα μὲν οὐχ ὑμέας ἔτι λίσσομαι οὐδ' ἀγορεύω·  
 ἤδη γὰρ τὰ ἴσασι θεοὶ καὶ πάντες Ἀχαιοί.

<sup>1</sup> Line 191 is omitted in most MSS. Some of those which retain it have οἶος ἀπ' ἄλλων instead of εἵνεκα τῶνδε.



as I would that thou hadst likewise perished with him. Then wouldst thou not prate so much in thy reading of signs, or be urging Telemachus on in his wrath, hoping for some gift for thy house, if haply he shall give it. But I will speak out to thee, and this word shall verily be brought to pass. If thou, wise in the wisdom of old, shalt beguile with thy talk a younger man, and set him on to be wroth, for him in the first place it shall be the more grievous, and he will in no case be able to do aught because of these men here, and on thee, old man, will we lay a fine which it will grieve thy soul to pay, and bitter shall be thy sorrow. And to Telemachus I myself, here among all, will offer this counsel. His mother let him bid to go back to the house of her father, and they will prepare a wedding feast and make ready the gifts full many,—aye, all that should follow after a well-loved daughter. For ere that, methinks, the sons of the Achaeans will not cease from their grievous wooing, since in any case we fear no man,—no, not Telemachus for all his many words,—nor do we reckon of any soothsaying which thou, old man, mayest declare; it will fail of fulfilment, and thou shalt be hated the more. Aye, and his possessions shall be devoured in evil wise, nor shall requital ever be made, so long as she shall put off the Achaeans in the matter of her marriage. And we on our part waiting here day after day are rivals by reason of her excellence, and go not after other women, whom each one might fitly wed.”

Then wise Telemachus answered him: “Eury-machus and all ye other lordly wooers, in this matter I entreat you no longer nor speak thereof, for now the gods know it, and all the Achaeans. But come,

ἄλλ' ἄγε μοι δότε νῆα θοὴν καὶ εἵκοσ' ἑταίρους,  
 οἳ κέ μοι ἔνθα καὶ ἔνθα διαπρήσσωσι κέλευθον.  
 εἶμι γὰρ ἐς Σπάρτην<sup>1</sup> τε καὶ ἐς Πύλον ἡμαθόεντα  
 νόστον πευσόμενος πατρὸς δὴν οἰχομένοιο, 215  
 ἦν τίς μοι εἶπησι βροτῶν ἢ ὄσσαν ἀκούσω  
 ἐκ Διός, ἣ τε μάλιστα φέρει κλέος ἀνθρώποισιν·  
 εἰ μὲν κεν πατρὸς βίοτον καὶ νόστον ἀκούσω,  
 ἦ τ' ἄν, τρυχόμενός περ, ἔτι τλαίην ἐνιαυτόν·  
 εἰ δέ κε τεθνηῶτος ἀκούσω μηδ' ἔτ' ἑόντος, 220  
 νοστήσας δὴ ἔπειτα φίλην ἐς πατρίδα γαίαν  
 σῆμά τέ οἱ χεύω καὶ ἐπὶ κτέρεα κτερεῖζω  
 πολλὰ μάλ', ὅσσα ἔοικε, καὶ ἀνέρι μητέρα δώσω."

Ἦ τοι ὃ γ' ὡς εἰπὼν κατ' ἄρ' ἔζετο, τοῖσι δ' ἀνέστη  
 Μέντωρ, ὃς ῥ' Ὀδυσῆος ἀμύμονος ἦεν ἑταῖρος, 225  
 καὶ οἱ ἰὼν ἐν νηυσὶν ἐπέτρεπεν οἴκου ἅπαντα,  
 πείθεσθαί τε γέροντι καὶ ἔμπεδα πάντα φυλάσσειν·  
 ὃ σφιν ἐὺ φρονέων ἀγορήσατο καὶ μετέειπεν·

“Κέκλυτε δὴ νῦν μεν, Ἴθακήσιοι, ὅττι κεν εἶπω·  
 μὴ τις ἔτι πρόφρων ἀγανὸς καὶ ἥπιος ἔστω 230  
 σκηπτοῦχος βασιλεύς, μηδὲ φρεσὶν αἴσιμα εἰδώς,  
 ἀλλ' αἰεὶ χαλεπὸς τ' εἶη καὶ αἴσυλα ῥέζοι  
 ὡς οὔ τις μέμνηται Ὀδυσσῆος θείοιο  
 λαῶν οἷσιν ἀνασσε, πατὴρ δ' ὡς ἥπιος ἦεν.  
 ἀλλ' ἦ τοι μνηστήρας ἀγήνορας οὔ τι μεγάίρω 235  
 ἔρδειν ἔργα βίαια κακορραφίησι νόοιο·  
 σφὰς γὰρ παρθέμενοι κεφαλὰς κατέδουσι βιαίως  
 οἶκον Ὀδυσσῆος, τὸν δ' οὐκέτι φασὶ νέεσθαι.  
 νῦν δ' ἄλλω δῆμω νεμεσίζομαι, οἶον ἅπαντες

<sup>1</sup> Σπάρτην: Κρήτην Zenodotus; cf. i. 93.

give me a swift ship and twenty comrades who will accomplish my journey for me to and fro. For I shall go to Sparta and to sandy Pylos to seek tidings of the return of my father that has long been gone, if haply any mortal man may tell me, or I may hear a voice from Zeus, which oftenest brings tidings to men. If so be I shall hear that my father is alive and coming home, then verily, though I am sore afflicted, I could endure for yet a year. But if I shall hear that he is dead and gone, then I will return to my dear native land and heap up a mound for him, and over it pay funeral rites, full many, as is due, and give my mother to a husband."

So saying he sat down, and among them rose Mentor, who was a comrade of noble Odysseus. To him, on departing with his ships, Odysseus had given all his house in charge, that it should obey the old man and that he should keep all things safe. He with good intent addressed their assembly, and spoke among them :

"Hearken now to me, men of Ithaca, to the word that I shall say. Never henceforth let sceptred king with a ready heart be kind and gentle, nor let him heed righteousness in his heart, but let him ever be harsh and work unrighteousness, seeing that no one remembers divine Odysseus of the people whose lord he was; yet gentle was he as a father. But of a truth I begrudge not the proud wooers that they work deeds of violence in the evil contrivings of their minds, for it is at the hazard of their own lives that they violently devour the house of Odysseus, who, they say, will no more return. Nay, rather it is with the rest of the folk that I am wroth,

ἦσθ' ἄνεω, ἀτὰρ οὐ τι καθαπτόμενοι ἐπέεσσι 240  
παύρους μνηστῆρας καταπαύετε<sup>1</sup> πολλοὶ ἔοντες.”

Τὸν δ' Ἐυηνορίδης Λειώκριτος ἀντίον ἠΰδα·  
“ Μέντωρ ἀταρτηρέ, φρένας ἤλεέ, ποῖον ἔειπες  
ἡμέας ὀτρύνων καταπαυέμεν. ἀργαλέον δὲ 245  
ἀνδράσι καὶ πλεόνεσσι μαχήσασθαι περὶ δαιτί.

εἶ περ γάρ κ' Ὀδυσσεὺς Ἴθακήσιος αὐτὸς ἐπελθὼν  
δαινυμένους κατὰ δῶμα ἐὼν μνηστῆρας ἀγανοὺς  
ἐξελάσαι μεγάροιο μενοινήσει' ἐνὶ θυμῷ,

οὐ κέν οἱ κεχάροίτο γυνή, μάλα περ χατέουσα, 250  
ἐλθόντ', ἀλλὰ κεν αὐτοῦ ἀεικέα πότμον ἐπίσποι,

εἰ πλεόνεσσι μάχοιτο.<sup>2</sup> σὺ δ' οὐ κατὰ μοῖραν ἔειπες.  
ἀλλ' ἄγε, λαοὶ μὲν σκίδνασθ' ἐπὶ ἔργα ἕκαστος,

τούτῳ δ' ὀτρυνέει Μέντωρ ὁδὸν ἠδ' Ἀλιθέρης,  
οἳ τέ οἱ ἐξ ἀρχῆς πατρώιοί εἰσιν ἑταῖροι. 255  
ἀλλ' οἴω, καὶ δηθὰ καθήμενος ἀγγελιάων

πεύσεται εἰν' Ἰθάκῃ, τελέει δ' ὁδὸν οὐ ποτε ταύτην.”

“Ὡς ἄρ' ἐφώνησεν, λῦσεν δ' ἀγορὴν αἰψηρήν.

οἱ μὲν ἄρ' ἐσκίδναντο ἐὰ πρὸς δῶμαθ' ἕκαστος,  
μνηστῆρες δ' ἐς δῶματ' ἴσαν θείου Ὀδυσῆος.

Τηλέμαχος δ' ἀπάνευθε κιὼν ἐπὶ θίνα θαλάσσης, 260  
χεῖρας νιψάμενος πολιῆς ἀλὸς εὔχετ' Ἀθήνη·

“Κλυθί μεν, ὃ χθιζὸς θεὸς ἤλυθες ἡμέτερον δῶ

καί μ' ἐν νηὶ κέλευσας ἐπ' ἠεροειδέα πόντον

νόστον πειυσόμενον πατρὸς δὴν οἰχομένοιο

<sup>1</sup> καταπαύετε Rhianus : κατερύκετε.

<sup>2</sup> πλεόνεσσι μάχοιτο : πλέονές οἱ ἔποιντο the scholia (Aristarchus?).

<sup>1</sup> So the word was understood in antiquity. Modern scholars connect it with *τεῖρω*, and make it mean “hard,” “insolent.”

<sup>2</sup> So the text, as it stands, must be interpreted. The scholiast read in 251, εἰ πλέονές οἱ ἔποιντο, “even though he

that ye all sit thus in silence, and utter no word of rebuke to make the wooers cease, though ye are many and they but few."

Then Leocritus, son of Euenor, answered him: "Mentor, thou mischief-maker,<sup>1</sup> thou wanderer in thy wits, what hast thou said, bidding men make us cease? Nay, it were a hard thing to fight about a feast with men that moreover outnumber you. For if Ithacan Odysseus himself were to come and be eager at heart to drive out from his hall the lordly wooers who are feasting in his house, then should his wife have no joy at his coming, though sorely she longed for him, but right here would he meet a shameful death, if he fought with men that outnumbered him.<sup>2</sup> Thou hast not spoken aright. But come now, ye people, scatter, each one of you to his own lands. As for this fellow, Mentor and Halitherses will speed his journey, for they are friends of his father's house from of old. But methinks he will long abide here and get his tidings in Ithaca, and never accomplish this journey."

So he spoke, and hastily broke up the assembly. They then scattered, each one to his own house; and the wooers went to the house of divine Odysseus.

But Telemachus went apart to the shore of the sea, and having washed his hands in the grey seawater, prayed to Athene: "Hear me, thou who didst come yesterday as a god to our house, and didst bid me go in a ship over the misty deep to seek tidings of the return of my father, that has

had the larger following." If this be adopted, the *πλέονεσσι* in 245 may be construed with *ἀργαλέον*, "Hard would it be for you, though you are more in number than we." As it is, Leocritus speaks defiantly, and denies that Mentor's party is the more numerous.

ἔρχεσθαι· τὰ δὲ πάντα διατρίβουσιν Ἀχαιοί,  
μνηστῆρες δὲ μάλιστα κακῶς ὑπερνηροέοντες.” 265

“Ὡς ἔφατ’ εὐχόμενος, σχεδόθεν δέ οἱ ἦλθεν Ἀθήνη,  
Μέντορι εἰδομένη ἡμὲν δέμας ἠδὲ καὶ αὐδήν,  
καὶ μιν φωνήσασ’ ἔπεα πτερόεντα προσηύδα·

“Τηλέμαχ’, οὐδ’ ὄπιθεν κακὸς ἔσσειαι οὐδ’ ἀνοήμων,  
εἰ δὴ τοι σοῦ πατρὸς ἐνέστακται μένος ἧύ, 271

οἶος κείνος ἔην τελέσαι ἔργον τε ἔπος τε·  
οὐ τοι ἔπειθ’ ἀλίη ὁδὸς ἔσσειται οὐδ’ ἀτέλεστος.

εἰ δ’ οὐ κείνου γ’ ἐσσι γόνος καὶ Πηνελοπείης,  
οὐ σέ γ’ ἔπειτα ἔολπα τελευτήσειν, ἃ μενοινᾶς. 275

παῦροι γάρ τοι παῖδες ὁμοῖοι πατρὶ πέλονται,  
οἱ πλέονες κακίους, παῦροι δέ τε πατρὸς ἀρείους.

ἀλλ’ ἐπεὶ οὐδ’ ὄπιθεν κακὸς ἔσσειαι οὐδ’ ἀνοήμων,  
οὐδέ σε πάγχυ γε μῆτις Ὀδυσσῆος προλέλοιπεν,  
ἐλπωρή τοι ἔπειτα τελευτήσαι τάδε ἔργα. 280

τῷ νῦν μνηστῆρων μὲν ἕα βουλήν τε νόον τε  
ἀφραδέων, ἐπεὶ οὐ τι νοήμονες οὐδὲ δίκαιοι·

οὐδέ τι ἴσασιν θάνατον καὶ κῆρα μέλαιναν,  
ὃς δὴ σφι σχεδόν ἐστιν, ἐπ’ ἡματι πάντα ὀλέσθαι.

σοὶ δ’ ὁδὸς οὐκέτι δηρὸν ἀπέσσειται ἦν σὺ μενοινᾶς· 285  
τοῖος γάρ τοι ἐταῖρος ἐγὼ πατρῷός εἰμι,

ὃς τοι νῆα θοὴν στελέω καὶ ἄμ’ ἔψομαι αὐτός.

ἀλλὰ σὺ μὲν πρὸς δώματ’ ἰὼν μνηστῆρσιν ὀμίλει,

ὄπλισσόν τ’ ἦια καὶ ἄγγεσιν ἄρσον ἅπαντα,  
οἶνον ἐν ἀμφιφορεῦσι, καὶ ἄλφιτα, μυελὸν ἀνδρῶν, 290

δέρμασιν ἐν πυκινόισιν· ἐγὼ δ’ ἀνὰ δῆμον ἐταίρους  
αἰψ’ ἐθειλοντῆρας συλλέξομαι. εἰσὶ δὲ νῆες

πολλαὶ ἐν ἀμφιάλῳ Ἰθάκῃ, νέαι ἠδὲ παλαιαὶ

τάων μὲν τοι ἐγὼν ἐπιόψομαι ἢ τις ἀρίστη,

ὦκα δ’ ἐφοπλίσσαντες ἐνήσομεν εὐρέι πόντῳ.” 295

long been gone. Lo, all this the Achaeans hinder, but the wooers most of all in their evil insolence."

So he spoke in prayer, and Athene drew near to him in the likeness of Mentor, both in form and in voice; and she spoke, and addressed him with winged words:

"Telemachus, neither hereafter shalt thou be a base man or a witless, if aught of thy father's goodly spirit has been instilled into thee, such a man was he to fulfil both deed and word. So then shall this journey of thine be neither vain nor unfulfilled. But if thou art not the son of him and of Penelope, then I have no hope that thou wilt accomplish thy desire. Few sons indeed are like their fathers; most are worse, few better than their fathers. But since neither hereafter shalt thou be a base man or a witless, nor has the wisdom of Odysseus wholly failed thee, there is therefore hope that thou wilt accomplish this work. Now then let be the will and counsel of the wooers—fools, for they are in no wise either prudent or just, nor do they know aught of death or black fate, which verily is near at hand for them, that they shall all perish in a day. But for thyself, the journey on which thy heart is set shall not be long delayed, so true a friend of thy father's house am I, who will equip for thee a swift ship, and myself go with thee. But go thou now to the house and join the company of the wooers; make ready stores, and bestow all in vessels—wine in jars, and barley meal, the marrow of men, in stout skins;—but I, going through the town, will quickly gather comrades that go willingly. And ships there are full many in sea-girt Ithaca, both new and old; of these will I choose out for thee the one that is best, and quickly will we make her ready and launch her on the broad deep."

## HOMER

“Ὡς φάτ’ Ἀθηναίη κούρη Διός· οὐδ’ ἄρ’ ἔτι δὴν  
 Τηλέμαχος παρέμιμνευ, ἐπεὶ θεοῦ ἔκλυεν αὐδὴν.  
 βῆ δ’ ἰέναι πρὸς δῶμα, φίλον τετιημένος ἦτορ,  
 εὔρε δ’ ἄρα μνηστῆρας ἀγήνορας ἐν μεγάροισιν,  
 αἶγας ἀνιεμένους σιάλους θ’ εὔοντας ἐν αὐλῇ. 300

Ἀντίνοος δ’ ἰθὺς γελάσας κίε Τηλεμάχοιο,  
 ἔν τ’ ἄρα οἱ φῦ χειρί, ἔπος τ’ ἔφατ’ ἕκ τ’ ὀνόμαζε·  
 “Τηλέμαχ’ ὑψαγόρη, μένος ἄσχετε, μή τί τοι ἄλλο  
 ἐν στήθεσσι κακὸν μελέτω ἔργον τε ἔπος τε,  
 ἀλλὰ μοι<sup>1</sup> ἐσθιέμεν καὶ πινέμεν, ὡς τὸ πάρος περ. 305  
 ταῦτα δέ τοι μάλα πάντα τελευτήσουσιν Ἀχαιοί,  
 νῆα καὶ ἐξαιίτους ἐρέτας, ἵνα θᾶσσον ἵκηαι  
 ἐς Πύλον ἠγαθήην μετ’ ἀγαυοῦ πατρὸς ἀκουήν.”

Τὸν δ’ αὖ Τηλέμαχος πεπνυμένος ἀντίον ἠΐδα·  
 “Ἀντίνο’, οὐ πῶς ἔστιν ὑπερφιάλοισι μεθ’ ὑμῖν 310  
 δαίνυσθαί τ’ ἀκέοντα<sup>2</sup> καὶ εὐφραίνεσθαι ἔκηλον.  
 ἦ οὐχ ἄλλῃς ὡς τὸ πάροιθεν ἐκείρετε πολλὰ καὶ ἐσθλά  
 κτήματ’ ἐμά, μνηστῆρες, ἐγὼ δ’ ἔτι νήπιος ἦα;  
 νῦν δ’ ὅτε δὴ μέγας εἰμι καὶ ἄλλων μῦθον ἀκούων  
 πυνθάνομαι, καὶ δὴ μοι ἀέξεται ἔνδοθι θυμός, 315  
 πειρήσω, ὡς κ’ ὑμμι κακὰς ἐπὶ κῆρας ἰήλω,  
 ἢ Πύλουδ’ ἐλθών, ἢ αὐτοῦ τῶδ’ ἐνὶ δήμῳ.  
 εἶμι μὲν, οὐδ’ ἀλίη ὁδὸς ἔσσεται ἦν ἀγορεύω,  
 ἔμπορος· οὐ γὰρ νηὸς ἐπήβολος οὐδ’ ἐρετᾶων

γίγνομαι· ὡς νύ που ὑμῖν εἰσατο κέρδιον εἶναι.” 320

Ἡ ῥα, καὶ ἐκ χειρὸς χεῖρα σπάσατ’ Ἀντινόοιο  
 ῥεῖα· μνηστῆρες δὲ δόμον κάτα δαῖτα πένοντο.<sup>3</sup>

<sup>1</sup> μοι : μάλ’.

<sup>2</sup> ἀκέοντα : ἀέκοντα Rhianus.

<sup>3</sup> Line 322 was rejected by Aristophanes and Aristarchus.

<sup>1</sup> The verb *ὀνομάζειν* is most commonly, as here, followed by the name of the person addressed, or by something



So spoke Athene, daughter of Zeus, nor did Telemachus tarry long after he had heard the voice of the goddess, but went his way to the house, his heart heavy within him. He found there the proud wooers in the halls, flaying goats and singeing swine in the court. And Antinous with a laugh came straight to Telemachus, and clasped his hand, and spoke, and addressed <sup>1</sup> him :

“Telemachus, thou braggart, unrestrained in daring, let no more any evil deed or word be in thy heart. Nay, I bid thee, eat and drink even as before. All these things the Achaeans will surely provide for thee—the ship and chosen oarsmen—that with speed thou mayest go to sacred Pylos to seek for tidings of thy noble father.”

Then wise Telemachus answered him : “ Antinous, in no wise is it possible for me in your overweening company to sit at meat quietly and to make merry with an easy mind. Is it not enough, ye wooers, that in time past ye wasted many goodly possessions of mine, while I was still a child ? But now that I am grown, and gain knowledge by hearing the words of others, yea and my spirit waxes within me, I will try how I may hurl forth upon you evil fates, either going to Pylos or here in this land. For go I will, nor shall the journey be in vain whereof I speak, though I voyage in another’s ship, since I may not be master of ship or oarsmen. So, I ween, it seemed to you to be more to your profit.”

He spoke, and snatched his hand from the hand of Antinous without more ado, and the wooers were busy with the feast throughout the hall. They equivalent to it. In a number of passages, however, the word is freely used, and it has seemed best to adopt a rendering which suits all, or nearly all, cases.

οὐδ' ἐπελώβευον καὶ ἐκερτόμεον ἐπέεσσιν.

ὦδε δέ τις εἶπεσκε νέων ὑπερηγορούντων·

“ Ἡ μάλα Τηλέμαχος φόνον ἡμῖν μερμηρίζει. 325

ἢ τινας ἐκ Πύλου ἄξει ἀμύντορας ἡμαθόεντος

ἢ ὃ γε καὶ Σπάρτηθεν, ἐπεὶ νύ περ ἴεται αἰνῶς·

ἢ καὶ εἰς Ἐφύρην ἐθέλει, πείριαν ἄρουραν,

ἐλθεῖν, ὄφρ' ἔνθεν θυμοφθόρα φάρμακ' ἐνείκη,

ἐν δὲ βάλῃ κρητῆρι καὶ ἡμέας πάντας ὀλέσση.” 330

Ἄλλος δ' αὐτ' εἶπεσκε νέων ὑπερηγορούντων·

“ Τίς δ' οἶδ', εἴ κε καὶ αὐτὸς ἰὼν κοίλης ἐπὶ νηὸς  
τῆλε φίλων ἀπόληται ἀλώμενος ὡς περ Ὀδυσσεύς;

οὕτω κεν καὶ μᾶλλον ὀφέλλειεν πόνον ἄμμιν·

κτῆματα γάρ κεν πάντα δασαίμεθα, οἰκία δ' αὐτε 335

τούτου μητέρι δοῖμεν ἔχειν ἠδ' ὅς τις ὀπυίοι.”

Ὡς φάν, ὁ δ' ὑψόροφον θάλαμον κατεβήσето πατρὸς

εὐρύν, ὅθι νητὸς χρυσὸς καὶ χαλκὸς ἔκειτο

ἔσθῆς τ' ἐν χηλοῖσιν ἄλις τ' ἐυῶδες ἔλαιον·

ἐν δὲ πίθοι οἴνοιο παλαιοῦ ἠδυνότοιο 340

ἔστασαν, ἄκρητον θεῖον ποτὸν ἐντὸς ἔχοντες,

ἔξειῆς ποτὶ τοῖχον ἀρηρότες, εἴ ποτ' Ὀδυσσεύς

οἴκαδε νοστήσειε καὶ ἄλγεα πολλὰ μογήσας.

κληισταὶ δ' ἔπεσαν σανίδες πυκινῶς ἀραρυῖαι,

δικλίδες· ἐν δὲ γυνὴ ταμὴν νύκτας τε καὶ ἡμαρ 345

ἔσχ', ἢ πάντ' ἐφύλασσε νόου πολυιδρείησιν,

Εὐρύκλει', Ὀππος θυγάτηρ Πεισηνορίδαο.

τὴν τότε Τηλέμαχος προσέφη θαλαμόνδε καλέοσας·

“ Μαῖ', ἄγε δὴ μοι οἶνον ἐν ἀμφιφορεῦσιν ἄφυσσον 350

ἠδύν, ὅτις μετὰ τὸν λαρώτατος ὄν σὺ φυλάσσεις

κεῖνον ὀιομένη τὸν κάμμορον, εἴ ποθεν ἔλθοι

mocked and jeered at him in their talk; and thus would one of the proud youths speak:

“Aye, verily Telemachus is planning our murder. He will bring men to aid him from sandy Pylos or even from Sparta, so terribly is he set upon it. Or he means to go to Ephyre, that rich land, to bring from thence deadly drugs, that he may cast them in the wine-bowl, and destroy us all.”

And again another of the proud youths would say: “Who knows but he himself as he goes on the hollow ship may perish wandering far from his friends, even as Odysseus did? So would he cause us yet more labour; for we should have to divide all his possessions, and his house we should give to his mother to possess, and to him who should wed her.”

So they spoke, but Telemachus went down to the high-roofed treasure-chamber of his father, a wide room where gold and bronze lay piled, and raiment in chests, and stores of fragrant oil. There, too, stood great jars of wine, old and sweet, holding within them an unmixed divine drink, and ranged in order along the wall, if ever Odysseus should return home even after many grievous toils. Shut were the double doors, close-fitted; and there both night and day a stewardess abode, who guarded all in wisdom of mind, Eurycleia, daughter of Ops, son of Peisenor. To her now Telemachus, when he had called her to the treasure-chamber, spoke, and said:

“Nurse, draw me off wine in jars, sweet wine that is the choicest next to that which thou guardest ever thinking upon that ill-fated one, if haply Zeus-born Odysseus may come I know not whence, having

διογενῆς Ὀδυσσεὺς θάνατον καὶ κῆρας ἀλύξας.  
 δώδεκα δ' ἔμπλησον καὶ πώμασιν ἄρσου ἅπαντας.  
 ἐν δέ μοι ἄλφιστα χεῦον ἔρραφέεσσι δοροῖσιν·  
 εἴκοσι δ' ἔστω μέτρα μυληφάτου ἀλφίτου ἀκτῆς. 355  
 αὐτὴ δ' οἷη ἴσθι· τὰ δ' ἀθρόα πάντα τετύχθω·  
 ἔσπέριος γὰρ ἐγὼν αἰρήσομαι, ὅππότε κεν δὴ  
 μήτηρ εἰς ὑπερῶ' ἀναβῆη κοίτου τε μέδεται.  
 εἶμι γὰρ ἐς Σπάρτην τε καὶ ἐς Πύλον ἡμαθόεντα  
 νόστον πευσόμενος πατρὸς φίλου, ἣν που ἀκούσω." 360

Ὡς φάτο, κώκυσευ δὲ φίλη τροφὸς Εὐρύκλεια,  
 καὶ ῥ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·  
 "Τίπτε δέ τοι, φίλε τέκνον, ἐνὶ φρεσὶ τοῦτο νόημα  
 ἔπλετο; πῆ δ' ἐθέλεις ἰέναι πολλὴν ἐπὶ γαίαν  
 μούνος ἐὼν ἀγαπητός; ὁ δ' ὤλετο τηλόθι πάτρης 365  
 διογενῆς Ὀδυσσεὺς ἀλλογνώτῳ ἐνὶ δήμῳ.

οἱ δέ τοι αὐτίκ' ἰόντι κακὰ φράσσονται ὀπίσσω,  
 ὡς κε δόλω φθίγης, τάδε δ' αὐτοὶ πάντα δάσονται.  
 ἀλλὰ μὲν' αὖθ' ἐπὶ σοῖσι καθήμενος· οὐδέ τί σε χρὴ  
 πόντον ἐπ' ἀτρύγετον κακὰ πάσχειν οὐδ' ἀλάλησθαι."  
 Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἠΰδα· 371

"Θάρσει, μαῖ', ἐπεὶ οὐ τοι ἄνευ θεοῦ ἦδε γε βουλή.  
 ἀλλ' ὄμοσον μὴ μητρὶ φίλη τάδε μυθήσασθαι,  
 πρὶν γ' ὅτ' ἂν ἐνδεκάτη τε δυωδεκάτη τε γένηται,  
 ἢ αὐτὴν ποθέσαι καὶ ἀφορμηθέντος ἀκούσαι, 375  
 ὡς ἂν μὴ κλαίουσα κατὰ χροῶα καλὸν ἰάπτῃ."

Ὡς ἄρ' ἔφη, γρῆυς δὲ θεῶν μέγαν ὄρκον ἀπώμνυ.  
 αὐτὰρ ἐπεὶ ῥ' ὄμοσέν τε τελεύτησέν τε τὸν ὄρκον,  
 αὐτίκ' ἔπειτὰ οἱ οἶνον ἐν ἀμφιφορεῦσιν ἄφυσσεν,

escaped from death and the fates. Fill twelve jars and fit them all with covers, and pour me barley meal into well-sewn skins, and let there be twenty measures of ground barley meal. But keep knowledge hereof to thyself, and have all these things brought together; for at evening I will fetch them, when my mother goes to her upper chamber and bethinks her of her rest. For I am going to Sparta and to sandy Pylos to seek tidings of the return of my dear father, if haply I may hear any."

So he spoke, and the dear nurse, Eurycleia, uttered a shrill cry, and weeping spoke to him winged words: "Ah, dear child, how has this thought come into thy mind? Whither art thou minded to go over the wide earth, thou who art an only son and well-beloved? But he hath perished far from his country, the Zeus-born Odysseus, in a strange land; and these men, so soon as thou art gone, will devise evil for thee hereafter, that thou mayest perish by guile, and themselves divide all these possessions. Nay, abide here in charge of what is thine; thou hast no need to suffer ills and go a wanderer over the un-resting sea."

Then wise Telemachus answered her: "Take heart, nurse, for not without a god's warrant is this my plan. But swear to tell naught of this to my dear mother until the eleventh or twelfth day shall come, or until she shall herself miss me and hear that I am gone, that she may not mar her fair flesh with weeping."

So he spoke, and the old woman swore a great oath by the gods to say naught. But when she had sworn and made an end of the oath, straightway she drew for him wine in jars, and poured barley meal

ἐν δέ οἱ ἄλφιτα χεῦεν ἐνρραφέεσσι δοροῖσι. 380

Τηλέμαχος δ' ἐς δώματ' ἰὼν μνηστῆρσιν ὁμίλει.

Ἐνθ' αὐτ' ἄλλ' ἐνόησε θεά, γλαυκῶπις Ἀθήνη.

Τηλεμάχῳ ἐικυῖα κατὰ πτόλιν ὄχετο πάντη,  
καί ῥα ἐκάστω φωτὶ παρισταμένη φάτο μῦθον,  
ἐσπερίους δ' ἐπὶ νῆα θοὴν ἀγέρεσθαι ἀνώγει. 385

ἢ δ' αὐτε Φρονίοιο Νοήμονα φαίδιμον υἷον  
ἦτε νῆα θοὴν· ὁ δέ οἱ πρόφρων ὑπέδεκτο.

Δύσετό τ' ἥελιος σκιάωντό τε πᾶσαι ἀγυαί,  
καὶ τότε νῆα θοὴν ἄλαδ' εἴρυσε, πάντα δ' ἐν αὐτῇ  
ὄπλ' ἐτίθει, τά τε νῆες εὐσσελμοὶ φορέουσι. 390

στῆσε δ' ἐπ' ἐσχατιῇ λιμένος, περὶ δ' ἐσθλοὶ ἐταῖροι  
ἄθροοι ἠγέρεθοντο· θεὰ δ' ὄτρυνεν ἕκαστον.

Ἐνθ' αὐτ' ἄλλ' ἐνόησε θεά, γλαυκῶπις Ἀθήνη.

βῆ ῥ' ἰέναι πρὸς δώματ' Ὀδυσσῆος θείοιο·  
ἔνθα μνηστῆρεσσιν ἐπὶ γλυκὺν ὕπνον ἔχευε,  
πλάζε δὲ πίνοντας, χειρῶν δ' ἐκβαλλε κύπελλα. 395

οἱ δ' εὐδαιν ὤρουντο κατὰ πτόλιν, οὐδ' ἄρ' ἔτι δὴν  
ἦατ', ἐπεὶ σφισιν ὕπνος ἐπὶ βλεφάροισιν ἐπιπτεν.  
αὐτὰρ Τηλέμαχον προσέφη γλαυκῶπις Ἀθήνη  
ἐκπροκαλεσσαμένη μεγάρων ἐν ναιεταόντων,  
Μέντορι εἰδομένη ἡμὲν δέμας ἠδὲ καὶ αὐδῆν. 400

“Τηλέμαχ', ἦδη μὲν τοι ἐκνήμιδες ἐταῖροι  
ἦατ' ἐπήρετμοι τὴν σὴν ποτιδέγμενοι ὄρμην·  
ἄλλ' ἴομεν, μὴ δηθὰ διατρίβωμεν ὁδοῖο.”

“Ὡς ἄρα φωνήσασ' ἠγήσατο Παλλὰς Ἀθήνη 405  
καρπαλίμως· ὁ δ' ἔπειτα μετ' ἴχνια βαῖνε θεοῖο.  
αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλυθον ἠδὲ θάλασσαν,

into well-sewn skins; and Telemachus went to the hall and joined the company of the wooers.

Then the goddess, flashing-eyed Athene, took other counsel. In the likeness of Telemachus she went everywhere throughout the city, and to each of the men she drew near and spoke her word, bidding them gather at even beside the swift ship. Furthermore, of Noemon, the glorious son of Phronius, she asked a swift ship, and he promised it to her with a ready heart.

Now the sun set and all the ways grew dark. Then she drew the swift ship to the sea and put in it all the gear that well-benched ships carry. And she moored it at the mouth of the harbour, and round about it the goodly company was gathered together, and the goddess heartened each man.

Then again the goddess, flashing-eyed Athene, took other counsel. She went her way to the house of divine Odysseus, and there began to shed sweet sleep upon the wooers and made them to wander in their drinking, and from their hands she cast the cups. But they rose to go to their rest throughout the city, and remained no long time seated, for sleep was falling upon their eyelids. But to Telemachus spoke flashing-eyed Athene, calling him forth before the stately hall, having likened herself to Mentor both in form and in voice:

“Telemachus, already thy well-greaved comrades sit at the oar and await thy setting out. Come, let us go, that we may not long delay their journey.”

So saying, Pallas Athene led the way quickly, and he followed in the footsteps of the goddess. Now when they had come down to the ship and to

εὔρον ἔπειτ' ἐπὶ θινὶ κάρη κομόωντας ἑταίρους.  
τοῖσι δὲ καὶ μετέειφ' ἱερὴ ἰς Τηλεμάχοιο·

“ Δεῦτε, φίλοι, ἦμα φερώμεθα· πάντα γὰρ ἤδη 410  
ἀθρό' ἐνὶ μεγάρῳ. μήτηρ δ' ἐμὴ οὐ τι πέπυσται,  
οὐδ' ἄλλαι δμωαί, μία δ' οἴη μῦθον ἄκουσεν.”

Ὡς ἄρα φωνήσας ἠγήσατο, τοὶ δ' ἅμ' ἔποντο.  
οἱ δ' ἄρα πάντα φέροντες ἐυσσέλμῳ ἐπὶ νηὶ 415  
κάτθεσαν, ὡς ἐκέλευσεν Ὀδυσσῆος φίλος υἱός.

ἂν δ' ἄρα Τηλέμαχος νηὸς βαῖν', ἦρχε δ' Ἀθήνη,  
νηὶ δ' ἐνὶ πρυμνῇ κατ' ἄρ' ἔζετο· ἄγχι δ' ἄρ' αὐτῆς  
ἔζετο Τηλέμαχος. τοὶ δὲ πρυμνήσι' ἔλυσαν,  
ἂν δὲ καὶ αὐτοὶ βάντες ἐπὶ κληῖσι καθίζον.

τοῖσιν δ' ἴκμενον οὔρον ἴει γλαυκῶπις Ἀθήνη, 420  
ἀκραῆ Ζέφυρον, κελάδοντ' ἐπὶ οἴνοπα πόντον.

Τηλέμαχος δ' ἐτάροισιν ἐποτρύνας ἐκέλευσεν  
ὄπλων ἄπτεσθαι· τοὶ δ' ὀτρύνοντος ἄκουσαν.  
ἰστὸν δ' εἰλάτινον κοίλης ἔντοσθε μεσόδμης 425  
στήσαν ἀείραντες, κατὰ δὲ προτόνοισιν ἔδησαν,

ἔλκον δ' ἰστία λευκὰ ἐυστρέπτοισι βοεῦσιν.  
ἔπρησεν δ' ἄνεμος μέσον ἰστίον, ἀμφὶ δὲ κῦμα  
στεῖρῃ πορφύρεον μεγάλ' ἴαχε νηὸς ἰούσης·

ἢ δ' ἔθεεν κατὰ κῦμα διαπρήσσουσα κέλευθον.  
δησάμενοι δ' ἄρα ὄπλα θοῆν ἀνὰ νῆα μέλαιναν 430  
στήσαντο κρητῆρας ἐπιστεφέας οἴνοιο,

λείβον δ' ἀθανάτοισι θεοῖς αἰειγενέτησιν,  
ἐκ πάντων δὲ μάλιστα Διὸς γλαυκῶπιδι κούρῃ.  
παννυχίῃ μὲν ῥ' ἦ γε καὶ ἡῶ πειρε κέλευθον.

<sup>1</sup> It is hard to determine with exactness to what extent the original meaning “strong” survives in the uses of ἱερός.



the sea, they found on the shore their long-haired comrades, and the strong and mighty<sup>1</sup> Telemachus spoke among them :

“Come, friends, let us fetch the stores, for all are now gathered together in the hall. My mother knows naught hereof, nor the handmaids either : one only heard my word.”

Thus saying, he led the way, and they went along with him. So they brought and stowed everything in the well-benched ship, as the dear son of Odysseus bade. Then on board the ship stepped Telemachus, and Athene went before him and sat down in the stern of the ship, and near her sat Telemachus, while the men loosed the stern cables and themselves stepped on board, and sat down upon the benches. And flashing-eyed Athene sent them a favourable wind, a strong-blowing West wind that sang over the wine-dark sea. And Telemachus called to his men, and bade them lay hold of the tackling, and they hearkened to his call. The mast of fir they raised and set in the hollow socket, and made it fast with fore-stays, and hauled up the white sail with twisted thongs of ox-hide. So the wind filled the belly of the sail, and the dark wave sang loudly about the stem of the ship as she went, and she sped over the wave accomplishing her way. Then, when they had made the tackling fast in the swift black ship, they set forth bowls brim full of wine, and poured libations to the immortal gods that are forever, and chiefest of all to the flashing-eyed daughter of Zeus. So all night long and through the dawn the ship cleft her way.

It may be that in *ἱερῇ ἴσ* and *ἱερὸν μένος* (vii. 167) we should see a reference to the sanctity attaching to royal station.

Γ

Ἡέλιος δ' ἀνόρουσε, λιπὼν περικαλλέα λίμνην,  
οὐρανὸν ἐς πολύχαλκον, ἕν' ἀθανάτοισι φαεῖνοι  
καὶ θνητοῖσι βροτοῖσιν ἐπὶ ζεΐδωρον ἄρουραν·  
οἱ δὲ Πύλον, Νηλῆος ἐκτίμενον πτολίεθρον,  
ἴξον· τοὶ δ' ἐπὶ θινὶ θαλάσσης ἱερὰ ῥέζον, 5  
ταύρους παμμέλανας, ἐνοσίχθονι κυανοχαίτη.  
ἐννέα δ' ἔδραι ἔσαν, πεντακόσιοι δ' ἐν ἐκάστη  
ἦατο καὶ προύχοντο ἐκάστοθι ἐννέα ταύρους.  
εὖθ' οἱ σπλάγχνα πάσαντο, θεῶ δ' ἐπὶ μηρί' ἔκαιον,  
οἱ δ' ἰθὺς κατάγοντο ἰδ' ἰστία νηὸς εἴσησ 10  
στεῖλαν αἰείραντες, τὴν δ' ὥρμισαν, ἐκ δ' ἔβαν αὐτοί·  
ἐκ δ' ἄρα Τηλέμαχος νηὸς βαῖν', ἦρχε δ' Ἀθήνη.  
τὸν προτέρη προσέειπε θεά, γλαυκῶπις Ἀθήνη·  
“ Τηλέμαχ', οὐ μὲν σε χρῆ ἔτ' αἰδοῦς, οὐδ' ἠβαιόν·  
τούνεκα γὰρ καὶ πόντον ἐπέπλωσ, ὄφρα πύθηαι 15  
πατρός, ὅπου κύθε γαῖα καὶ ὄν τινα πότμον ἐπέσπεν.  
ἀλλ' ἄγε νῦν ἰθὺς κίε Νέστορος ἵπποδάμοιο·  
εἶδομεν ἦν τινα μῆτιν ἐνὶ στήθεσσι κέκευθε.  
λίσσεσθαι δέ μιν αὐτός, ὅπως νημερτέα εἶπη·  
ψεῦδος δ' οὐκ ἐρέει· μάλα γὰρ πεπνυμένος ἐστί.” 20

## BOOK III

AND now the sun, leaving the beauteous mere, sprang up into the brazen heaven to give light to the immortals and to mortal men on the earth, the giver of grain; and they came to Pylos, the well-built citadel of Neleus. Here the townsfolk on the shore of the sea were offering sacrifice of black bulls to the dark-haired Earth-shaker. Nine companies there were, and five hundred men sat in each, and in each they held nine bulls ready for sacrifice. Now when they had tasted the inner parts and were burning the thigh-pieces to the god, the others put straight in to the shore, and hauled up and furled the sail of the shapely ship, and moored her, and themselves stepped forth. Forth too from the ship stepped Telemachus, and Athene led the way. And the goddess, flashing-eyed Athene, spake first to him, and said :

“Telemachus, no longer hast thou need to feel shame, no, not a whit. For to this end hast thou sailed over the sea, that thou mightest seek tidings of thy father,—where the earth covered him, and what fate he met. But come now, go straightway to Nestor, tamer of horses; let us learn what counsel he keepeth hid in his breast. And do thou beseech him thyself that he may tell thee the very truth. A lie will he not utter, for he is wise indeed.”

## HOMER

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤδα·  
 “Μέντορ, πῶς τ' ἄρ' ἴω; πῶς τ' ἄρ προσπτύξομαι  
 αὐτόν;

οὐδέ τί πω μύθοισι πεπεύρημαι πυκνοῖσιν·  
 αἰδῶς δ' αὖ νέον ἄνδρα γεραίτερον ἐξερέεσθαι.”

Τὸν δ' αὖτε προσέειπε θεά, γλαυκῶπις Ἀθήνη· 25  
 “Τηλέμαχ', ἄλλα μὲν αὐτὸς ἐνὶ φρεσὶ σῆσι νοήσεις,  
 ἄλλα δὲ καὶ δαίμων ὑποθήσεται· οὐ γὰρ οἶω  
 οὐ σε θεῶν ἀέκητι γενέσθαι τε τραφέμεν τε.”

Ὡς ἄρα φωνήσασ' ἠγήσατο Παλλὰς Ἀθήνη  
 καρπαλίμως· ὁ δ' ἔπειτα μετ' ἵχνια βαίνει θεοῖο. 30

Ἴξον δ' ἐς Πυλίων ἀνδρῶν ἄγυρῖν τε καὶ ἔδρας,  
 ἔνθ' ἄρα Νέστωρ ἦστο σὺν υἰάσιν, ἀμφὶ δ' ἑταῖροι  
 δαίτ' ἐντυνόμενοι κρέα τ' ὄπτων ἄλλα τ' ἔπειρον.  
 οἱ δ' ὡς οὖν ξείνους ἴδον, ἀθρόοι ἦλθον ἅπαντες,  
 χερσὶν τ' ἠσπάζοντο καὶ ἐδρίασθαι ἄνωγον. 35

πρῶτος Νεστορίδης Πεισίστρατος ἐγγύθεν ἐλθὼν  
 ἀμφοτέρων ἔλε χεῖρα καὶ ἴδρυσεν παρὰ δαιτὶ  
 κώεσιν ἐν μαλακοῖσιν ἐπὶ ψαμάθοις ἀλίησιν  
 πὰρ τε κασιγνήτῳ Θρασυμήδει καὶ πατέρι ᾧ·  
 δῶκε δ' ἄρα σπλάγχχνων μοίρας, ἐν δ' οἶνον ἔχευεν 40  
 χρυσεῖω δέπαϊ· δειδισκόμενος δὲ προσηύδα  
 Παλλάδ' Ἀθηναίην κούρην Διὸς αἰγιόχοιο·

“Εὐχεο νῦν, ᾧ ξεῖνε, Ποσειδάωνι ἄνακτι·  
 τοῦ γὰρ καὶ δαίτης ἠντήσατε δεῦρο μολόντες.  
 αὐτὰρ ἐπὴν σπείσης τε καὶ εὐξεται, ἢ θέμις ἐστί, 45  
 δὸς καὶ τούτῳ ἔπειτα δέπας μελιηδέος οἴνου  
 σπείσαι, ἐπεὶ καὶ τούτου οἶομαι ἀθανάτοισιν  
 εὐχέσθαι· πάντες δὲ θεῶν χατέουσ' ἀνθρώποι.  
 ἀλλὰ νεώτερός ἐστιν, ὀμηλική δ' ἐμοὶ αὐτῷ·  
 τούνεκα σοὶ προτέρῳ δώσω χρύσειον ἄλεισον.” 50

Then wise Telemachus answered her: "Mentor, how shall I go, and how shall I greet him? I am as yet all unversed in subtle speech, and moreover a young man has shame to question an elder."

Then the goddess, flashing-eyed Athene, answered him: "Telemachus, somewhat thou wilt of thyself devise in thy breast, and somewhat heaven too will prompt thee. For, methinks, not without the favour of the gods hast thou been born and reared."

So spake Pallas Athene, and led the way quickly; but he followed in the footsteps of the goddess; and they came to the gathering and the companies of the men of Pylos. There Nestor sat with his sons, and round about his people, making ready the feast, were roasting some of the meat and putting other pieces on spits. But when they saw the strangers they all came thronging about them, and clasped their hands in welcome, and bade them sit down. First Nestor's son Peisistratus came near and took both by the hand, and made them to sit down at the feast on soft fleeces upon the sand of the sea, beside his brother Thrasymedes and his father. Thereupon he gave them portions of the inner meat and poured wine in a golden cup, and, pledging her, he spoke to Pallas Athene, daughter of Zeus who bears the aegis:

"Pray now, stranger, to the lord Poseidon, for his is the feast whereon you have chanced in coming hither. And when thou hast poured libations and hast prayed, as is fitting, then give thy friend also the cup of honey-sweet wine that he may pour, since he too, I ween, prays to the immortals; for all men have need of the gods. Howbeit he is the younger, of like age with myself, wherefore to thee first will I give the golden cup."

Ὡς εἰπὼν ἐν χειρὶ τίθει δέπας ἠδέος οἴνου·  
 χαῖρε δ' Ἀθηναίη πεπνυμένω ἀνδρὶ δικαίῳ,  
 οὔνεκα οἱ προτέρη δῶκε χρύσειον ἄλεισον·  
 αὐτίκα δ' εὐχέτο πολλὰ Ποσειδάωνι ἄνακτι·

“Κλυθι, Ποσειδάον γαιήοχε, μηδὲ μεγέλης  
 ἡμῖν εὐχομένοισι τελευτήσαι τάδε ἔργα.  
 Νέστορι μὲν πρότιστα καὶ υἰάσι κῦδος ὄπαζε,  
 αὐτὰρ ἔπειτ' ἄλλοισι δίδου χαρίεσσιν ἀμοιβὴν  
 σύμπασιν Πυλίοισιν ἀγακλειτῆς ἑκατόμβης.  
 δὸς δ' ἔτι Τηλέμαχον καὶ ἐμὲ πρήξαντα νέεσθαι,  
 οὔνεκα δεῦρ' ἰκόμεσθα θοῇ σὺν νηὶ μελαίνῃ.”

Ὡς ἄρ' ἔπειτ' ἠρᾶτο καὶ αὐτὴ πάντα τελεύτα.  
 δῶκε δὲ Τηλεμάχῳ καλὸν δέπας ἀμφικύπελλον·  
 ὡς δ' αὐτῶς ἠρᾶτο Ὀδυσσῆος φίλος υἱός.  
 οἱ δ' ἐπεὶ ὤπτησαν κρέ' ὑπέρτερα καὶ ἐρύσαντο,  
 μοίρας δασσάμενοι δαίνυντ' ἐρικυδέα δαῖτα.  
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,  
 τοῖς ἄρα μύθων ἤρχε Γερήνιος ἱππότα Νέστωρ·

“Νῦν δὴ κάλλιόν ἐστι μεταλλῆσαι καὶ ἐρέσθαι  
 ξείνους, οἱ τινὲς εἰσιν, ἐπεὶ τάρπησαν ἐδωδῆς.  
 ὦ ξεῖνοι, τίνες ἐστέ; πόθεν πλεῖθ' ὑγρά κέλευθα;  
 ἢ τι κατὰ πρῆξιν ἢ μαψιδίως ἀλάλησθε  
 οἰά τε ληιστῆρες ὑπεῖρ ἄλα, τοί τ' ἀλόωνται  
 ψυχὰς παρθέμενοι κακὸν ἀλλοδαποῖσι φέροντες;”  
 Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤδα  
 θαρσύνσας· αὐτὴ γὰρ ἐνὶ φρεσὶ θάρσος Ἀθήνη

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So he spake, and placed in her hand the cup of sweet wine. But Pallas Athene rejoiced at the man's wisdom and judgment, in that to her first he gave the golden cup; and straightway she prayed earnestly to the lord Poseidon:

“Hear me, Poseidon, thou Earth-enfolder, and grudge not in answer to our prayer to bring these deeds to fulfilment. To Nestor, first of all, and to his sons vouchsafe renown, and then do thou grant to the rest gracious requital for this glorious hecatomb, even to all the men of Pylos; and grant furthermore that Telemachus and I may return when we have accomplished all that for which we came hither with our swift black ship.”

Thus she prayed, and was herself fulfilling all. Then she gave Telemachus the fair two-handled<sup>1</sup> cup, and in like manner the dear son of Odysseus prayed. Then when they had roasted the outer flesh and drawn it off the spits, they divided the portions and feasted a glorious feast. But when they had put from them the desire of food and drink, the horseman, Nestor of Gerenia,<sup>2</sup> spoke first among them:

“Now verily is it seemlier to ask and enquire of the strangers who they are, since now they have had their joy of food. Strangers, who are ye? Whence do ye sail over the watery ways? Is it on some business, or do ye wander at random over the sea, even as pirates, who wander hazarding their lives and bringing evil to men of other lands?”

Then wise Telemachus took courage, and made answer, for Athene herself put courage in his heart,

<sup>1</sup> Others, “double cup,” *i.e.* shaped like an hour-glass.

<sup>2</sup> The precise meaning of this epithet is quite unknown.

θῆχ', ἵνα μιν περὶ πατρὸς ἀποιχομένοιο ἔροιτο  
 ἠδ' ἵνα μιν κλέος ἐσθλὸν ἐν ἀνθρώποισιν ἔχῃσιν.<sup>1</sup>

“ὦ Νέστορ Νηληιάδη, μέγα κῦδος Ἀχαιῶν,  
 εἴρῃαι ὀππόθεν εἰμέν· ἐγὼ δέ κέ τοι καταλέξω. 80

ἡμεῖς ἐξ Ἰθάκης ὑπονηίου εἰλήλουθμεν·  
 πρῆξις δ' ἦδ' ἰδίη, οὐ δῆμιος, ἦν ἀγορεύω.

πατρὸς ἐμοῦ κλέος εὐρὺ μετέρχομαι, ἦν που ἀκούσω,  
 δίου Ὀδυσσῆος ταλασίφρονος, ὃν ποτέ φασι 85

σὺν σοὶ μαρνάμενον Τρώων πόλιν ἐξαλαπάξαι.  
 ἄλλους μὲν γὰρ πάντας, ὅσοι Τρῶσιν πολέμιζον,  
 πευθόμεθ', ἦχι ἕκαστος ἀπώλετο λυγρῷ ὀλέθρῳ,  
 κείνου δ' αὖ καὶ ὄλεθρον ἀπευθέα θῆκε Κρονίων.

οὐ γάρ τις δύναται σάφα εἰπέμεν ὀππόθ' ὄλωλεν,  
 εἴθ' ὃ γ' ἐπ' ἠπείρου δάμη ἀνδράσι δυσμενέεσσιν, 90

εἴτε καὶ ἐν πελάγει μετὰ κύμασιν Ἀμφιτρίτης.  
 τούνεκα νῦν τὰ σὰ γούναθ' ἰκάνομαι, αἶ κ' ἐθέλησθα  
 κείνου λυγρὸν ὄλεθρον ἐνισπεῖν, εἴ που ὄπωπας  
 ὀφθαλμοῖσι τεοῖσιν ἢ ἄλλου μῦθον ἄκουσας  
 πλαζομένου· πέρι γάρ μιν οἰζυρὸν τέκε μήτηρ. 95

μηδέ τί μ' αἰδόμενος μειλίσσεο μηδ' ἐλεαίρων,  
 ἀλλ' εὖ μοι κατάλεξον ὅπως ἦντησας ὀπωπῆς.  
 λίσσομαι, εἴ ποτέ τοί τι πατῆρ ἐμός, ἐσθλὸς Ὀδυσσεύς,  
 ἦ ἔπος ἦέ τι ἔργον ὑποστὰς ἐξετέλεσσε

δῆμῳ ἔνι Τρώων, ὅθι πάσχετε πῆματ' Ἀχαιοί, 100

τῶν νῦν μοι μνησαί, καί μοι νημερτὲς ἐνίσπες.”

Τὸν δ' ἠμείβετ' ἔπειτα Γερῆνιος ἱππότα Νέστωρ·  
 “ὦ φίλ', ἐπεὶ μ' ἔμνησας οἰζύος, ἦν ἐν ἐκείνῳ  
 δῆμῳ ἀνέτλημεν μένος ἄσχετοι υἱες Ἀχαιῶν,

<sup>1</sup> Line 78 (=i. 95) is omitted in the best MSS.



that he might ask about his father that was gone, and that good report might be his among men :

“Nestor, son of Neleus, great glory of the Achaeans, thou askest whence we are, and I will surely tell thee. We have come from Ithaca that is below Neion; but this business whereof I speak is mine own, and concerns not the people. I come after the wide-spread rumour of my father, if haply I may hear of it, even of goodly Odysseus of the steadfast heart, who once, men say, fought by thy side and sacked the city of the Trojans. For of all men else, as many as warred with the Trojans, we learn where each man died a woeful death, but of him the son of Cronos has made even the death to be past learning; for no man can tell surely where he hath died,—whether he was overcome by foes on the mainland, or on the deep among the waves of Amphitrite. Therefore am I now come to thy knees, if perchance thou wilt be willing to tell me of his woeful death, whether thou sawest it haply with thine own eyes, or didst hear from some other the story of his wanderings;<sup>1</sup> for beyond all men did his mother bear him to sorrow. And do thou nowise out of ruth or pity for me speak soothing words, but tell me truly how thou didst come to behold him. I beseech thee, if ever my father, noble Odysseus, promised aught to thee of word or deed and fulfilled it in the land of the Trojans, where you Achaeans suffered woes, be mindful of it now, I pray thee, and tell me the very truth.”

Then the horseman, Nestor of Gerenia, answered him: “My friend, since thou hast recalled to my mind the sorrow which we endured in that land, we

<sup>1</sup> Or, “from some other wanderer.”

ἡμὲν ὅσα ξὺν νηυσὶν ἐπ' ἠεροειδέα πόντον 105  
 πλαζόμενοι κατὰ ληΐδ', ὅπη ἄρξειεν Ἀχιλλεύς,  
 ἡδ' ὅσα καὶ περὶ ἄστυ μέγα Πριάμοιο ἀνακτος  
 μαρνάμεθ'. ἔνθα δ' ἔπειτα κατέκταθεν ὄσσοι ἄριστοι.  
 ἔνθα μὲν Αἴας κεῖται ἀρήϊος, ἔνθα δ' Ἀχιλλεύς,  
 ἔνθα δὲ Πάτροκλος, θεόφιν μῆστωρ ἀτάλαντος, 110  
 ἔνθα δ' ἐμὸς φίλος υἱός, ἅμα κρατερός καὶ ἀμύμων,  
 Ἀντίλοχος, πέρι μὲν θείειν ταχὺς ἠδὲ μαχητῆς·  
 ἄλλα τε πόλλ' ἐπὶ τοῖς πάθομεν κακά· τίς κεν ἐκείνα  
 πάντα γε μυθήσαιο καταθνητῶν ἀνθρώπων;  
 οὐδ' εἰ πεντάετες γε καὶ ἐξάετες παραμύμων 115  
 ἐξερέοις ὅσα κεῖθι πάθον κακὰ δίοι Ἀχαιοί·  
 πρὶν κεν ἀνηθεῖς σὴν πατρίδα γαίαν ἴκοιο.  
 εἰνάετες γάρ σφιν κακὰ ῥάπτομεν ἀμφιέποντες  
 παντοίοισι δόλοισι, μόγις δ' ἐτέλεσσε Κρονίων.  
 ἔνθ' οὐ τίς ποτε μῆτιν ὁμοιωθήμεναι ἄντην 120  
 ἤθελ', ἐπεὶ μάλα πολλὸν ἐνίκα δῖος Ὀδυσσεὺς  
 παντοίοισι δόλοισι, πατὴρ τεός, εἰ ἐτεόν γε  
 κείνου ἔκγονός ἐσσι· σέβας μ' ἔχει εἰσορόωντα.  
 ἦ τοι γὰρ μῦθοί γε εἰκότες, οὐδέ κε φαίης  
 ἄνδρα νεώτερον ὧδε εἰκότα μυθήσασθαι. 125  
 ἔνθ' ἦ τοι ἦος μὲν ἐγὼ καὶ δῖος Ὀδυσσεὺς  
 οὔτε ποτ' εἰν ἀγορῇ· δίχ' ἐβάζομεν οὔτ' ἐνὶ βουλῇ,  
 ἀλλ' ἕνα θυμὸν ἔχοντε νόῳ καὶ ἐπίφρονι βουλῇ  
 φραζόμεθ' Ἀργείοισιν ὅπως ὄχ' ἄριστα γένοιτο.  
 αὐτὰρ ἐπεὶ Πριάμοιο πόλιν διεπέρασαμεν αἰπὴν, 130  
 βῆμεν δ' ἐν νήεσσι, θεὸς δ' ἐκέδασσεν Ἀχαιοῦς,<sup>1</sup>  
 καὶ τότε δὴ Ζεὺς λυγρὸν ἐνὶ φρεσὶ μῆδετο νόστων  
 Ἀργείοις, ἐπεὶ οὐ τι νοήμονες οὐδὲ δίκαιοι

<sup>1</sup> Line 131, though found in the MSS., is out of harmony with what follows. It may have been interpolated from xiii. 317, where it is in place.

sons of the Achaeans, unrestrained in daring,—all that we endured on shipboard, as we roamed after booty over the misty deep whithersoever Achilles led; and all our fightings around the great city of king Priam;—lo, there all our best were slain. There lies warlike Aias, there Achilles, there Patroclus, the peer of the gods in counsel; and there my own dear son, strong alike and peerless, Antilochus, pre-eminent in speed of foot and as a warrior. Aye, and many other ills we suffered besides these; who of mortal men could tell them all? Nay, if for five years' space or six years' space thou wert to abide here, and ask of all the woes which the goodly Achaeans endured there, thou wouldest grow weary ere the end and get thee back to thy native land. For nine years' space were we busied plotting their ruin with all manner of wiles; and hardly did the son of Cronos bring it to pass. There no man ventured to vie with him in counsel, since goodly Odysseus far excelled in all manner of wiles,—thy father, if indeed thou art his son. Amazement holds me as I look on thee, for verily thy speech is like his; nor would one think that a younger man would speak so like him. Now all the time that we were there goodly Odysseus and I never spoke at variance either in the assembly or in the council, but being of one mind advised the Argives with wisdom and shrewd counsel how all might be for the best. But when we had sacked the lofty city of Priam, and had gone away in our ships, and a god had scattered the Achaeans, then, even then, Zeus planned in his heart a woeful return for the Argives, for in no wise prudent or just were all.

## HOMER

πάντες ἔσαν· τῷ σφεων πολέες κακὸν οἶτον ἐπέσπον  
 μῆνιος ἔξ ὀλοῆς γλαυκώπιδος ὀβριμοπάτρης, 135  
 ἢ τ' ἔριν Ἀτρεΐδῃσι μετ' ἀμφοτέροισιν ἔθηκε.  
 τὼ δὲ καλεσσαμένω ἀγορὴν ἐς πάντας Ἀχαιοὺς,  
 μάψ, ἀτὰρ οὐ κατὰ κόσμον, ἐς ἥλιον καταδύντα,  
 οἱ δ' ἦλθον οἴνῳ βεβαρηότες υἱες Ἀχαιῶν,  
 μῦθον μυθεΐσθην, τοῦ εἵνεκα λαὸν ἄγειραν. 140  
 ἔνθ' ἦ τοι Μενέλαος ἀνώγει πάντας Ἀχαιοὺς  
 νόστου μιμνήσκεισθαι ἐπ' εὐρέα νῶτα θαλάσσης,  
 οὐδ' Ἀγαμέμνονι πάμπαν ἐήνδανε· βούλετο γάρ ῥα  
 λαὸν ἐρυκακέειν ῥέξαι θ' ἱεράς ἐκατόμβας,  
 ὡς τὸν Ἀθηναίης δεινὸν χόλον ἐξακέσαιτο, 145  
 νήπιος, οὐδὲ τὸ ἦδη, ὃ οὐ πείσεσθαι ἔμελλεν·  
 οὐ γάρ τ' αἶψα θεῶν τρέπεται νόος αἰὲν ἑόντων.  
 ὡς τὼ μὲν χαλεποῖσιν ἀμειβομένω ἐπέεσσιν  
 ἔστασαν· οἱ δ' ἀνόρουσαν ἐυκνήμιδες Ἀχαιοὶ  
 ἦχῃ θεσπεσίῃ, δίχα δὲ σφισιν ἦνδανε βουλή. 150  
 νύκτα μὲν ἀέσαμεν χαλεπὰ φρεσὶν ὀρμαίνοντες  
 ἀλλήλοισι· ἐπὶ γὰρ Ζεὺς ἦρτυε πῆμα κακοῖο·  
 ἦῶθεν δ' οἱ μὲν νέας ἔλκομεν εἰς ἅλα δῖαν  
 κτήματά τ' ἐντιθέμεσθα βαθυζώνους τε γυναῖκας.  
 ἡμίσεες δ' ἄρα λαοὶ ἐρητύοντο μένοντες 155  
 αὐθι παρ' Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμένι λαῶν·  
 ἡμίσεες δ' ἀναβάντες ἐλαύνομεν· αἱ δὲ μάλ' ὤκα  
 ἔπλεον, ἐστόρεσεν δὲ θεὸς μεγακῆτεα πόντον.  
 ἐς Τένεδον δ' ἐλθόντες ἐρέξαμεν ἱρὰ θεοῖσιν,  
 οἴκαδε ἰέμενοι· Ζεὺς δ' οὐ πω μῆδετο νόστον, 160  
 σχέτλιος, ὅς ῥ' ἔριν ὤρσε κακὴν ἐπι δεῦτερον αὐτίς.  
 οἱ μὲν ἀποστρέψαντες ἔβαν νέας ἀμφιελίσσας

Wherefore many of them met an evil fate through the fell wrath of the flashing-eyed goddess, the daughter of the mighty sire, for she caused strife between the two sons of Atreus. Now these two called to an assembly all the Achaeans, recklessly and in no due order, at set of sun—and they came heavy with wine, the sons of the Achaeans,—and they spoke their word, and told wherefore they had gathered the host together. Then in truth Menelaus bade all the Achaeans think of their return over the broad back of the sea, but in no wise did he please Agamemnon, for he was fain to hold back the host and to offer holy hecatombs, that he might appease the dread wrath of Athene,—fool! nor knew he this, that with her was to be no hearkening; for the mind of the gods that are forever is not quickly turned. So these two stood bandying harsh words; but the well-greaved Achaeans sprang up with a wondrous din, and two-fold plans found favour with them. That night we rested, each side pondering hard thoughts against the other, for Zeus was bringing upon us an evil doom, but in the morning some of us launched our ships upon the bright sea, and put on board our goods and the low-girdled women. Half, indeed, of the host held back and remained there with Agamemnon, son of Atreus, shepherd of the host, but half of us embarked and rowed away; and swiftly the ships sailed, for a god made smooth the cavernous sea. But when we came to Tenedos, we offered sacrifice to the gods, being eager to reach our homes, howbeit Zeus did not yet purpose our return, stubborn god, who roused evil strife again a second time. Then some turned back their curved ships

ἀμφ' Ὀδυσῆα ἄνακτα δαΐφρονα, ποικιλομήτην,  
 αὐτίς ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι ἦρα φέροντες·  
 αὐτὰρ ἐγὼ σὺν νηυσὶν ἀολλέσιν, αἷ μοι ἔποντο, 165  
 φεῦγον, ἐπεὶ γίγνωσκον, ὃ δὴ κακὰ μῆδετο δαίμων.  
 φεῦγε δὲ Τυδέος υἱὸς ἀρήϊος, ὦρσε δ' ἑταίρους.  
 ὄψε δὲ δὴ μετὰ νῶϊ κίε ξανθὸς Μενέλαος,  
 ἐν Λέσβῳ δ' ἔκιχεν δολιχὸν πλόον ὀρμαίνοντας,  
 ἢ καθύπερθε Χίοιο νεοίμεθα παιπαλοέσσης, 170  
 νήσου ἔπι Ψυρίης, αὐτὴν ἐπ' ἀριστερ' ἔχοντες,  
 ἢ ὑπένερθε Χίοιο, παρ' ἠνεμόεντα Μίμαντα.  
 ἤτέομεν δὲ θεὸν φῆναι τέρας· αὐτὰρ ὃ γ' ἡμῖν  
 δεῖξε, καὶ ἠνώγει πέλαγος μέσον εἰς Ἐύβοιαν  
 τέμνειν, ὄφρα τάχιστα ὑπέκ κακότητα φύγοιμεν. 175  
 ὦρτο δ' ἐπὶ λιγύς οὖρος ἀήμεναι· αἶ δὲ μάλ' ὤκα  
 ἰχθυόεντα κέλευθα διέδραμον, ἐς δὲ Γεραιστὸν  
 ἐννύχιαι κατάγοντο· Ποσειδάωνι δὲ ταύρων  
 πόλλ' ἐπὶ μῆρ' ἔθεμεν, πέλαγος μέγα μετρήσαντες.  
 τέτρατον ἡμαρ ἔην, ὅτ' ἐν Ἀργεῖ νῆας εἴσας 180  
 Τυδεΐδew ἕταροι Διομήδεος ἵπποδάμοιο  
 ἴστασαν· αὐτὰρ ἐγὼ γε Πύλονδ' ἔχον, οὐδέ ποτ' ἔσβη  
 οὖρος, ἐπεὶ δὴ πρῶτα θεὸς προέηκεν ἀῆναι.

“Ὡς ἦλθον, φίλε τέκνον, ἀπευθής, οὐδέ τι οἶδα  
 κείνων, οἳ τ' ἐσάωθεν Ἀχαιῶν οἳ τ' ἀπόλοντο. 185  
 ὅσσα δ' ἐνὶ μεγάροισι καθήμενος ἡμετέροισι  
 πεύθομαι, ἢ θέμις ἐστί, δαήσεται, οὐδέ σε κεύσω.  
 εὐ μὲν Μυρμιδόνας φάσ' ἐλθέμεν ἐγχεσιμῶρους,  
 οὐς ἄγ' Ἀχιλλῆος μεγαθύμου φαίδιμος υἱός,  
 εὐ δὲ Φιλοκτήτην, Ποιάντιον ἀγλαὸν υἱόν. 190  
 πάντας δ' Ἴδομενεὺς Κρήτην εἰσήγαγ' ἑταίρους,

and departed, even the lord Odysseus, the wise and crafty-minded, with his company, once more showing favour to Agamemnon, son of Atreus; but I with the full company of ships that followed me fled on, for I knew that the god was devising evil. And the war-like son of Tydeus fled and urged on his men; and late upon our track came fair-haired Menelaus, and overtook us in Lesbos, as we were debating the long voyage, whether we should sail to sea-ward of rugged Chios, toward the isle Psyria, keeping Chios itself<sup>1</sup> on our left, or to land-ward of Chios past windy Mimas. So we asked the god to shew us a sign, and he shewed it us, and bade us cleave through the midst of the sea to Euboea, that we might the soonest escape from misery. And a shrill wind sprang up to blow, and the ships ran swiftly over the teeming ways, and at night put in to Geraestus. There on the altar of Poseidon we laid many thighs of bulls, thankful to have traversed the great sea. It was the fourth day when in Argos the company of Diomedes, son of Tydeus, tamer of horses, stayed their shapely ships; but I held on toward Pylos, and the wind was not once quenched from the time when the god first sent it forth to blow.

“Thus I came, dear child, without tidings, nor know I aught of those others, who of the Achaeans were saved, and who were lost. But what tidings I have heard as I abide in our halls thou shalt hear, as is right, nor will I hide it from thee. Safely, they say, came the Myrmidons that rage with the spear, whom the famous son of great-hearted Achilles led; and safely Philoctetes, the glorious son of Poias. All his company, too, did Idomeneus bring to Crete,

<sup>1</sup> Possibly, “keeping the isle (Psyria) on our left.”

οἱ φύγον ἐκ πολέμου, πόντος δέ οἱ οὐ τιν' ἀπηύρα.  
 Ἄτρεϊδην δὲ καὶ αὐτοὶ ἀκούετε, νόσφιν ἔοντες,  
 ὡς τ' ἦλθ', ὡς τ' Αἴγισθος ἐμήσατο λυγρὸν ὄλεθρον.  
 ἀλλ' ἦ τοι κείνος μὲν ἐπισμυγερῶς ἀπέτισεν 195  
 ὡς ἀγαθὸν καὶ παῖδα καταφθιμένοιο λιπέσθαι  
 ἀνδρός, ἐπεὶ καὶ κείνος ἐτίσατο πατροφουῆα,  
 Αἴγισθον δολόμητιν, ὃ οἱ πατέρα κλυτὸν ἔκτα.  
 καὶ σὺ φίλος, μάλα γάρ σ' ὀρώω καλὸν τε μέγαν τε,  
 ἄλκιμος ἔσσι, ἵνα τίς σε καὶ ὀψιγόνων ἐν εἴπῃ." 1 200

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίου ηὔδα·

“ὦ Νέστορ Νηληιάδη, μέγα κῦδος Ἀχαιῶν,  
 καὶ λίην κείνος μὲν ἐτίσατο, καὶ οἱ Ἀχαιοὶ  
 οἴσουσι κλέος εὐρὺ καὶ ἔσσομένοισι πυθέσθαι.” 2  
 αἱ γὰρ ἐμοὶ τοσσηνδε θεοὶ δύναμιν περιθειῖεν, 205  
 τίσασθαι μνηστῆρας ὑπερβασίης ἀλεγεινῆς,  
 οἳ τέ μοι ὑβρίζοντες ἀτάσθαλα μηχανόωνται.  
 ἀλλ' οὐ μοι τοιοῦτον ἐπέκλωσαν θεοὶ ὄλβον,  
 πατρί τ' ἐμῶ καὶ ἐμοί· νῦν δὲ χρῆ τετλάμεν ἔμπησ.”

Τὸν δ' ἠμείβετ' ἔπειτα Γερῆνιος ἱππότα Νέστωρ· 210

“ὦ φίλ', ἐπεὶ δὴ ταῦτά μ' ἀνέμνησας καὶ ἔειπες,  
 φασὶ μνηστῆρας σῆς μητέρος εἵνεκα πολλοὺς  
 ἐν μεγάροις ἀέκητι σέθεν κακὰ μηχανάασθαι·  
 εἶπέ μοι, ἢ ἐκὼν ὑποδάμνασαι, ἢ σέ γε λαοὶ  
 ἐχθαίρουσ' ἀνὰ δῆμον, ἐπισπόμενοι θεοῦ ὀμφῆ. 215  
 τίς δ' οἶδ' εἴ κέ ποτέ σφι βίας ἀποτίσεται ἐλθών,  
 ἢ ὃ γε μῦνος ἐὼν ἢ καὶ σύμπαντες Ἀχαιοί;  
 εἰ γάρ σ' ὡς ἐθέλοι φιλέειν γλαυκῶπις Ἀθήνη,

<sup>1</sup> Lines 199 f. (=i. 301 f.) were rejected by Aristophanes and Aristarchus.

<sup>2</sup> πυθέσθαι: ἀοιδῆν.



all who escaped the war, and the sea robbed him of none. But of the son of Atreus you have yourselves heard, far off though you are, how he came, and how Aegisthus devised for him a woeful doom. Yet verily he paid the reckoning therefor in terrible wise, so good a thing is it that a son be left behind a man at his death, since that son took vengeance on his father's slayer, the guileful Aegisthus, for that he slew his glorious father. Thou, too, friend, for I see thou art a comely man and tall, be thou valiant, that many an one among men yet to be born may praise thee."

Then wise Telemachus answered him: "Nestor, son of Neleus, great glory of the Achaeans, yea verily that son took vengeance, and the Achaeans shall spread his fame abroad, that men who are yet to be may hear thereof. O that the gods would clothe me with such strength, that I might take vengeance on the wooers for their grievous sin, who in wantonness devise mischief against me. But lo, the gods have spun for me no such happiness, for me or for my father; and now I must in any case endure."

Then the horseman, Nestor of Gerenia, answered him: "Friend, since thou calledst this to my mind and didst speak of it, they say that many wooers for the hand of thy mother devise evils in thy halls in thy despite. Tell me, art thou willingly thus oppressed, or do the people throughout the land hate thee, following the voice of a god? Who knows but Odysseus may some day come and take vengeance on them for their violent deeds,—he alone, it may be, or even all the host of the Achaeans? Ah, would that flashing-eyed Athene

## HOMER

ὡς τότε Ὀδυσσῆος περικήδετο κυδαλίμοιο  
 δήμῳ ἐνὶ Τρώων, ὅθι πάσχομεν ἄλγε' Ἀχαιοί— 220  
 οὐ γάρ πω ἴδον ὧδε θεοὺς ἀναφανδὰ φιλεῦντας,  
 ὡς κείνῳ ἀναφανδὰ παρίστατο Παλλὰς Ἀθήνη—  
 εἴ σ' οὕτως ἐθέλοι φιλέειν κήδοιτό τε θυμῷ,  
 τῷ κέν τις κείνων γε καὶ ἐκλελάθοιτο γάμοιο.”

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἠΰδα· 225  
 “ὦ γέρον, οὐ πω τοῦτο ἔπος τελέεσθαι οἶω·  
 λήν γὰρ μέγα εἶπες· ἄγη μ' ἔχει. οὐκ ἂν ἐμοί γε  
 ἐλπομένῳ τὰ γένοιτ', οὐδ' εἰ θεοὶ ὡς ἐθέλοισιν.”

Τὸν δ' αὖτε προσέειπε θεά, γλαυκῶπις Ἀθήνη·  
 “Τηλέμαχε, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων. 230  
 ρεῖα θεός γ' ἐθέλων καὶ τηλόθεν ἄνδρα σαῶσαι.  
 βουλοίμην δ' ἂν ἐγὼ γε καὶ ἄλγεα πολλὰ μογήσας  
 οἴκαδέ τ' ἐλθέμεναι καὶ νόστιμον ἡμαρ ἰδέσθαι,  
 ἢ ἐλθὼν ἀπολέσθαι ἐφέστιος, ὡς Ἀγαμέμνων  
 ὤλεθ' ὑπ' Αἰγίσθοιο δόλῳ καὶ ἧς ἀλόχοιο. 235  
 ἀλλ' ἢ τοι θάνατον μὲν ὁμοίον οὐδὲ θεοὶ περ  
 καὶ φίλῳ ἀνδρὶ δύνανται ἀλαλκέμεν, ὅππότε κεν δὴ  
 μοῖρ' ὀλοὴ καθέλῃσι τανηλεγέος θανάτοιο.”

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἠΰδα·  
 “Μέντορ, μηκέτι ταῦτα λεγόμεθα κηδόμενοί περ· 240  
 κείνῳ δ' οὐκέτι νόστος ἐτήτυμος, ἀλλὰ οἱ ἤδη  
 φράσσαντ' ἀθάνατοι θάνατον καὶ κῆρα μέλαιναν.  
 νῦν δ' ἐθέλω ἔπος ἄλλο μεταλλῆσαι καὶ ἐρέσθαι

<sup>1</sup> The word is a dubious one and connection with *ὁμοῖος* is very uncertain. Save for this passage, *ὁμοῖος* is only used of

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might choose to love thee even as then she cared exceedingly for glorious Odysseus in the land of the Trojans, where we Achaeans suffered woes. For never yet have I seen the gods so manifestly shewing love, as Pallas Athene did to him, standing manifest by his side. If she would be pleased to love thee in such wise and would care for thee at heart, then would many an one of them utterly forget marriage."

Then wise Telemachus answered him: "Old man, in no wise do I deem that this word will be brought to pass. Too great is what thou sayest; amazement holds me. No hope have I that this will come to pass, no, not though the gods should so will it."

Then the goddess, flashing-eyed Athene, spoke to him, and said: "Telemachus, what a word has escaped the barrier of thy teeth! Easily might a god who willed it bring a man safe home, even from afar. But for myself, I had rather endure many grievous toils ere I reached home and saw the day of my returning, than after my return be slain at my hearth, as Agamemnon was slain by the guile of Aegisthus and of his own wife. But of a truth death that is common to all<sup>1</sup> the gods themselves cannot ward from a man they love, when the fell fate of grievous death shall strike him down."

Then wise Telemachus answered her: "Mentor, no longer let us tell of these things despite our grief. For him no return can ever more be brought to pass; nay, ere this the immortals have devised for him death and black fate. But now I would make enquiry and ask Nestor regarding another matter, war or strife. Some would read *ὀλοίος*, "baneful, destructive."

## HOMER

Νέστορ', ἐπεὶ περὶ οἶδε δίκας ἠδὲ φρόνιν ἄλλων  
 τρὶς γὰρ δὴ μὶν φασιν ἀνάξασθαι γένε' ἀνδρῶν· 245  
 ὧς τέ μοι ἀθάνατος ἰνδάλλεται εἰσοράασθαι.  
 ὦ Νέστορ Νηληιάδη, σὺ δ' ἀληθὲς ἐνίσπες·  
 πῶς ἔθαν' Ἀτρείδης εὐρὺ κρείων Ἀγαμέμνων;  
 ποῦ Μενέλαος ἔην; τίνα δ' αὐτῷ μήσατ' ὄλεθρον  
 Αἴγισθος δολόμητις, ἐπεὶ κτάνε πολλὸν ἀρείω; 250  
 ἢ οὐκ Ἄργεος ἦεν Ἀχαικοῦ, ἀλλὰ πη ἄλλη  
 πλάζετ' ἐπ' ἀνθρώπους, ὁ δὲ θαρσῆσας κατέπεφνε;"  
 Τὸν δ' ἠμείβετ' ἔπειτα Γερῆνιος ἱππότα Νέστωρ·  
 "Τοιγὰρ ἐγὼ τοι, τέκνον, ἀληθέα πάντ' ἀγορεύσω.  
 ἢ τοι μὲν τάδε καὐτὸς οἶεαι, ὧς κεν ἐτύχθη,<sup>1</sup> 255  
 εἰ ζῶν γ' Αἴγισθον ἐνὶ μεγάροισιν ἔτετμεν  
 Ἀτρείδης Τροίηθεν ἰών, ξανθὸς Μενέλαος·  
 τῷ κέ οἱ οὐδὲ θανόντι χυτὴν ἐπὶ γαῖαν ἔχευαν,  
 ἀλλ' ἄρα τὸν γε κύνες τε καὶ οἰωνοὶ κατέδαψαν  
 κείμενον ἐν πεδίῳ ἐκὰς ἄστεος,<sup>2</sup> οὐδέ κέ τίς μιν 260  
 κλαῦσεν Ἀχαιάδων· μάλα γὰρ μέγα μήσατο ἔργον.  
 ἡμεῖς μὲν γὰρ κεῖθι πολέας τελέοντες ἀέθλους  
 ἤμεθ'· ὁ δ' εὐκηλος μυχῶ Ἄργεος ἵπποβότοιο  
 πόλλ' Ἀγαμεμνονέην ἄλοχον θέλγεσκ' ἐπέεσσιν.  
 ἢ δ' ἢ τοι τὸ πρὶν μὲν ἀναίνετο ἔργον ἀεικὲς 265  
 διὰ Κλυταιμνήστρη· φρεσὶ γὰρ κέχρητ' ἀγαθῆσι·  
 παρ δ' ἄρ' ἔην καὶ ἀοιδὸς ἀνὴρ, ᾧ πόλλ' ἐπέτελλεν  
 Ἀτρείδης Τροίηνδε κιῶν εἶρυσθαι ἄκοιτιν.  
 ἀλλ' ὅτε δὴ μιν μοῖρα θεῶν ἐπέδησε δαμῆναι,  
 δὴ τότε τὸν μὲν ἀοιδὸν ἄγων ἐς νῆσον ἐρήμην 270

<sup>1</sup> ὧς κεν ἐτύχθη: ὧς περ ἐτύχθη, followed by a colon.

<sup>2</sup> ἄστεος: Ἄργεος.

### THE ODYSSEY, III. 244-270

since beyond all others he knows judgments and wisdom; for thrice, men say, has he been king for a generation of men, and like unto an immortal he seems to me to look upon. Nestor, son of Neleus, do thou tell me truly: how was the son of Atreus, wide-ruling Agamemnon, slain? Where was Menelaus? What death did guileful Aegisthus plan for the king, since he slew a man mightier far than himself? Was Menelaus not in Achaean Argos, but wandering elsewhere among men, so that Aegisthus took heart and did the murderous deed?"

Then the horseman, Nestor of Gerenia, answered him: "Then verily, my child, will I tell thee all the truth. Lo, of thine own self thou dost guess how this matter would have fallen out, if the son of Atreus, fair-haired Menelaus, on his return from Troy had found Aegisthus in his halls alive. Then for him not even in death would they have piled the up-piled earth, but the dogs and birds would have torn him as he lay on the plain far from the city, nor would any of the Achaean women have bewailed him; for monstrous was the deed he devised. We on our part abode there in Troy fulfilling our many toils; but he, at ease in a nook of horse-pasturing Argos, ever sought to beguile with words the wife of Agamemnon. Now at the first she put from her the unseemly deed, the beautiful Clytemnestra, for she had an understanding heart; and with her was furthermore a minstrel whom the son of Atreus straitly charged, when he set forth for the land of Troy, to guard his wife. But when at length the doom of the gods bound her that she should be overcome, then verily Aegisthus took

## HOMER

*κάλλιπεν οἴωνοῖσιν ἔλωρ καὶ κύρμα γενέσθαι,  
 τὴν δ' ἐθέλων ἐθέλουσαν ἀνήγαγεν ὄνδε δόμουδε.  
 πολλὰ δὲ μηρί' ἔκθε θεῶν ἱεροῖς ἐπὶ βωμοῖς,  
 πολλὰ δ' ἀγάλματ' ἀνήψεν, ὑφάσματά τε χρυσόν τε,  
 ἔκτελέσας μέγα ἔργον, ὃ οὐ ποτε ἔλπετο θυμῷ.* 275

*“Ἡμεῖς μὲν γὰρ ἅμα πλέομεν Τροίηθεν ἰόντες,  
 Ἄτρεΐδης καὶ ἐγώ, φίλα εἰδότες ἀλλήλοισιν·  
 ἀλλ' ὅτε Σούνιον ἶρὸν ἀφικόμεθ', ἄκρον Ἀθηνέων,  
 ἔνθα κυβερνήτην Μενελάου Φοῖβος Ἀπόλλων  
 οἷς ἀγανοῖς βελέεσσιν ἐποιχόμενος κατέπεφνε,* 280

*πηδάλιον μετὰ χερσὶ θεούσης νηὸς ἔχοντα,  
 Φρόντιν Ὀνητορίδην, ὃς ἐκαίνυτο φύλ' ἀνθρώπων  
 νῆα κυβερνήσαι, ὁπότε σπέρχοιεν ἄελλαι.  
 ὡς ὁ μὲν ἔνθα κατέσχετ', ἐπειγόμενός περ ὁδοῖο,  
 ὄφρ' ἔταρον θάπτοι καὶ ἐπὶ κτέρεα κτερίσειεν.* 285

*ἀλλ' ὅτε δὴ καὶ κείνος ἰὼν ἐπὶ οἴνοπα πόντον  
 ἐν νηυσὶ γλαφυρῆσι Μαλειάων ὄρος αἰπὺ  
 ἴξε θεῶν, τότε δὴ στυγερὴν ὁδὸν εὐρύοπα Ζεὺς  
 ἐφράσατο, λιγέων δ' ἀνέμων ἐπ' ἀντμένα χεῦε,  
 κύματά τε τροφέοντο<sup>1</sup> πελώρια, ἴσα ὄρεσσιν.* 290

*ἔνθα διατμήξας τὰς μὲν Κρήτην ἐπέλασσειν,  
 ἦχι Κύδωνες ἔναιον Ἰαρδάνου ἀμφὶ ῥέεθρα.  
 ἔστι δέ τις λισσὴ αἰπειᾶ τε εἰς ἄλλα πέτρῃ  
 ἔσχατιῇ Γόρτυνος ἐν ἠεροειδέι πόντῳ·  
 ἔνθα Νότος μέγα κῦμα ποτὶ σκαιὸν ῥίου ὠθεῖ,* 295

*ἐς Φαιστόν, μικρὸς δὲ λίθος μέγα κῦμ' ἀποέργει.  
 αἱ μὲν ἄρ' ἔνθ' ἦλθον, σπουδῆ δ' ἦλυξαν ὄλεθρον*

<sup>1</sup> τροφέοντο Aristarchus : τροφόντα.

the minstrel to a desert isle and left him to be the prey and spoil of birds; and her, willing as he was willing, he led to his own house. And many thigh-pieces he burned upon the holy altars of the gods, and many offerings he hung up, woven stuffs and gold, since he had accomplished a mighty deed beyond all his heart had hoped.

“Now we were sailing together on our way from Troy, the son of Atreus and I, in all friendship; but when we came to holy Sunium, the cape of Athens, there Phoebus Apollo assailed with his gentle<sup>1</sup> shafts and slew the helmsman of Menelaus, as he held in his hands the steering-oar of the speeding ship, even Phrontis, son of Onetor, who excelled the tribes of men in piloting a ship when the storm winds blow strong. So Menelaus tarried there, though eager for his journey, that he might bury his comrade and over him pay funeral rites. But when he in his turn, as he passed over the wine-dark sea in the hollow ships, reached in swift course the steep height of Malea, then verily Zeus, whose voice is borne afar, planned for him a hateful path and poured upon him the blasts of shrill winds, and the waves were swollen to huge size, like unto mountains. Then, parting his ships in twain, he brought some to Crete, where the Cydonians dwelt about the streams of Iardanus. Now there is a smooth cliff, sheer towards the sea, on the border of Gortyn in the misty deep, where the South-west Wind drives the great wave against the headland on the left toward Phaestus, and a little rock holds back a great wave. Thither came some of his ships, and the men with much ado escaped

<sup>1</sup> A gentle, painless death was thought to be due to Apollo's shafts.

## HOMER

ἄνδρες, ἀτὰρ νῆάς γε ποτὶ σπιλάδεσσιν ἔαξαν  
 κύματ'· ἀτὰρ τὰς πέντε νέας κυανοπρωρείους  
 Αἰγύπτῳ ἐπέλασσε φέρων ἄνεμός τε καὶ ὕδωρ. 300  
 ὥς ὁ μὲν ἔνθα πολὺν βίοτον καὶ χρυσὸν ἀγείρων  
 ἤλατο ξὺν νηυσὶ κατ' ἄλλοθρούους ἀνθρώπους·  
 τόφρα δὲ ταῦτ' Αἰγισθος ἐμήσατο οἴκοθι λυγρά.  
 ἐπτάετες δ' ἤνασσε πολυχρύσοιο Μυκῆνης, 305  
 κτείνας Ἀτρείδην, δέδμητο δὲ λαὸς ὑπ' αὐτῷ.  
 τῷ δέ οἱ ὀγδοάτῳ κακὸν ἤλυθε δῖος Ὀρέστης  
 ἄψ' ἀπ' Ἀθηνάων,<sup>1</sup> κατὰ δ' ἔκτανε πατροφονῆα,  
 Αἰγισθου δολόμητιν, ὃ οἱ πατέρα κλυτὸν ἔκτα.  
 ἦ τοι ὁ τὸν κτείνας δαίνυ τάφον Ἀργείοισιν 310  
 μητρός τε στυγερῆς καὶ ἀνάλκιδος Αἰγίσθιοιο·  
 αὐτῆμαρ δέ οἱ ἦλθε βοὴν ἀγαθὸς Μενέλαος  
 πολλὰ κτήματ' ἄγων, ὅσα οἱ νέες ἄχθος ἄειραν.  
 “Καὶ σὺ, φίλος, μὴ δηθὰ δόμων ἄπο τῆλ' ἀλάλησο,  
 κτήματά τε προλιπὼν ἄνδρας τ' ἐν σοῖσι δόμοισιν  
 οὔτῳ ὑπερφιάλους, μή τοι κατὰ πάντα φάγωσιν 315  
 κτήματα δασσάμενοι, σὺ δὲ τηῦσίην ὁδὸν ἔλθης.  
 ἀλλ' ἐς μὲν Μενέλαον ἐγὼ κέλομαι καὶ ἄνωγα  
 ἐλθεῖν· κείνος γὰρ νέον ἄλλοθεν εἰλήλουθεν,  
 ἐκ τῶν ἀνθρώπων, ὅθεν οὐκ ἔλποιτό γε θυμῷ  
 ἐλθέμεν, ὃν τινα πρῶτον ἀποσφήλωσιν ἄελλαι 320  
 ἐς πέλαγος μέγα τοῖον, ὅθεν τέ περ οὐδ' οἰωνοὶ  
 αὐτόετες οἴχνευσιν, ἐπεὶ μέγα τε δεινὸν τε.  
 ἀλλ' ἴθι νῦν σὺν νηὶ τε σῆ καὶ σοῖς ἐτάροισιν·  
 εἰ δ' ἐθέλεις πεζός, πάρα τοι δίφρος τε καὶ ἵπποι,  
 παρ δέ τοι νῆες ἐμοί, οἳ τοι πομπῆες ἔσονται 325

<sup>1</sup> Ἀθηνάων: Ἀθηναίης Aristarchus, Φωκῆων Zenodotus.



destruction, howbeit the ships the waves dashed to pieces against the reef. But the five other dark-prowed ships the wind, as it bore them, and the wave brought to Egypt. So he was wandering there with his ships among men of strange speech, gathering much livelihood and gold; but meanwhile Aegisthus devised this woeful work at home. Seven years he reigned over Mycenae, rich in gold, after slaying the son of Atreus, and the people were subdued under him; but in the eighth came as his bane the goodly Orestes back from Athens, and slew his father's murderer, the guileful Aegisthus, for that he had slain his glorious father. Now when he had slain him, he made a funeral feast for the Argives over his hateful mother and the craven Aegisthus; and on the self-same day there came to him Menelaus, good at the war-cry, bringing much treasure, even all the burden that his ships could bear.

“So do not thou, my friend, wander long far from home, leaving thy wealth behind thee and men in thy house so insolent, lest they divide and devour all thy wealth, and thou shalt have gone on a fruitless journey. But to Menelaus I bid and command thee to go, for he has but lately come from a strange land, from a folk whence no one would hope in his heart to return, whom the storms had once driven astray into a sea so great, whence the very birds do not fare in the space of a year, so great is it and terrible. But now go thy way with thy ship and thy comrades, or, if thou wilt go by land, here are chariot and horses at hand for thee, and here at thy service are my sons, who will be thy guides to goodly

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ἐς Λακεδαίμονα δῖαν, ὅθι ξανθὸς Μενέλαος.  
 λίσσεσθαι δέ μιν αὐτός, ἵνα νημερτὲς ἐνίσπη·  
 ψεῦδος δ' οὐκ ἐρέει· μάλα γὰρ πεπνυμένος ἐστίν.”

“Ὡς ἔφατ', ἥελιος δ' ἄρ' ἔδου καὶ ἐπὶ κνέφας ἦλθε.  
 τοῖσι δὲ καὶ μετέειπε θεά, γλαυκῶπις Ἀθήνη· 330

“ὦ γέρον, ἦ τοι ταῦτα κατὰ μοῖραν κατέλεξας·  
 ἀλλ' ἄγε τάμνετε μὲν γλώσσας, κεράσθε δὲ οἶνον,  
 ὄφρα Ποσειδάωνι καὶ ἄλλοις ἀθανάτοισιν  
 σπείσαντες κοίτοιο μεδώμεθα· τοῖο γὰρ ὄρη.

ἦδη γὰρ φάος οἴχεθ' ὑπὸ ζόφον, οὐδὲ ἔοικεν 335  
 δηθὰ θεῶν ἐν δαιτὶ θαασσέμεν, ἀλλὰ νέεσθαι.”

Ἡ ῥα Διὸς θυγάτηρ, οἱ δ' ἔκλυον αὐδησάσης.

τοῖσι δὲ κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχευαν,  
 κούροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο,  
 νόμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσι· 340

γλώσσας δ' ἐν πυρὶ βάλλοιν, ἀνιστάμενοι δ' ἐπέλειβον.

αὐτὰρ ἐπεὶ σπείσαν τ' ἐπιον θ', ὅσον ἠθελε θυμός,  
 δὴ τότε Ἀθηναίη καὶ Τηλέμαχος θεοειδῆς  
 ἄμφω ἰέσθην κοίλην ἐπὶ νῆα νέεσθαι.

Νέστωρ δ' αὖ κατέρυκε καθαπτόμενος ἐπέεσσιν· 345

“Ζεὺς τό γ' ἀλεξήσειε καὶ ἀθάνατοι θεοὶ ἄλλοι,  
 ὡς ὑμεῖς παρ' ἐμεῖο θοὴν ἐπὶ νῆα κίοιτε

ὡς τέ τευ ἦ παρὰ πάμπαν ἀνείμονος ἠδὲ πενιχροῦ,

ᾧ οὐ τι χλαῖναι καὶ ῥήγεα πόλλ' ἐνὶ οἴκῳ,

οὔτ' αὐτῷ μαλακῶς οὔτε ξεῖνοισιν ἐνεύδειν. 350

αὐτὰρ ἐμοὶ πάρα μὲν χλαῖναι καὶ ῥήγεα καλά.

οὐ θην δὴ τοῦδ' ἀνδρὸς Ὀδυσσῆος φίλος υἱὸς

νηὸς ἐπ' ἱκριόφιν καταλέξεται, ὄφρ' αἰ ἐγὼ γε

THE ODYSSEY, III. 326-353

Lacedaemon, where lives fair-haired Menelaus. And do thou beseech him thyself that he may tell thee the very truth. A lie will he not utter, for he is wise indeed."

So he spoke, and the sun set, and darkness came on. Then among them spoke the goddess, flashing-eyed Athene: "Old man, of a truth thou hast told this tale aright. But come, cut out the tongues of the victims and mix the wine, that when we have poured libations to Poseidon and the other immortals, we may bethink us of sleep; for it is the time thereto. Even now has the light gone down beneath the darkness, and it is not fitting to sit long at the feast of the gods, but to go our way."

So spoke the daughter of Zeus, and they hearkened to her voice. Heralds poured water over their hands, and youths filled the bowls brim full of drink, and served out to all, pouring first drops for libation into the cups. Then they cast the tongues upon the fire, and, rising up, poured libations upon them. But when they had poured libations and had drunk to their heart's content, then verily Athene and godlike Telemachus were both fain to return to the hollow ship; but Nestor on his part sought to stay them, and he spoke to them, saying:

"This may Zeus forbid, and the other immortal gods, that ye should go from my house to your swift ship as from one utterly without raiment and poor, who has not cloaks and blankets in plenty in his house, whereon both he and his guests may sleep softly. Nay, in my house there are cloaks and fair blankets. Never surely shall the dear son of this man Odysseus lie down upon the deck of a ship,

## HOMER

ζῶω, ἔπειτα δὲ παῖδες ἐνὶ μεγάροισι λῖπωνται,  
 ξείνους ξεινίζειν, ὅς τις κ' ἐμὰ δῶμαθ' ἵκηται." 355

Τὸν δ' αὖτε προσέειπε θεά, γλαυκῶπις Ἀθήνη·  
 “Εὐ δὴ ταυτά γ' ἔφησθα, γέρον φίλε· σοὶ δὲ ἔοικεν  
 Τηλέμαχον πείθεσθαι, ἐπεὶ πολὺ κάλλιον οὕτως.  
 ἀλλ' οὗτος μὲν νῦν σοὶ ἄμ' ἔψεται, ὄφρα κεν εὐδῆ  
 σοῖσιν ἐνὶ μεγάροισιν· ἐγὼ δ' ἐπὶ νῆα μέλαιναν 360

εἶμ', ἵνα θαρσύνω θ' ἐτάρους εἶπω τε ἕκαστα.  
 οἶος γὰρ μετὰ τοῖσι γεραίτερος εὐχομαι εἶναι·  
 οἱ δ' ἄλλοι φιλότῃ νεώτεροι ἄνδρες ἔπονται,  
 πάντες ὀμηλική μεγαθύμου Τηλεμάχοιο.

ἔνθα κε λεξαίμην κοίλῃ παρὰ νηὶ μελαίνῃ 365  
 νῦν· ἀτὰρ ἠῶθεν μετὰ Καύκωνας μεγαθύμους  
 εἶμ' ἔνθα χρεῖός μοι ὀφέλλεται, οὐ τι νέον γε  
 οὐδ' ὀλίγον. σὺ δὲ τοῦτον, ἐπεὶ τεὸν ἵκετο δῶμα,  
 πέμψον σὺν δίφρῳ τε καὶ νιέει· δὸς δέ οἱ ἵππους,  
 οἳ τοι ἐλαφρότατοι θείειν καὶ κάρτος ἄριστοι." 370

Ὡς ἄρα φωνήσασ' ἀπέβη γλαυκῶπις Ἀθήνη  
 φήνῃ εἰδομένη· θάμβος δ' ἔλε πάντας ἰδόντας.<sup>1</sup>  
 θαύμαζεν δ' ὁ γεραίός, ὅπως ἴδεν ὀφθαλμοῖσι·  
 Τηλεμάχου δ' ἔλε χεῖρα, ἔπος τ' ἔφατ' ἕκ τ' ὀνόμαζεν·

“ὦ φίλος, οὐ σε ἔολπα κακὸν καὶ ἀναλκιν ἔσεσθαι,  
 εἰ δὴ τοι νέφ' ὦδε θεοὶ πομπῆς ἔπονται. 376  
 οὐ μὲν γάρ τις ὄδ' ἄλλος Ὀλύμπια δώματ' ἐχόντων,  
 ἀλλὰ Διὸς θυγάτηρ, κυδίστη<sup>2</sup> τριτογένεια,

<sup>1</sup> ἰδόντας : Ἀχαιοὺς.      <sup>2</sup> κυδίστη Zenodotus : ἀγελεῖη.

<sup>1</sup> The precise meaning of the word is uncertain, as is the case with so many epithets of the gods. It perhaps means

while I yet live and children after me are left in my halls to entertain strangers, even whosoever shall come to my house."

Then the goddess, flashing-eyed Athene, answered him: "Well indeed hast thou spoken in this, old friend, and it were fitting for Telemachus to hearken to thee, since it is far better thus. But while he shall now follow with thee, that he may sleep in thy halls, I for my part will go to the black ship, that I may hearten my comrades and tell them all. For alone among them I declare that I am an older man; the others are younger who follow in friendship, all of them of like age with great-hearted Telemachus. There will I lay me down by the hollow black ship this night, but in the morning I will go to the great-hearted Cauconians, where a debt is owing to me, in no wise new or small. But do thou send this man on his way with a chariot and with thy son, since he has come to thy house, and give him horses, the fleetest thou hast in running and the best in strength."

So spoke the goddess, flashing-eyed Athene, and she departed in the likeness of a sea-eagle; and amazement fell upon all at the sight, and the old man marvelled, when his eyes beheld it. And he grasped the hand of Telemachus, and spoke, and addressed him:

"Friend, in no wise do I think that thou wilt prove a base man or a craven, if verily when thou art so young the gods follow thee to be thy guides. For truly this is none other of those that have their dwellings on Olympus but the daughter of Zeus, Tritogeneia,<sup>1</sup> the maid most glorious, she that "Triton-born," possibly with reference to an actual stream of that name (in Boeotia or Thessaly).

## HOMER

ἦ τοι καὶ πατέρ' ἐσθλὸν ἐν Ἀργείοισιν ἐτίμα.  
 ἀλλὰ ἄνασσ' ἴληθι, δίδωθι δέ μοι κλέος ἐσθλόν, 380  
 αὐτῷ καὶ παίδεσσι καὶ αἰδοίῃ παρακοίτι·  
 σοὶ δ' αὖ ἐγὼ ῥέξω βοῦν ἦνιν εὐρυμέτωπον  
 ἀδμήτην, ἦν οὐ πω ὑπὸ ζυγὸν ἤγαγεν ἀνήρ·  
 τήν τοι ἐγὼ ῥέξω χρυσὸν κέρασιν περιχεύας."

Ὡς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη.  
 τοῖσιν δ' ἡγεμόνευε Γερήνιος ἱππότα Νέστωρ, 386  
 υἰάσι καὶ γαμβροῖσιν, ἐὰ πρὸς δώματα καλά.  
 ἀλλ' ὅτε δώμαθ' ἴκοντο ἀγακλυτὰ τοῖο ἄνακτος,  
 ἐξείης ἔζοντο κατὰ κλισμούς τε θρόνους τε·  
 τοῖς δ' ὁ γέρων ἐλθοῦσιν ἀνὰ κρητῆρα κέρασεν 390  
 οἴνου ἠδυπότοιο, τὸν ἐνδεκάτῳ ἐνιαυτῷ  
 ὤϊξεν ταμῖη καὶ ἀπὸ κρήδεμνον ἔλυσε·  
 τοῦ ὁ γέρων κρητῆρα κεράσσατο, πολλὰ δ' Ἀθήνη  
 εὔχετ' ἀποσπένδων, κούρη Διὸς αἰγιόχοιο.

Αὐτὰρ ἐπεὶ σπεῖσάν τ' ἔπιον θ', ὅσον ἤθελε θυμός,  
 οἱ μὲν κακκείοντες ἔβαν οἰκόνδε ἕκαστος, 396  
 τὸν δ' αὐτοῦ κοίμησε Γερήνιος ἱππότα Νέστωρ,  
 Τηλέμαχον, φίλον υἱὸν Ὀδυσσῆος θεῖοιο,  
 τρητοῖς ἐν λεχέεσσιν ὑπ' αἰθούσῃ ἐριδούπῳ,  
 παρ' δ' ἄρ' ἐμμελίην Πεισίστρατον, ὄρχαμον ἀνδρῶν,  
 ὃς οἱ ἔτ' ἠίθεος παίδων ἦν ἐν μεγάροισιν· 401  
 αὐτὸς δ' αὖτε καθεῦδε μυχῷ δόμου ὑψηλοῖο,  
 τῷ δ' ἄλοχος δέσποινα λέχος πόρσυνε καὶ εὐνήν.

Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,

honoured also thy noble father among the Argives. Nay, O Queen, be gracious, and grant to me fair renown, to me and to my sons and to my revered wife; and to thee in return will I sacrifice a sleek<sup>1</sup> heifer, broad of brow, unbroken, which no man hath yet led beneath the yoke. Her will I sacrifice, and I will overlay her horns with gold."

So he spoke in prayer, and Pallas Athene heard him. Then the horseman, Nestor of Gerenia, led them, his sons and the husbands of his daughters, to his beautiful palace. And when they reached the glorious palace of the king, they sat down in rows on the chairs and high seats; and on their coming the old man mixed for them a bowl of sweet wine, which now in the eleventh year the housewife opened, when she had loosed the string that held the lid. Thereof the old man bade mix a bowl, and earnestly he prayed, as he poured libations, to Athene, the daughter of Zeus who bears the aegis.

But when they had poured libations, and had drunk to their heart's content, they went, each to his home, to take their rest. But the horseman, Nestor of Gerenia, bade Telemachus, the dear son of divine Odysseus, to sleep there on a corded bedstead under the echoing portico, and by him Peisistratus, of the good ashen spear, a leader of men, who among his sons was still unwed in the palace. But he himself slept in the inmost chamber of the lofty house, and beside him lay the lady his wife, who had strewn the couch.

Soon as early Dawn appeared, the rosy-fingered,

<sup>1</sup> Scholars generally follow the ancient commentators, and render ἤνιπ "one year old." The meaning "sleek" was suggested by Goebel, whom Ameis follows.

## HOMER

ὄρνυτ' ἄρ' ἐξ εὐνήφῃ Γερήνιος ἰππότα Νέστωρ, 405  
 ἐκ δ' ἐλθὼν κατ' ἄρ' ἕζετ' ἐπὶ ξεστοῖσι λίθοισιν,  
 οἳ οἳ ἔσαν προπάροιθε θυράων ὑψηλάων  
 λευκοί, ἀποστίλβοντες ἀλείφατος· οἷς ἔπι μὲν πρὶν  
 Νηλεὺς ἴζεσκεν, θεόφιν μῆστωρ ἀτάλαντος·  
 ἀλλ' ὁ μὲν ἤδη κηρὶ δαμείς 'Αιδόσδε βεβήκει, 410  
 Νέστωρ αὖ τότ' ἐφίζε Γερήνιος, οὔρος 'Αχαιῶν,  
 σκῆπτρον ἔχων. περὶ δ' υἷες ἀολλέες ἠγερέθοντο  
 ἐκ θαλάμων ἐλθόντες, Ἐχέφρων τε Στρατίος τε  
 Περσεύς τ' Ἄρητός τε καὶ ἀντίθεος Θρασύμῆδης.  
 τοῖσι δ' ἔπειθ' ἔκτος Πεισίστρατος ἤλυθεν ἦρως, 415  
 παρ δ' ἄρα Τηλέμαχον θεοείκελον εἶσαν ἄγοντες.  
 τοῖσι δὲ μύθων ἦρχε Γερήνιος ἰππότα Νέστωρ·

“Καρπαλίμως μοι, τέκνα φίλα, κρηήνατ' ἐέλωρ,  
 ὄφρ' ἢ τοι πρῶτιστα θεῶν ἰλάσσομ' Ἀθήνην,  
 ἢ μοι ἐναργῆς ἦλθε θεοῦ ἐς δαῖτα θάλειαν. 420  
 ἀλλ' ἄγ' ὁ μὲν πεδίουδ' ἐπὶ βοῦν ἴτω, ὄφρα τάχιστα  
 ἔλθῃσιν, ἐλάση δὲ βοῶν ἐπιβουκόλος ἀνὴρ·  
 εἷς δ' ἐπὶ Τηλεμάχου μεγαθύμου νῆα μέλαιναν  
 πάντα ἰὼν ἐτάρους ἀγέτω, λιπέτω δὲ δὺ' οἴους·  
 εἷς δ' αὖ χρυσοχόον Λαέρκεα δεῦρο κελέσθω 425  
 ἐλθεῖν, ὄφρα βοὸς χρυσὸν κέρασιν περιχεύῃ.  
 οἳ δ' ἄλλοι μένετ' αὐτοῦ ἀολλέες, εἶπατε δ' εἴσω  
 δμῶῃσιν κατὰ δώματ' ἀγακλυτὰ δαῖτα πένεσθαι,  
 ἔδρας τε ξύλα τ' ἀμφὶ καὶ ἀγλαὸν οἰσέμεν ὕδωρ.”



up from his bed rose the horseman, Nestor of Gerenia, and went forth and sat down on the polished stones which were before his lofty doors, white and glistening as with oil.<sup>1</sup> On these of old was wont to sit Neleus, the peer of the gods in counsel; but he ere this had been stricken by fate and had gone to the house of Hades, and now there sat upon them in his turn Nestor of Gerenia, the warder of the Achaeans, holding a sceptre in his hands. About him his sons gathered in a throng as they came forth from their chambers, Echephron and Stratius and Perseus and Aretus and godlike Thrasymedes; and to these thereafter came as the sixth the lord Peisistratus. And they led godlike Telemachus and made him sit beside them; and the horseman, Nestor of Gerenia, was first to speak among them:

“Quickly, my dear children, fulfil my desire, that first of all the gods I may propitiate Athene, who came to me in manifest presence to the rich feast of the god. Come now, let one go to the plain for a heifer, that she may come speedily, and that the neatherd may drive her; and let one go to the black ship of great-hearted Telemachus and bring all his comrades, and let him leave two men only; and let one again bid the goldsmith Laërces come hither, that he may overlay the heifer’s horns with gold. And do ye others abide here together; and bid the handmaids within to make ready a feast throughout our glorious halls, to fetch seats, and logs to set on either side of the altar, and to bring clear water.”

<sup>1</sup> So Eustathius and the scholia. Others think of a wash or stucco, covering the stones.

Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἐποίπνου. ἦλθε  
 μὲν ἄρ βοῦς 430  
 ἐκ πεδίου, ἦλθον δὲ θοῆς παρὰ νηὸς εἴσης  
 Τηλεμάχου ἔταροι μεγαλήτορος, ἦλθε δὲ χαλκεὺς  
 ὄπλ' ἐν χερσὶν ἔχων χαλκήμια, πείρατα τέχνης,  
 ἄκμονά τε σφῦράν τ' ἐυποίητόν τε πυράγρην,  
 οἴσιν τε χρυσὸν εἰργάζετο· ἦλθε δ' Ἀθήνη 435  
 ἱρῶν ἀντιώσα. γέρων δ' ἵππηλάτα Νέστωρ  
 χρυσὸν ἔδωχ'. ὁ δ' ἔπειτα βοὸς κέρασιν περίχευεν  
 ἀσκήσας, ἴν' ἄγαλμα θεὰ κεχάροιτο ἰδοῦσα.  
 βοῦν δ' ἀγέτην κεράων Στρατίος καὶ δῖος Ἐχέφρων.  
 χέρνιβα δέ σφ' Ἀρητος ἐν ἀνθεμόεντι λέβητι 440  
 ἤλυθεν ἐκ θαλάμοιο φέρων, ἐτέρη δ' ἔχεν οὐλὰς  
 ἐν κανέῳ· πέλεκυν δὲ μενεπτόλεμος Θρασυμήδης  
 ὄξυν ἔχων ἐν χειρὶ παρίστατο βοῦν ἐπικόψων.  
 Περσεὺς δ' ἀμνίου εἶχε· γέρων δ' ἵππηλάτα Νέστωρ  
 χέρνιβά τ' οὐλοχύτας τε κατήρχετο, πολλὰ δ' Ἀθήνη  
 εὐχετ' ἀπαρχόμενος, κεφαλῆς τρίχας ἐν πυρὶ βάλ-  
 λων. 446

Αὐτὰρ ἐπεὶ ῥ' εὐξάντο καὶ οὐλοχύτας προβάλοντο,  
 αὐτίκα Νέστορος υἱὸς ὑπέρθυμος Θρασυμήδης  
 ἤλασεν ἄγχι στάς· πέλεκυς δ' ἀπέκοψε τένοντας  
 αὐχενίους, λῦσεν δὲ βοὸς μένος. αἱ δ' ὀλόλυξαν 450  
 θυγατέρες τε υἱοὶ τε καὶ αἰδοίη παράκοιτις  
 Νέστορος, Εὐρυδίκη, πρέσβα Κλυμένοιο θυγατρῶν.  
 οἱ μὲν ἔπειτ' ἀνελόντες ἀπὸ χθονὸς εὐρυοδείης  
 ἔσχον· ἀτὰρ σφάξεν Πεισίστρατος, ὄρχαμος ἀνδρῶν.

### THE ODYSSEY, III. 430-454

So he spoke, and they all set busily to work. The heifer came from the plain and from the swift, shapely ship came the comrades of great-hearted Telemachus; the smith came, bearing in his hands his tools of bronze, the implements of his craft, anvil and hammer and well-made tongs, wherewith he wrought the gold; and Athene came to accept the sacrifice. Then the old man, Nestor, the driver of chariots, gave gold, and the smith prepared it, and overlaid therewith the horns of the heifer, that the goddess might rejoice when she beheld the offering. And Stratius and goodly Echephron led the heifer by the horns, and Aretus came from the chamber, bringing them water for the hands in a basin embossed with flowers, and in the other hand he held barley grains in a basket; and Thrasymedes, steadfast in fight, stood by, holding in his hands a sharp axe, to fell the heifer; and Perseus held the bowl for the blood. Then the old man, Nestor, driver of chariots, began the opening rite of hand-washing and sprinkling with barley grains, and earnestly he prayed to Athene, cutting off as first offering the hair from the head, and casting it into the fire.

Now when they had prayed, and had strewn the barley grains, straightway the son of Nestor, Thrasymedes, high of heart, came near and dealt the blow; and the axe cut through the sinews of the neck, and loosened the strength of the heifer. Then the women raised the sacred cry, the daughters and the sons' wives and the revered wife of Nestor, Eurydice, the eldest of the daughters of Clymenus, and the men raised the heifer's head from the road-wayed earth and held it, and Peisistratus,

## HOMER

τῆς δ' ἐπεὶ ἐκ μέλαν αἶμα ῥύη, λίπε δ' ὀστέα θυμός, 455  
 αἶψ' ἄρα μιν διέχευαν, ἄφαρ δ' ἐκ μηρία τάμνον  
 πάντα κατὰ μοῖραν, κατὰ τε κνίσῃ ἐκάλυψαν  
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.  
 καίε δ' ἐπὶ σχίζῃς ὁ γέρων, ἐπὶ δ' αἶθοπα οἶνον  
 λείβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν. 460  
 αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχνα πάσαντο,  
 μίστυλλον τ' ἄρα τάλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,  
 ὥπτων δ' ἀκροπορους ὀβελούς ἐν χερσίν ἔχοντες.

Τόφρα δὲ Τηλέμαχον λούσεν καλὴ Πολυκάστη,  
 Νέστορος ὄπλοτάτη θυγάτηρ Νηληιάδαο. 465

αὐτὰρ ἐπεὶ λούσέν τε καὶ ἔχρισεν λίπ' ἐλαίῳ,  
 ἀμφὶ δέ μιν φᾶρος καλὸν βάλεν ἠδὲ χιτῶνα,  
 ἔκ ρ' ἀσαμίνθου βῆ δέμας ἀθανάτοισιν ὁμοίος·  
 παρ δ' ὅ γε Νέστορ' ἰὼν κατ' ἄρ' ἔζετο, ποιμένα λαῶν.

Οἱ δ' ἐπεὶ ὥπτησαν κρέ' ὑπέρτερα καὶ ἐρύσαντο, 470  
 δαίνυνθ' ἐζόμενοι· ἐπὶ δ' ἀνέρες ἐσθλοὶ ὄροντο  
 οἶνον οἰνοχοεῦντες ἐνὶ χρυσείοις δεπάεσσιν.  
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,  
 τοῖσι δὲ μύθων ἤρχε Γερῆνιος ἱππότα Νέστωρ·

“ Παῖδες ἐμοί, ἄγε Τηλεμάχῳ καλλίτριχας ἵππους 475  
 ζεύξαθ' ὑφ' ἄρματ' ἄγοντες, ἵνα πρήσσησιν ὁδοῖο.”

ἽΩς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἠδ' ἐπίθοντο,  
 καρπαλίμως δ' ἔζευξαν ὑφ' ἄρμασιν ὠκέας ἵππους.  
 ἐν δὲ γυνὴ ταμίη σῖτον καὶ οἶνον ἔθηκεν  
 ὄψα τε, οἷα ἔδουσι διοτρεφέες βασιλῆες. 480

leader of men, cut the throat. And when the black blood had flowed from her and the life had left the bones, at once they cut up the body and straight-way cut out the thigh-pieces all in due order, and covered them with a double layer of fat, and laid raw flesh upon them. Then the old man burned them on billets of wood, and poured over them flaming wine, and beside him the young men held in their hands the five-pronged forks. But when the thigh-pieces were wholly burned, and they had tasted the inner parts, they cut up the rest and spitted and roasted it, holding the pointed spits in their hands.

Meanwhile the fair Polycaste, the youngest daughter of Nestor, son of Neleus, bathed Telemachus. And when she had bathed him and anointed him richly<sup>1</sup> with oil, and had cast about him a fair cloak and a tunic, forth from the bath he came in form like unto the immortals; and he went and sat down by Nestor, the shepherd of the people.

Now when they had roasted the outer flesh and had drawn it off the spits, they sat down and feasted, and worthy men waited on them, pouring wine<sup>2</sup> into golden cups. But when they had put from them the desire of food and drink, the horseman, Nestor of Gerenia, was first to speak, saying:

“My sons, up, yoke for Telemachus horses with beautiful mane beneath the car, that he may get forward on his journey.”

So he spoke, and they readily hearkened and obeyed; and quickly they yoked beneath the car the swift horses. And the housewife placed in the car bread and wine and dainties, such as kings,

<sup>1</sup> Others simply “with olive oil.”

<sup>2</sup> Or possibly “uprose to pour them wine.”

## HOMER

ἄν δ' ἄρα Τηλέμαχος περικαλλέα βήσετο δίφρον·  
 πὰρ δ' ἄρα Νεστορίδης Πεισίστρατος, ὄρχαμος ἀνδρῶν,  
 ἐς δίφρον τ' ἀνέβαινε καὶ ἠγία λάζετο χερσί,  
 μάστιξεν δ' ἐλάαν, τὼ δ' οὐκ ἀέκοντε πετέσθην  
 ἐς πεδῖον, λιπέτην δὲ Πύλου αἰπὺ πτολίεθρον. 485  
 οἱ δὲ πανημέριοι σείον ζυγὸν ἀμφὶς ἔχοντες.

Δύσετό τ' ἠέλιος σκιάωντό τε πᾶσαι ἀγυιαί,  
 ἐς Φηρὰς δ' ἴκοντο Διοκλῆος ποτὶ δῶμα,  
 υἱέος Ὀρτιλόχοιο, τὸν Ἀλφειὸς τέκε παῖδα.  
 ἔνθα δὲ νύκτ' ἄεσαν, ὁ δὲ τοῖς πὰρ ξείνια θῆκεν. 490

Ἴημος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,  
 ἵππους τε ζεύγνυντ' ἀνά θ' ἄρματα ποικίλ' ἔβαινον·  
 ἐκ δ' ἔλασαν προθύροιο καὶ αἰθούσης ἐριδούπου.<sup>1</sup>  
 μάστιξεν δ' ἐλάαν, τὼ δ' οὐκ ἀέκοντε πετέσθην.  
 ἴξον δ' ἐς πεδῖον πυρηφόρον, ἔνθα δ' ἔπειτα. 495  
 ἦνον ὀδόν· τοῖον γὰρ ὑπέκφερον ὠκέες ἵπποι.  
 δύσετό τ' ἠέλιος σκιάωντό τε πᾶσαι ἀγυιαί.

<sup>1</sup> Line 493 is omitted in most MSS.

### THE ODYSSEY, III. 481-497

fostered of Zeus, are wont to eat. Then Telemachus mounted the beautiful car, and Peisistratus, son of Nestor, a leader of men, mounted beside him, and took the reins in his hands. He touched the horses with the whip to start them, and nothing loath the pair sped on to the plain, and left the steep citadel of Pylos. So all day long they shook the yoke which they bore about their necks.

Now the sun set and all the ways grew dark. And they came to Pherae, to the house of Diocles, son of Ortilochus, whom Alpheus begot. There they spent the night, and before them he set the entertainment due to strangers.

So soon as early Dawn appeared, the rosy-fingered, they yoked the horses and mounted the inlaid car, and drove forth from the gateway and the echoing portico. Then Peisistratus touched the horses with the whip to start them, and nothing loath the pair sped onward. So they came to the wheat-bearing plain, and thereafter pressed on toward their journey's end, so well did their swift horses bear them on. And the sun set and all the ways grew dark.

Δ

Οί δ' ἴξον κοίλην Λακεδαίμονα κητώεσσαν,  
 πρὸς δ' ἄρα δῶματ' ἔλων Μενελάου κυδαλίμοιο.  
 τὸν δ' εὖρον δαινύντα γάμον πολλοῖσιν ἔτησιν  
 υἱέος ἠδὲ θυγατρὸς ἀμύμονος ᾧ ἐνὶ οἴκῳ.  
 τὴν μὲν Ἀχιλλῆος ῥηξήνορος υἱεὶ πέμπεν· 5  
 ἐν Τροίῃ γὰρ πρῶτον ὑπέσχετο καὶ κατένευσε  
 δωσέμεναι, τοῖσιν δὲ θεοὶ γάμον ἐξετέλειον.  
 τὴν ἄρ' ὃ γ' ἐνθ' ἵπποισι καὶ ἄρμασι πέμπει νέεσθαι  
 Μυρμιδόνων προτὶ ἄστυ περικλυτόν, οἷσιν ἄνασσειν.  
 υἱεὶ δὲ Σπάρτηθεν Ἀλέκτορος ἠγετο κούρην, 10  
 ὃς οἱ τηλυγετος γέμετο κρατερὸς Μεγαπένθης  
 ἐκ δούλης· Ἐλένη δὲ θεοὶ γόνον οὐκέτ' ἔφαινον,  
 ἐπεὶ δὴ τὸ πρῶτον ἐγείνατο παῖδ' ἐρατεινήν,  
 Ἐρμιόνην, ἣ εἶδος ἔχε χρυσέης Ἀφροδίτης.  
 ὥς οἱ μὲν δαίνυντο καθ' ὑψερεφὲς μέγα δῶμα 15  
 γείτονες ἠδὲ ἔται Μενελάου κυδαλίμοιο,  
 τερπόμενοι· μετὰ δέ σφιν ἐμέλπετο θεῖος ἀοιδὸς  
 φορμίζων, δοιῶ δὲ κυβιστητῆρε κατ' αὐτούς,  
 μολπῆς ἐξάρχοντος,<sup>1</sup> ἐδίνεον κατὰ μέσσους.

<sup>1</sup> ἐξάρχοντος : ἐξάρχοντες.



## BOOK IV

AND they came to the hollow land of Lacedaemon with its many ravines, and drove to the palace of glorious Menelaus. Him they found giving a marriage feast to his many kinsfolk for his noble son and daughter within his house. His daughter he was sending to the son of Achilles, breaker of the ranks of men, for in the land of Troy he first had promised and pledged that he would give her, and now the gods were bringing their marriage to pass. Her then he was sending forth with horses and chariots to go her way to the glorious city of the Myrmidons, over whom her lord was king; but for his son he was bringing to his home from Sparta the daughter of Alector, even for the stalwart Megapenthes, who was his son well-beloved,<sup>1</sup> born of a slave woman; for to Helen the gods vouchsafed issue no more after that she had at the first borne her lovely child, Hermione, who had the beauty of golden Aphrodite. So they were feasting in the great high-roofed hall, the neighbours and kinsfolk of glorious Menelaus, and making merry; and among them a divine minstrel was singing to the lyre, and two tumblers whirled up and down through the midst of them, as he began his song.

<sup>1</sup> I follow Buttman in the rendering of this doubtful word. Suggested etymologies are not convincing. Others take the word to mean "grown big."

## HOMER

Τὼ δ' αὖτ' ἐν προθύροισι δόμων αὐτῷ τε καὶ ἵππῳ, 20  
 Τηλέμαχος θ' ἦρως καὶ Νέστορος ἀγλαὸς υἱός,  
 στήσαν· ὁ δὲ προμολῶν ἴδετο κρείων Ἴετωνεύς,  
 ὀτρηρὸς θεράπων Μενελάου κυδαλίμοιο,  
 βῆ δ' ἵμεν ἀγγελέων διὰ δώματα ποιμένι λαῶν,  
 ἀγχοῦ δ' ἰστάμενος ἔπεα πτερόεντα προσηύδα· 25

“Ξεῖνω δὴ τινε τώδε, διοτρεφὲς ὦ Μενέλαε,  
 ἄνδρε δύω, γενεῇ δὲ Διὸς μέγαλοιο ἔικτον.  
 ἀλλ' εἴπ', ἢ σφῶιν καταλύσομεν ὠκέας ἵππους,  
 ἢ ἄλλον πέμπωμεν ἱκανέμεν, ὅς κε φιλήσῃ.”

Τὸν δὲ μέγ' ὀχθήσας προσέφη ξανθὸς Μενέλαος· 30  
 “Οὐ μὲν νήπιος ἦσθα, Βοηθοΐδῃ Ἴετωνεῦ,  
 τὸ πρῖν· ἀτὰρ μὲν νῦν γε πάις ὡς νήπια βάζεις.  
 ἢ μὲν δὴ νῶι ξεινήια πολλὰ φαγόντε  
 ἄλλων ἀνθρώπων δεῦρ' ἰκόμεθ', αἶ κέ ποθι Ζεὺς  
 ἐξοπίσω περ παύσῃ οἰζύος. ἀλλὰ λύ' ἵππους 35  
 ξείνων, ἐς δ' αὐτοὺς προτέρω ἄγε θοινηθῆναι.”

“Ὡς φάθ', ὁ δὲ μεγάροιο διέσσυτο, κέκλετο δ' ἄλλους  
 ὀτρηροὺς θεράποντας ἅμα σπέσθαι ἐοῖ αὐτῷ.  
 οἱ δ' ἵππους μὲν λῦσαν ὑπὸ ζυγοῦ ἰδρώοντας,  
 καὶ τοὺς μὲν κατέδησαν ἐφ' ἵππείησι κάπησι, 40  
 πὰρ δ' ἔβαλον ζειάς, ἀνὰ δὲ κρῖ λευκὸν ἔμιξαν,  
 ἄρματα δ' ἔκλιναν πρὸς ἐνώπια παμφανόωντα,  
 αὐτοὺς δ' εἰσῆγον θεῖον δόμον. οἱ δὲ ἰδόντες  
 θαύμαζον κατὰ δῶμα διοτρεφέος βασιλῆος·  
 ὥς τε γὰρ ἠελίου αἴγλη πέλεν ἠὲ σελήνης 45  
 δῶμα καθ' ὑψερεφὲς Μενελάου κυδαλίμοιο.  
 αὐτὰρ ἐπεὶ τάρπησαν ὀρώμενοι ὀφθαλμοῖσιν,  
 ἔς ῥ' ἀσαμίνθους βάντες ἐυξέστας λούσαντο.

Then the two, the prince Telemachus and the glorious son of Nestor, halted at the gateway of the palace, they and their two horses. And the lord Eteoneus came forth and saw them, the busy squire of glorious Menelaus; and he went through the hall to bear the tidings to the shepherd of the people. So he came near and spoke to him winged words:

“Here are two strangers, Menelaus, fostered of Zeus, two men that are like the seed of great Zeus. But tell me, shall we unyoke for them their swift horses, or send them on their way to some other host, who will give them entertainment?”

Then, stirred to sore displeasure, fair-haired Menelaus spoke to him: “Aforetime thou wast not wont to be a fool, Eteoneus, son of Boethous, but now like a child thou talkest folly. Surely we two ate full often hospitable cheer of other men, ere we came hither in the hope that Zeus would hereafter grant us respite from sorrow. Nay, unyoke the strangers’ horses, and lead the men forward into the house, that they may feast.”

So he spoke, and the other hastened through the hall, and called to the other busy squires to follow along with him. They loosed the sweating horses from beneath the yoke and tied them at the stalls of the horses, and flung before them spelt, and mixed therewith white barley. Then they tilted the chariot against the bright entrance walls, and led the men into the divine palace. But at the sight they marvelled as they passed through the palace of the king, fostered of Zeus; for there was a gleam as of sun or moon over the high-roofed house of glorious Menelaus. But when they had satisfied their eyes with gazing they went into the polished baths and bathed.

τοὺς δ' ἐπεὶ οὖν δμῶαί λούσαν καὶ χρίσαν ἐλαίῳ,  
 ἀμφὶ δ' ἄρα χλαίνας οὔλας βάλλον ἠδὲ χιτῶνας,  
 ἔς ῥα θρόνους ἔζοντο παρ' Ἀτρεΐδην Μενέλαον.  
 χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα  
 καλῇ χρυσεῖῃ ὑπὲρ ἀργυρέοιο λέβητος,  
 νίψασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.  
 σίτον δ' αἰδοίῃ ταμίῃ παρέθηκε φέρουσα,  
 εἶδατα πόλλ' ἐπιθείσα, χαριζομένη παρεόντων.  
 δαιτρὸς δὲ κρειῶν πίνακας παρέθηκεν αἰείρας  
 παντοίων, παρὰ δὲ σφι τίθει χρύσεια κύπελλα.<sup>1</sup>  
 τῷ καὶ δεικνύμενος προσέφη ξανθὸς Μενέλαος·

“Σίτου θ' ἄπτεσθον καὶ χαίρετον. αὐτὰρ ἔπειτα  
 δείπνου πασσαμένῳ εἰρησόμεθ', οἳ τινὲς ἔστον  
 ἀνδρῶν· οὐ γὰρ σφῶν γε γένος ἀπόλωλε τοκῆων,  
 ἀλλ' ἀνδρῶν γένος ἔστὲ διοτρεφέων βασιλῆων  
 σκηπτούχων, ἐπεὶ οὐ κε κακοὶ τοιούσδε τέκοιεν.”<sup>2</sup>

“Ὡς φάτο, καὶ σφιν νῶτα βοδὸς παρὰ πίονα θῆκεν  
 ὄπτ' ἐν χερσὶν ἐλών, τὰ ῥά οἱ γέρα πάρθεσαν αὐτῷ.  
 οἱ δ' ἐπ' ὀνειάθ' ἐτοῖμα προκείμενα χεῖρας ἴαλλον.  
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,  
 δὴ τότε Τηλέμαχος προσεφώνεε Νέστορος υἱόν,  
 ἄγχι σχῶν κεφαλὴν, ἵνα μὴ πευθοῖαθ' οἱ ἄλλοι·

“Φράζεο, Νεστορίδῃ, τῷ ἐμῷ κεχαρισμένε θυμῷ,  
 χαλκοῦ τε στεροπὴν καὶ δώματα ἠχήμεντα  
 χρυσοῦ τ' ἠλέκτρου τε καὶ ἀργύρου ἠδ' ἐλέφαντος.

<sup>1</sup> Lines 57 and 58 are omitted in many MSS.

<sup>2</sup> Lines 62-4, rejected by Zenodotus, Aristophanes, and Aristarchus, are bracketed by many editors.

And when the maids had bathed them and anointed them with oil, and had cast about them fleecy cloaks and tunics, they sat down on chairs beside Menelaus, son of Atreus. Then a handmaid brought water for the hands in a fair pitcher of gold, and poured it over a silver basin for them to wash, and beside them drew up a polished table. And the grave housewife brought and set before them bread, and therewith dainties in abundance, giving freely of her store. And a carver lifted up and placed before them platters of all manner of meats, and set by them golden goblets. Then fair-haired Menelaus greeted the two and said:

“Take of the food, and be glad, and then when you have supped, we will ask you who among men you are; for in you two the breed of your sires is not lost, but ye are of the breed of men that are sceptred kings, fostered of Zeus; for base churls could not beget such sons as you.”

So saying he took in his hands roast meat and set it before them, even the fat ox-chine which they had set before himself as a mess of honour. So they put forth their hands to the good cheer lying ready before them. But when they had put from them the desire of food and drink, lo, then Telemachus spoke to the son of Nestor, holding his head close to him, that the others might not hear:

“Son of Nestor, dear to this heart of mine, mark the flashing of bronze throughout the echoing halls, and the flashing of gold, of electrum,<sup>1</sup> of silver, and

<sup>1</sup> Probably here the metal is meant, an alloy of gold and silver. In xv. 460 and xviii. 296 the word, in the plural, means “amber beads.”

Ζηνός που τοιήδε γ' Ὀλυμπίου ἔνδοθεν αὐλή,  
 ὅσσα τάδ' ἄσπετα πολλά· σέβας μ' ἔχει εἰσορόωντα." 75

Τοῦ δ' ἀγορεύοντος ξύνετο ξανθὸς Μενέλαος,  
 καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·

“Τέκνα φίλ', ἦ τοι Ζηνὶ βροτῶν οὐκ ἂν τις ἐρίζοι·  
 ἀθάνατοι γὰρ τοῦ γε δόμοι καὶ κτήματ' ἔασιν·  
 ἀνδρῶν δ' ἢ κέν τις μοι ἐρίσσεται, ἢ καὶ οὐκί, 80  
 κτήμασιν. ἦ γὰρ πολλὰ παθῶν καὶ πόλλ' ἐπαληθεῖς  
 ἠγαγόμην ἐν νηυσὶ καὶ ὀγδοάτῳ ἔτει ἦλθον,  
 Κύπρον Φοινίκην τε καὶ Αἰγυπτίους ἐπαληθεῖς,  
 Αἰθίοπας θ' ἰκόμην καὶ Σιδουίους καὶ Ἑρεμβοῦς  
 καὶ Λιβύην, ἵνα τ' ἄρνες ἄφαρ κεραοὶ τελέθουσι. 85  
 τρὶς γὰρ τίκτει μῆλα τελεσφόρον εἰς ἐνιαυτόν.  
 ἔνθα μὲν οὔτε ἀναξ ἐπιδευῆς οὔτε τι ποιμῆν  
 τυροῦ καὶ κρειῶν οὐδὲ γλυκεροῖο γάλακτος,  
 ἀλλ' αἰεὶ παρέχουσιν ἐπηετανὸν γάλα θῆσθαι.  
 ἦος ἐγὼ περὶ κείνα πολὺν βίοτον συναγείρων 90  
 ἠλώμην, τῆός μοι ἀδελφεὸν ἄλλος ἔπεφνε  
 λάθρῃ, ἀνωιστί, δόλῳ οὐλομένης ἀλόχοιο·  
 ὧς οὔ τοι χαίρων τοῖσδε κτεάτεσσιν ἀνάσσω.  
 καὶ πατέρων τάδε μέλλετ' ἀκούμεν, οἳ τινες ὑμῖν  
 εἰσὶν, ἐπεὶ μάλα πολλὰ πάθον, καὶ ἀπόλεσα οἶκον 95  
 εὖ μάλα ναιετάοντα, κεχανδότα πολλὰ καὶ ἐσθλά.  
 ὦν ὄφελον τριτάτην περ ἔχων ἐν δώμασι μοῖραν  
 ναίειν, οἳ δ' ἄνδρες σοοὶ ἔμμεναι, οἳ τότε ὄλοντο  
 Τροίῃ ἐν εὐρείῃ ἐκάς Ἄργεος ἵπποβότοιο.

of ivory. Of such sort, methinks, is the court of Olympian Zeus within, such untold wealth is here; amazement holds me as I look."

Now as he spoke fair-haired Menelaus heard him, and he spoke and addressed them with winged words:

"Dear children, with Zeus verily no mortal man could vie, for everlasting are his halls and his possessions; but of men another might vie with me in wealth or haply might not. For of a truth after many woes and wide wanderings I brought my wealth home in my ships and came in the eighth year. Over Cyprus and Phoenicia I wandered, and Egypt, and I came to the Ethiopians and the Sidonians and the Erembi, and to Libya, where the lambs are horned from their birth.<sup>1</sup> For there the ewes bear their young thrice within the full course of the year; there neither master nor shepherd has any lack of cheese or of meat or of sweet milk, but the flocks ever yield milk to the milking the year through. While I wandered in those lands gathering much livelihood, meanwhile another slew my brother by stealth and at unawares, by the guile of his accursed wife. Thus, thou mayest see, I have no joy in being lord of this wealth; and you may well have heard of this from your fathers, whosoever they may be, for full much did I suffer, and let fall into ruin a stately house and one stored with much goodly treasure. Would that I dwelt in my halls with but a third part of this wealth, and that those men were safe who then perished in the broad land of Troy far from horse-pasturing Argos.

<sup>1</sup> So Aristotle understood the passage (*H.A.* viii. 28); Herodotus, on the contrary, took the meaning to be "begin at once to become horned" (iv. 29). Eustathius agrees with Herodotus.

ἀλλ' ἔμψης πάντας μὲν ὀδυρόμενος καὶ ἀχεύων 100  
 πολλάκις ἐν μεγάροισι καθήμενος ἡμετέροισιν  
 ἄλλοτε μὲν τε γόῳ φρένα τέρπομαι, ἄλλοτε δ' αὖτε  
 παύομαι· αἰψήρως δὲ κόρος κρυεροῖο γόοιο.

τῶν πάντων οὐ τόσσον ὀδύρομαι, ἀχνύμενός περ,  
 ὡς ἑνός, ὅς τέ μοι ὕπνον ἀπεχθαίρει καὶ ἔδωδῆν 105

μνωομένῳ, ἐπεὶ οὐ τις Ἀχαιῶν τόσσ' ἐμόγησεν,  
 ὅσσ' Ὀδυσσεὺς ἐμόγησε καὶ ἦρατο. τῷ δ' ἄρ' ἔμελλεν  
 αὐτῷ κῆδέ' ἔσσεσθαι, ἐμοὶ δ' ἄχος αἰὲν ἄλαστον  
 κείνου, ὅπως δὴ δηρὸν ἀποίχεται, οὐδέ τι ἴδμεν,  
 ζῶει ὃ γ' ἦ τέθνηκεν. ὀδύρονται νύ που αὐτὸν 110

Λιέρτης θ' ὁ γέρων καὶ ἐχέφρων Πηνελόπεια  
 Τηλέμαχός θ', ὃν ἔλειπε νέον γεγαῶτ' ἐνὶ οἴκῳ.”

“Ὡς φάτο, τῷ δ' ἄρα πατὴρ ὑφ' ἴμερον ὤρσε γόοιο.  
 δάκρυ δ' ἀπὸ βλεφάρων χαμάδις βάλε πατὴρ ἀκούσας,  
 χλαῖναν πορφυρέην ἄντ' ὀφθαλμοῖν ἀνασχῶν 115  
 ἀμφοτέρησιν χερσὶ. νόησε δέ μιν Μενέλαος,  
 μερμήριξε δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμόν,  
 ἦέ μιν αὐτὸν πατὴρ ἐάσειε μνησθῆναι  
 ἦ πρῶτ' ἐξερέοιτο ἕκαστά τε πειρήσαιτο.

\* Ἦος ὃ ταῦθ' ὤρμαινε κατὰ φρένα καὶ κατὰ θυμόν, 120  
 ἐκ δ' Ἑλένη θαλάμοιο θυώδεος ὑψορόφοιο  
 ἤλυθεν Ἀρτέμιδι χρυσηλακάτῳ εἰκυῖα.

τῇ δ' ἄρ' ἄμ' Ἀδρήστη κλισίην εὐτυκτον ἔθηκεν,  
 Ἀλκίππη δὲ τάπητα φέρεν μαλακοῦ ἐρίοιο,  
 Φυλῶ δ' ἀργύρεον τάλαρον φέρε, τόν οἱ ἔδωκεν 125  
 Ἀλκάνδρη, Πολύβοιο δάμαρ, ὃς ἔναι' ἐνὶ Θήβης



And yet, though I often sit in my halls weeping and sorrowing for them all—one moment indeed I ease my heart with weeping, and then again I cease, for men soon have surfeit of chill lament—yet for them all I mourn not so much, despite my grief, as for one only, who makes me to loathe both sleep and food, when I think of him; for no one of the Achaeans toiled so much as Odysseus toiled and endured. But to himself, as it seems, his portion was to be but woe, and for me there is sorrow never to be forgotten for him, in that he is gone so long, nor do we know aught whether he be alive or dead. Mourned is he, I ween, by the old man Laertes, and by constant Penelope, and by Telemachus, whom he left a new-born child in his house.”

So he spoke, and in Telemachus he roused the desire to weep for his father. Tears from his eyelids he let fall upon the ground, when he heard his father's name, and with both hands held up his purple cloak before his eyes. And Menelaus noted him, and debated in mind and heart whether he should leave him to speak of his father himself, or whether he should first question him and prove him in each thing.

While he pondered thus in mind and heart, forth then from her fragrant high-roofed chamber came Helen, like Artemis of the golden arrows;<sup>1</sup> and with her cameAdraste, and placed for her a chair, beautifully wrought, and Alcippe brought a rug of soft wool and Phylo a silver basket, which Alcandre had given her, the wife of Polybus, who dwelt in Thebes

<sup>1</sup> The common meaning of ἡλακᾶτη is “distaff,” but Hesychius glosses χρυσηλάκατος by καλλίτοξος· ἡλακᾶτη γὰρ ὁ τοξικὸς κάλαμος.

## HOMER

Αἴγυπτίης, ὅθι πλεῖστα δόμοις ἐν κτήματα κείται·  
 ὅς Μενελάω δῶκε δὺ ἄργυρέας ἀσαμίνθους,  
 δοιοὺς δὲ τρίποδας, δέκα δὲ χρυσοῖο τάλαντα.  
 χωρὶς δ' αὖθ' Ἑλένη ἄλοχος πόρε κάλλιμα δῶρα· 130  
 χρυσέην τ' ἠλακάτην τάλαρόν θ' ὑπόκυκλον ὄπασσεν  
 ἀργύρεον, χρυσῶ δ' ἐπὶ χεῖλεα κεκράαντο.

τόν ῥά οἱ ἀμφίπολος Φυλῶ παρέθηκε φέρουσα  
 νήματος ἀσκητοῖο βεβυσμένον· αὐτὰρ ἐπ' αὐτῷ  
 ἠλακάτη τετάνυστο ἰοδνεφές εἶρος ἔχουσα. 135

ἔξετο δ' ἐν κλισμῷ, ὑπὸ δὲ θρήνυς ποσὶν ἦεν.

αὐτίκα δ' ἦ γ' ἐπέεσσι πόσιν ἐρέεινεν ἕκαστα·

“Ἴδμεν δῆ, Μενέλαε διοτρεφές, οἳ τινες οἶδε  
 ἀνδρῶν εὐχετόωνται ἱκανέμεν ἡμέτερον δῶ;  
 ψεύσομαι ἢ ἔτυμον ἐρέω; κέλεται δέ με θυμός. 140

οὐ γάρ πώ τινά φημι εἰκότα ὦδε ἰδέσθαι  
 οὔτ' ἀνδρ' οὔτε γυναῖκα, σέβας μ' ἔχει εἰσορόωσαν,  
 ὡς ὄδ' Ὀδυσσῆος μεγαλήτορος νῦν ἔοικε,

Τηλεμάχῳ, τὸν ἔλειπε νέον γεγαῶτ' ἐνὶ οἴκῳ  
 κείνος ἀνὴρ, ὅτ' ἐμεῖο κυνώπιδος εἶνεκ' Ἀχαιοὶ 145  
 ἦλθεθ' ὑπὸ Τροίην πόλεμον θρασὺν ὀρμαίνοντες.”

Τὴν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος·

“Οὔτω νῦν καὶ ἐγὼ νοέω, γύναι, ὡς σὺ εἴσκεις·  
 κείνου γὰρ τοιοῖδε πόδες τοιαῖδε τε χεῖρες  
 ὀφθαλμῶν τε βολαὶ κεφαλῇ τ' ἐφύπερθέ τε χαῖται. 150

καὶ νῦν ἦ τοι ἐγὼ μεμνημένος ἀμφ' Ὀδυσῆι  
 μυθεόμην, ὅσα κείνος οἰζύσας ἐμόγησεν  
 ἀμφ' ἐμοί, αὐτὰρ ὁ πικρὸν<sup>1</sup> ὑπ' ὀφρύσι δάκρυον εἶβε,  
 χλαῖναν πορφυρέην ἄντ' ὀφθαλμοῖιν ἀνασχών.”

<sup>1</sup> πικρὸν : πυκνόν.

of Egypt, where greatest store of wealth is laid up in men's houses. He gave to Menelaus two silver baths and two tripods and ten talents of gold. And besides these, his wife gave to Helen also beautiful gifts,—a golden distaff and a basket with wheels beneath did she give, a basket of silver, and with gold were the rims thereof gilded.<sup>1</sup> This then the handmaid, Phylo, brought and placed beside her, filled with finely-spun yarn, and across it was laid the distaff laden with violet-dark wool. So Helen sat down upon the chair, and below was a footstool for the feet; and at once she questioned her husband on each matter, and said:

“Do we know, Menelaus, fostered of Zeus, who these men declare themselves to be who have come to our house? Shall I disguise my thought, or speak the truth? Nay, my heart bids me speak. For never yet, I declare, saw I one so like another, whether man or woman—amazement holds me, as I look—as this man is like the son of great-hearted Odysseus, even Telemachus, whom that warrior left a new-born child in his house, when for the sake of shameless me ye Achaeans came up under the walls of Troy, pondering in your hearts fierce war.”

Then fair-haired Menelaus answered her: “Even so do I myself now note it, wife, as thou markest the likeness. Such were his feet, such his hands, and the glances of his eyes, and his head and hair above. And verily but now, as I made mention of Odysseus and was telling of all the woe and toil he endured for my sake, this youth let fall a bitter tear from beneath his brows, holding up his purple cloak before his eyes.”

<sup>1</sup> Others render, “were finished.”

## HOMER

Τὸν δ' αὖ Νεστορίδης Πεισιστρατος ἀντίον ἠΐδα· 155  
 “ Ἀτρεΐδῃ Μενέλαε διοτρεφές, ὄρχαμε λαῶν,  
 κείνου μὲν τοι ὄδ' υἱὸς ἐτήτυμον, ὡς ἀγορεύεις·  
 ἀλλὰ σαόφρων ἐστί, νεμεσσάται δ' ἐνὶ θυμῷ  
 ὦδ' ἐλθὼν τὸ πρῶτον ἐπεσβολίας ἀναφαίνειν 160  
 ἅντα σέθεν, τοῦ νῶϊ θεοῦ ὡς τερπόμεθ' αὐδῆ.  
 αὐτὰρ ἐμὲ προέηκε Γερήνιος ἱππότα Νέστωρ  
 τῷ ἅμα πομπὸν ἐπεσθαι· ἐέλδετο γάρ σε ἰδέσθαι,  
 ὄφρα οἱ ἦ τι ἔπος ὑποθήσεται ἢ τι ἔργον.  
 πολλὰ γὰρ ἄλγε' ἔχει πατρὸς πάϊς οἰχομένοιο 165  
 ἐν μεγάροις, ᾧ μὴ ἄλλοι ἀοσητηῆρες ἔωσιν,  
 ὡς νῦν Τηλεμάχῳ ὁ μὲν οἴχεται, οὐδέ οἱ ἄλλοι  
 εἶσ' οἳ κεν κατὰ δῆμον ἀλάλκοιεν κακότητα.”

Τὸν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος·  
 “ ὦ πόποι, ἦ μάλα δὴ φίλου ἀνέρος υἱὸς ἐμὸν δῶ  
 ἴκεθ', ὃς εἶνεκ' ἐμείο πολέας ἐμόγησεν ἀέθλους· 170  
 καί μιν ἔφην ἐλθόντα φιλησέμεν ἔξοχον ἄλλων  
 Ἀργείων, εἰ νῶϊν ὑπεῖρ ἅλα νόστον ἔδωκε  
 νηυσὶ θοῆσι γενέσθαι Ὀλύμπιος εὐρύοπα Ζεὺς.  
 καί κέ οἱ Ἀργεῖ νάσσα πόλιν καὶ δώματ' ἔτευξα,  
 ἐξ Ἰθάκης ἀγαγὼν σὺν κτήμασι καὶ τέκεϊ ᾧ 175  
 καὶ πᾶσιν λαοῖσι, μίαν πόλιν ἐξαλαπάξας,  
 αἱ περιναιετάουσιν, ἀνάσσονται δ' ἐμοὶ αὐτῷ.  
 καί κε θάμ' ἐνθάδ' ἐόντες ἐμισγόμεθ'· οὐδέ κεν ἡμέας  
 ἄλλο διέκρινεν φιλέοντέ τε τερπομένω τε,  
 πρὶν γ' ὅτε δὴ θανάτοιο μέλαν νέφος ἀμφεκάλυψεν. 180  
 ἀλλὰ τὰ μὲν που μέλλεν ἀγάσσεσθαι θεὸς αὐτός,  
 ὃς κεῖνον δύστηνον ἀνόστιμον οἶον ἔθηκεν.”

Then Peisistratus, son of Nestor, answered him: "Menelaus, son of Atreus, fostered of Zeus, leader of hosts, his son indeed this youth is, as thou sayest. But he is of prudent mind and feels shame at heart thus on his first coming to make a show of forward words in the presence of thee, in whose voice we both take delight as in a god's. But the horseman, Nestor of Gerenia, sent me forth to go with him as his guide, for he was eager to see thee, that thou mightest put in his heart some word or some deed. For many sorrows has a son in his halls when his father is gone, when there are none other to be his helpers, even as it is now with Telemachus; his father is gone, and there are no others among the people who might ward off ruin."

Then fair-haired Menelaus answered him and said: "Lo now, verily is there come to my house the son of a man well-beloved, who for my sake endured many toils. And I thought that if he came back I should give him welcome beyond all the other Argives, if Olympian Zeus, whose voice is borne afar, had granted to us two a return in our swift ships over the sea. And in Argos I would have given him a city to dwell in, and would have built him a house, when I had brought him from Ithaca with his goods and his son and all his people, driving out the dwellers of some one city among those that lie round about and obey me myself as their lord. Then, living here, should we oftentimes have met together, nor would aught have parted us, loving and joying in one another, until the black cloud of death enfolded us. Howbeit of this, methinks, the god himself must have been jealous, who to that hapless man alone vouchsafed no return."

## HOMER

ὣς φάτο, τοῖσι δὲ πᾶσιν ὑφ' ἴμερον ὤρσε γόοιο.  
 κλαῖε μὲν Ἀργεῖη Ἑλένη, Διὸς ἐκγεγαυῖα,  
 κλαῖε δὲ Τηλέμαχος τε καὶ Ἀτρεΐδης Μενέλαος, 185  
 οὐδ' ἄρα Νέστορος υἱὸς ἀδακρῦτῳ ἔχεν ὄσσε·  
 μνήσατο γὰρ κατὰ θυμὸν ἀμύμονος Ἀντιλόχοιο,  
 τὸν ῥ' Ἡοῦς ἔκτεινε φαεινῆς ἀγλαὸς υἱός·  
 τοῦ ὃ γ' ἐπιμνησθεῖς ἔπεα πτερόεντ' ἀγόρευεν·

“ Ἀτρεΐδη, περὶ μὲν σε βροτῶν πεπνυμένον εἶναι 190  
 Νέστωρ φάσχ' ὁ γέρων, ὅτ' ἐπιμνησαίμεθα σείῳ  
 οἴσιν ἐνὶ μεγάροισι, καὶ ἀλλήλους ἐρέοιμεν.  
 καὶ νῦν, εἴ τί που ἔστι, πίθοιό μοι· οὐ γὰρ ἐγὼ γε  
 τέρπομ' ὀδυρόμενος μεταδόρπιος, ἀλλὰ καὶ ἡὼς  
 ἔσσεται ἠριγένεια· νεμεσσῶμαί γε μὲν οὐδὲν 195  
 κλαίειν ὅς κε θάνησι βροτῶν καὶ πότμον ἐπίσπη.  
 τοῦτό νυ καὶ γέρας οἶον οἰζυροῖσι βροτοῖσιν,  
 κείρασθαί τε κόμην βαλέειν τ' ἀπὸ δάκρυ παρειῶν.  
 καὶ γὰρ ἐμὸς τέθνηκεν ἀδελφεός, οὐ τι κάκιστος  
 Ἀργείων· μέλλεις δὲ σὺ ἴδμεναι· οὐ γὰρ ἐγὼ γε 200  
 ἦντησ' οὐδὲ ἴδον· περὶ δ' ἄλλων φασὶ γενέσθαι  
 Ἀντίλοχον, πέρι μὲν θείειν ταχὺν ἠδὲ μαχητήν.”

Τὸν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος·  
 “ ὦ φίλ', ἐπεὶ τόσα εἶπες, ὅσ' ἂν πεπνυμένος ἀνὴρ  
 εἴποι καὶ ῥέξειε, καὶ ὃς προγενέστερος εἴη· 205  
 τοίου γὰρ καὶ πατρός, ὃ καὶ πεπνυμένα βάζεις,  
 ῥεῖα δ' ἀρίγνωτος γόνος ἀνέρος ᾧ τε Κρονίων  
 ὄλβον ἐπικλώσῃ γαμέοντί τε γεινομένῳ τε,  
 ὡς νῦν Νέστορι δῶκε διαμπερὲς ἤματα πάντα

So he spoke, and in them all aroused the desire of lament. Argive Helen wept, the daughter of Zeus, Telemachus wept, and Menelaus, son of Atreus, nor could the son of Nestor keep his eyes tearless. For he thought in his heart of peerless Antilochus, whom the glorious son of the bright Dawn<sup>1</sup> had slain. Thinking of him, he spoke winged words :

“Son of Atreus, old Nestor used ever to say that thou wast wise above all men, whenever we made mention of thee in his halls and questioned one another. And now, if it may in any wise be, hearken to me, for I take no joy in weeping at supper time,<sup>2</sup>—and moreover early dawn will soon be here.<sup>3</sup> I count it indeed no blame to weep for any mortal who has died and met his fate. Yea, this is the only due we pay to miserable mortals, to cut the hair and let a tear fall from the cheeks. For a brother of mine, too, is dead, nowise the meanest of the Argives, and thou mayest well have known him. As for me, I never met him nor saw him; but men say that Antilochus was above all others pre-eminent in speed of foot and as a warrior.”

Then fair-haired Menelaus answered him and said: “My friend, truly thou hast said all that a wise man might say or do, even one that was older than thou; for from such a father art thou sprung, wherefore thou dost even speak wisely. Easily known is the seed of that man for whom the son of Cronos spins the thread of good fortune at marriage and at birth, even as now he has granted to Nestor throughout all his days continually that he should

<sup>1</sup> *i.e.* Memnon, leader of the Ethiopians.

<sup>2</sup> Others render, “after supper”; but see 213.

<sup>3</sup> Possibly, “shall serve for that” (Merry), with which *cf.* 214; but see xv. 50.

αὐτὸν μὲν λιπαρῶς γηρασκέμεν ἐν μεγάροισιν, 210  
 υἷεας αὖ πιτυτούς τε καὶ ἔγχεσιν εἶναι ἀρίστους.  
 ἡμεῖς δὲ κλαυθμὸν μὲν ἑάσομεν, ὃς πρὶν ἐτύχθη,  
 δόρπου δ' ἐξαυτίς μνησώμεθα, χερσὶ δ' ἐφ' ὕδωρ  
 χευάντων. μῦθοι δὲ καὶ ἠῶθέν περ ἔσονται  
 Τηλεμάχῳ καὶ ἐμοὶ διαειπέμεν ἀλλήλοισιν." 215

“Ὡς ἔφατ', Ἀσφαλίῳν δ' ἄρ' ὕδωρ ἐπὶ χεῖρας ἔχευεν,  
 ὀτρηρὸς θεράπων Μενελάου κυδαλίμοιο.

οἱ δ' ἐπ' ὀνειῶσ' ἐτοῖμα προκείμενα χεῖρας ἴαλλον.

“Ἐνθ' αὐτ' ἄλλ' ἐνόησ' Ἑλένη Διὸς ἐκγεγαυῖα·  
 αὐτίκ' ἄρ' εἰς οἶνον βάλε φάρμακον, ἔνθεν ἔπινον, 220  
 νηπενθέες τ' ἄχολόν τε, κακῶν ἐπίληθον ἀπάντων.

ὃς τὸ καταβρόξειεν, ἐπὴν κρητῆρι μιγείη,  
 οὐ κεν ἐφημέριός γε βάλοι κατὰ δάκρυ παρειῶν,  
 οὐδ' εἴ οἱ κατατεθναίῃ μήτηρ τε πατήρ τε,  
 οὐδ' εἴ οἱ προπάροιθεν ἀδελφεὸν ἢ φίλον υἷον 225  
 χαλκῷ δηιόφεν, ὃ δ' ὀφθαλμοῖσιν ὄρῳτο.

τοῖα Διὸς θυγάτηρ ἔχε φάρμακα μητιόεντα,  
 ἐσθλά, τά οἱ Πολύδαμνα πόρεν, Θῶνος παράκοιτις  
 Αἴγυπτίη, τῇ πλείστα φέρει ζείδωρος ἄρουρα  
 φάρμακα, πολλὰ μὲν ἐσθλὰ μεμιγμένα πολλὰ δὲ  
 λυγρά· 230

ἱητρὸς δὲ ἕκαστος ἐπιστάμενος περὶ πάντων  
 ἀνθρώπων· ἢ γὰρ Παιήουός εἰσι γενέθλης.  
 αὐτὰρ ἐπεὶ ῥ' ἐνέηκε κέλευσέ τε οἰνοχοῆσαι,  
 ἐξαυτίς μύθοισιν ἀμειβομένη προσέειπεν·

“Ἄτρεΐδη Μενέλαε διοτρεφὲς ἦδε καὶ οἶδε 235  
 ἀνδρῶν ἐσθλῶν παῖδες· ἀτὰρ θεὸς ἄλλοτε ἄλλῳ



himself reach a sleek old age in his halls, and that his sons in their turn should be wise and most valiant with the spear. But we will cease the weeping which but now was made, and let us once more think of our supper, and let them pour water over our hands. Tales there will be in the morning also for Telemachus and me to tell to one another to the full."

So he spoke, and Asphalion poured water over their hands, the busy squire of glorious Menelaus. And they put forth their hands to the good cheer lying ready before them.

Then Helen, daughter of Zeus, took other counsel. Straightway she cast into the wine of which they were drinking a drug to quiet all pain and strife, and bring forgetfulness of every ill. Whoso should drink this down, when it is mingled in the bowl, would not in the course of that day let a tear fall down over his cheeks, no, not though his mother and father should lie there dead, or though before his face men should slay with the sword his brother or dear son, and his own eyes beheld it. Such cunning drugs had the daughter of Zeus, drugs of healing, which Polydamna, the wife of Thon, had given her, a woman of Egypt, for there the earth, the giver of grain, bears greatest store of drugs, many that are healing when mixed, and many that are baneful; there every man is a physician, wise above human kind; for they are of the race of Paeëon. Now when she had cast in the drug, and had bidden pour forth the wine, again she made answer, and said:

"Menelaus, son of Atreus, fostered of Zeus, and ye that are here, sons of noble men—though now to

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Ζεὺς ἀγαθὸν τε κακὸν τε διδοῖ· δύναται γὰρ ἅπαντα·  
 ἦ τοι νῦν δαίνυσθε καθήμενοι ἐν μεγάροισι  
 καὶ μύθοις τέρπεσθε· εἰκότα γὰρ καταλέξω.  
 πάντα μὲν οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω, 240  
 ὅσσοι Ὀδυσσῆος ταλασίφρονός εἰσιν ἄεθλοι·  
 ἀλλ' οἷον τόδ' ἔρεξε καὶ ἔτλη καρτερὸς ἀνὴρ  
 δήμῳ ἐνὶ Τρώων, ὅθι πάσχετε πῆματ' Ἀχαιοί.  
 αὐτόν μιν πληγῆσιν ἀεικελίησι δαμάσσας,  
 σπεῖρα κάκ' ἀμφ' ὤμοισι βαλὼν, οἰκῆι εἰκώς, 245  
 ἀνδρῶν δυσμενέων κατέδου πόλιν εὐρυάγυιαν·  
 ἄλλω δ' αὐτὸν φωτὶ κατακρύπτων ἦσκε,  
 δέκτη, ὃς οὐδὲν τοῖος ἔην ἐπὶ νηυσὶν Ἀχαιῶν.  
 τῷ ἵκελος κατέδου Τρώων πόλιν, οἱ δ' ἀβάκησαν  
 πάντες· ἐγὼ δέ μιν οἴη ἀνέγνων τοῖον ἔοντα, 250  
 καὶ μιν ἀνηρώτων· ὁ δὲ κερδοσθῆναι ἀλέεινεν.  
 ἀλλ' ὅτε δή μιν ἐγὼ λόεον καὶ χριῖον ἐλαίῳ,  
 ἀμφὶ δὲ εἴματα ἔσσα καὶ ὤμοσα καρτερὸν ὄρκον  
 μὴ μὲν πρὶν Ὀδυσῆα μετὰ Τρώεσσ' ἀναφῆναι,  
 πρὶν γε τὸν ἐς νῆάς τε θοὰς κλισίας τ' ἀφικέσθαι, 255  
 καὶ τότε δή μοι πάντα νόον κατέλεξεν Ἀχαιῶν.  
 πολλοὺς δὲ Τρώων κτείνας ταναήκει χαλκῷ  
 ἦλθε μετ' Ἀργείους, κατὰ δὲ φρόνιν ἦγαγε πολλήν.  
 ἐνθ' ἄλλαι Τρωαὶ λίγ' ἐκώκυον· αὐτὰρ ἐμὸν κῆρ  
 χαῖρ', ἐπεὶ ἤδη μοι κραδίη τέτραπτο νέεσθαι 260  
 ἀψ' οἰκόνδ', ἄτην δὲ μετέστενον, ἦν Ἀφροδίτη  
 δῶχ', ὅτε μ' ἦγαγε κείσε φίλης ἀπὸ πατρίδος αἴης,

one and now to another Zeus gives good and ill, for he can do all things,—now verily sit ye in the halls and feast, and take ye joy in telling tales, for I will tell what fitteth the time. All things I cannot tell or recount, even all the labours of Odysseus of the steadfast heart; but what a thing was this which that mighty man wrought and endured in the land of the Trojans, where you Achaeans suffered woes! Marring his own body with cruel blows, and flinging a wretched garment about his shoulders, in the fashion of a slave he entered the broad-wayed city of the foe, and he hid himself under the likeness of another, a beggar, he who was in no wise such an one at the ships of the Achaeans. In this likeness he entered the city of the Trojans, and all of them were but as babes.<sup>1</sup> I alone recognised him in this disguise, and questioned him, but he in his cunning sought to avoid me. Howbeit when I was bathing him and anointing him with oil, and had put on him raiment, and sworn a mighty oath not to make him known among the Trojans as Odysseus before that he reached the swift ships and the huts, then at length he told me all the purpose of the Achaeans. And when he had slain many of the Trojans with the long sword, he returned to the company of the Argives and brought back plentiful tidings. Then the other Trojan women wailed aloud, but my soul was glad, for already my heart was turned to go back to my home, and I groaned for the blindness that Aphrodite gave me, when she led me thither from my dear native land, forsaking my

<sup>1</sup> The rare word ἀβάκησαν seems literally to mean "could say naught"; cf. νηπιάζω.

παῖδά τ' ἐμὴν νοσφισσαμένην θάλαμόν τε πόσιν τε  
οὐ τευ δευόμενον, οὐτ' ἄρ φρένας οὔτε τι εἶδος."

Τὴν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος· 265

“Ναὶ δὴ ταυτὰ γε πάντα, γύναι, κατὰ μοῖραν ἔειπες.

ἤδη μὲν πολέων ἐδάην βουλήν τε νόον τε  
ἀνδρῶν ἠρώων, πολλὴν δ' ἐπελήλυθα γαίαν·  
ἀλλ' οὐ πω τοιοῦτον ἐγὼν ἴδον ὀφθαλμοῖσιν,  
οἶον Ὀδυσσῆος ταλασίφρονος ἔσκε φίλον κῆρ. 270

οἶον καὶ τόδ' ἔρεξε καὶ ἔτλη καρτερὸς ἀνὴρ

ἵππῳ ἐνι ξεστῶ, ἵν' ἐνήμεθα πάντες ἄριστοι

Ἀργείων Τρώεσσι φόνον καὶ κῆρα φέροντες.

ἦλθες ἔπειτα σὺ κείσε· κελευσέμεναι δέ σ' ἔμελλε  
δαίμων, ὃς Τρώεσσι ἐβούλετο κῦδος ὀρέξαι· 275

καὶ τοι Δηϊφόβος θεοείκελος ἔσπετ' ἰούσῃ.

τρὶς δὲ περίστειξας κοῖλον λόχον ἀμφαφόωσα,

ἐκ δ' ὀνομακλήδην Δαναῶν ὀνόμαζες ἀρίστους,

πάντων Ἀργείων φωνὴν ἴσκουσ' ἀλόχοισιν.

αὐτὰρ ἐγὼ καὶ Τυδεΐδης καὶ δῖος Ὀδυσσεὺς 280

ἦμενοι ἐν μέσσοισιν ἀκούσαμεν ὡς ἐβόησας.

νώϊ μὲν ἀμφοτέρω μενεήναμεν ὄρμηθέντε

ἢ ἐξελθέμεναι, ἢ ἐνδοθεν αἰψ' ὑπακούσαι·

ἀλλ' Ὀδυσσεὺς κατέρυκε καὶ ἔσχεθεν ἰεμένω περ.

ἐνθ' ἄλλοι μὲν πάντες ἀκὴν ἔσαν νῆες Ἀχαιῶν, 285

Ἄντικλος δὲ σέ γ' οἶος ἀμείψασθαι ἐπέεσσιν

ἤθελεν. ἀλλ' Ὀδυσσεὺς ἐπὶ μάστακα χερσὶ πίεζεν

νωλεμέως κρατερῆσι, σάωσε δὲ πάντας Ἀχαιοὺς·

τόφρα δ' ἔχ', ὄφρα σε νόσφιν ἀπήγαγε Πάλλας

Ἀθήνη·”

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἠΰδα· 290

“Ἄτρεΐδη Μενέλαε διοτρεφές, ὄρχαμε λαῶν,

ἄλγιον· οὐ γάρ οἱ τι τάδ' ἤρκεσε λυγρὸν ὄλεθρον,

child and my bridal chamber, and my husband, a man who lacked nothing, whether in wisdom or in comeliness."

Then fair-haired Menelaus answered her and said : "Aye verily, all this, wife, hast thou spoken aright. Ere now have I come to know the counsel and the mind of many warriors, and have travelled over the wide earth, but never yet have mine eyes beheld such an one as was Odysseus of the steadfast heart. What a thing was this, too, which that mighty man wrought and endured in the carven horse, wherein all we chiefs of the Argives were sitting, bearing to the Trojans death and fate ! Then thou camest thither, and it must be that thou wast bidden by some god, who wished to grant glory to the Trojans, and godlike Deiphobus followed thee on thy way. Thrice didst thou go about the hollow ambush, trying it with thy touch, and thou didst name aloud the chieftains of the Danaans by their names, likening thy voice to the voices of the wives of all the Argives. Now I and the son of Tydeus and goodly Odysseus sat there in the midst and heard how thou didst call, and we two were eager to rise up and come forth, or else to answer straightway from within, but Odysseus held us back and stayed us, despite our eagerness. Then all the other sons of the Achaeans held their peace, but Anticlus alone was fain to speak and answer thee ; but Odysseus firmly closed his mouth with strong hands, and saved all the Achaeans, and held him thus until Pallas Athene led thee away."

Then wise Telemachus answered him : "Menelaus, son of Atreus, fostered of Zeus, leader of hosts, all the more grievous is it ; for in no wise did this ward

οὐδ' εἴ οἱ κραδίη γε σιδηρὴν ἔνδοθεν ἦεν.  
 ἀλλ' ἄγετ' εἰς εὐνὴν τράπεθ' ἡμέας, ὄφρα καὶ ἦδη  
 ὕπνω ὕπο γλυκερῶ ταρπώμεθα κοιμηθέντες." 295

ἌΩς ἔφατ', Ἀργεῖη δ' Ἐλένη δμῶῃσι κέλευσεν  
 δέμνι' ὑπ' αἰθούσῃ θέμεναι καὶ ῥήγεα καλὰ  
 πορφύρε' ἐμβαλέειν στορέσαι τ' ἐφύπερθε τάπητας,  
 χλαίνας τ' ἐνθέμεναι οὔλας καθύπερθεν ἔσασθαι.  
 αἱ δ' ἴσαν ἐκ μεγάρου δάος μετὰ χερσὶν ἔχουσαι, 300  
 δέμνια δὲ στόρεσαν· ἐκ δὲ ξείνους ἄγε κῆρυξ.

οἱ μὲν ἄρ' ἐν προδόμῳ δόμου αὐτόθι κοιμήσαντο,  
 Τηλέμαχος θ' ἦρως καὶ Νέστορος ἀγλαὸς υἱός·  
 Ἀτρεΐδης δὲ καθεῦθε μυχῶ δόμου ὑψηλοῖο,  
 παρ δ' Ἐλένη τανύπεπλος ἐλέξατο, δῖα γυναικῶν. 305

Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,  
 ὤρνυτ' ἄρ' ἐξ εὐνήφι βοὴν ἀγαθὸς Μενέλαος  
 εἶματα ἔσσάμενος, περὶ δὲ ξίφος ὄξυ θέτ' ὤμφω,  
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,  
 βῆ δ' ἴμεν ἐκ θαλάμοιο θεῶ ἑναλίγκιος ἄντην, 310  
 Τηλεμάχῳ δὲ παρῖζεν, ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζεν·

“Τίπτε δέ σε χρεῖῳ δεῦρ' ἦγαγε, Τηλέμαχ' ἦρως,  
 ἐς Λακεδαίμονα δῖον, ἐπ' εὐρέα νῶτα θαλάσσης;  
 δῆμιον ἢ ἴδιον; τόδε μοι νημερτὲς ἐνίσπες.”

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἠΰδα· 315  
 “Ἀτρεΐδη Μενέλαε διοτρεφές, ὄρχαμε λαῶν,  
 ἦλυθον, εἴ τινά μοι κληιδόνα πατρὸς ἐνίσποις.  
 ἐσθίεταιί μοι οἶκος, ὄλωλε δὲ πίονα ἔργα,  
 δυσμενέων δ' ἀνδρῶν πλείους δόμος, οἳ τέ μοι αἰεὶ

off from him woeful destruction, nay, not though the heart within him had been of iron. But come, send us to bed, that lulled now by sweet sleep we may rest and take our joy."

Thus he spoke, and Argive Helen bade her handmaids place bedsteads beneath the portico, and to lay on them fair purple blankets, and to spread thereover coverlets, and on these to put fleecy cloaks for clothing. But the maids went forth from the hall with torches in their hands and strewed the couch, and a herald led forth the guests. So they slept there in the fore-hall of the palace, the prince Telemachus and the glorious son of Nestor; but the son of Atreus slept in the inmost chamber of the lofty house, and beside him lay long-robed Helen, peerless among women.

So soon as early Dawn appeared, the rosy-fingered, up from his bed arose Menelaus, good at the war-cry, and put on his clothing. About his shoulders he slung his sharp sword, and beneath his shining feet bound his fair sandals, and went forth from his chamber like unto a god to look upon. Then he sat down beside Telemachus, and spoke, and addressed him:

"What need has brought thee hither, prince Telemachus, to goodly Lacedaemon over the broad back of the sea? Is it a public matter, or thine own? Tell me the truth of this."

Then wise Telemachus answered him: "Menelaus, son of Atreus, fostered of Zeus, leader of hosts, I came if haply thou mightest tell me some tidings of my father. My home is being devoured and my rich lands are ruined; with men that are foes my house is filled, who are ever slaying my thronging

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μῆλ' ἀδινὰ σφάζουσι καὶ εἰλίποδας ἔλικας βούς, 320  
 μητρὸς ἐμῆς μνηστῆρες ὑπέρβιον ὕβριν ἔχοντες.  
 τούνεκα νῦν τὰ σὰ γούναθ' ἰκάνομαι, αἶ κ' ἐθέλησθα  
 κείνου λυγρὸν ὄλεθρον ἐνισπεῖν, εἴ που ὄπωπας  
 ὀφθαλμοῖσι τεοῖσιν ἢ ἄλλου μῦθον ἄκουσας  
 πλαζομένου· περὶ γάρ μιν οἴζυρον τέκε μήτηρ. 325  
 μηδέ τί μ' αἰδόμενος μειλίσσεο μηδ' ἐλεαίρων,  
 ἀλλ' εὖ μοι κατάλεξον ὅπως ἦντησας ὄπωπῆς.  
 λίσσομαι, εἴ ποτέ τοί τι πατήρ ἐμός, ἐσθλὸς Ὀδυσσεὺς  
 ἢ ἔπος ἢέ τι ἔργον ὑποστὰς ἐξετέλεσσε  
 δήμῳ ἐν Τρώων, ὅθι πάσχετε πῆματ' Ἀχαιοί, 330  
 τῶν νῦν μοι μνήσαι, καί μοι νημερτὲς ἐνίσπες."

Τὸν δὲ μέγ' ὀχθήσας προσέφη ξανθὸς Μενέλαος·  
 “ὦ πόποι, ἦ μάλα δὴ κρατερόφρονος ἀνδρὸς ἐν εὐνῇ  
 ἤθελον εὐνηθῆναι ἀνάλκιδες αὐτοὶ ἔοντες.  
 ὡς δ' ὀπότη' ἐν ξυλόχῳ ἔλαφος κρατεροῖο λέοντος 335  
 νεβροὺς κοιμήσασα νεηγενέας γαλαθηνοὺς  
 κνημοὺς ἐξερέησι καὶ ἄγκεα ποιήεντα  
 βοσκομένη, ὃ δ' ἔπειτα ἐὼν εἰσήλυθεν εὐνήν,  
 ἀμφοτέροισι δὲ τοῖσιν ἀεικέα πότμον ἐφήκεν,  
 ὡς Ὀδυσσεὺς κείνοισιν ἀεικέα πότμον ἐφήσει. 340  
 αἶ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἄπολλον,  
 τοῖος ἐὼν, οἷός ποτ' ἐυκτιμένη ἐνὶ Λέσβῳ  
 ἐξ ἔριδος Φιλομηλεΐδῃ ἐπάλαισεν ἀναστάς,  
 καὶ δ' ἔβαλε κρατερῶς, κεχάροντο δὲ πάντες Ἀχαιοί,  
 τοῖος ἐὼν μνηστῆρσιν ὀμιλήσειεν Ὀδυσσεύς· 345



sheep and my sleek kine of shambling gait, even the wooers of my mother, overweening in their insolence. Therefore am I now come to thy knees, if perchance thou wilt be willing to tell me of his woeful death, whether thou sawest it haply with thine own eyes, or didst hear from some other the story of his wanderings; for beyond all men did his mother bear him to sorrow. And do thou no wise out of ruth or pity for me speak soothing words, but tell me truly how thou didst come to behold him. I beseech thee, if ever my father, noble Odysseus, promised aught to thee of word or deed and fulfilled it in the land of the Trojans, where you Achaeans suffered woes, be mindful of it now, I pray thee, and tell me the truth."

Then, stirred to sore displeasure, fair-haired Menelaus spoke to him: "Out upon them, for verily in the bed of a man of valiant heart were they fain to lie, who are themselves cravens. Even as when in the thicket-lair of a mighty lion a hind has laid to sleep her new-born suckling fawns, and roams over the mountain slopes and grassy vales seeking pasture, and then the lion comes to his lair and upon the two<sup>1</sup> lets loose a cruel doom, so will Odysseus let loose a cruel doom upon these men. I would, O father Zeus and Athene and Apollo, that in such strength as when once in fair-established Lesbos he rose up and wrestled a match with Philomeleides and threw him mightily, and all the Achaeans rejoiced, even in such strength Odysseus might come among the wooers; then

<sup>1</sup> The Greek seems to denote a pair of fawns, the slaying taking place in the absence of the hind; cf. *Iliad*, xi. 113 ff. Others assume that the dual means "both hind and fawns."

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πάντες κ' ὠκύμοροί τε γενοίατο πικρόγαμοί τε.  
 ταῦτα δ' ἄ μ' εἰρωτᾶς καὶ λισσεαι, οὐκ ἂν ἐγὼ γε  
 ἄλλα παρέξ εἴποιμι παρακλιδόν, οὐδ' ἀπατήσω,  
 ἀλλὰ τὰ μὲν μοι εἶπε γέρων ἄλιος νημερτής,  
 τῶν οὐδέν τοι ἐγὼ κρύψω ἔπος οὐδ' ἐπικεύσω. 350

“ Αἰγύπτῳ μ' ἔτι δεῦρο θεοὶ μεμαῶτα νέεσθαι  
 ἔσχον, ἐπεὶ οὐ σφιν ἔρεξα τεληέσσας ἑκατόμβας.  
 οἱ δ' αἰεὶ βούλοντο θεοὶ μεμνήσθαι ἐφετμέων.<sup>1</sup>  
 νῆσος ἔπειτά τις ἔστι πολυκλύστῳ ἐνὶ πόντῳ  
 Αἰγύπτου προπάροιθε, Φάρον δέ ἐ κικλήσκουσι, 355  
 τόσσον ἄνευθ' ὅσσον τε πανημερίῃ γλαφυρῇ νηὺς  
 ἤνυσεν, ἧ λιγύς οὖρος ἐπιπνείησιν ὄπισθεν·  
 ἐν δὲ λιμῆν ἑύορμος, ὅθεν τ' ἀπὸ νῆας εἶσας  
 ἐς πόντον βάλλουσιν, ἀφυσσάμενοι μέλαν ὕδωρ.  
 ἔνθα μ' εἰέκοσιν ἡματ' ἔχον θεοί, οὐδέ ποτ' οὖροι 360  
 πνείοντες φαίνονθ' ἀλιαέες, οἳ ῥά τε νηῶν  
 πομπῆες γίγνονται ἐπ' εὐρέα νῶτα θαλάσσης.  
 καὶ νύ κεν ἦια πάντα κατέφθιτο καὶ μένε' ἀνδρῶν,  
 εἰ μὴ τίς με θεῶν ὀλοφύρατο καὶ μ' ἐσάωσε,<sup>2</sup>  
 Πρωτέος ἰφθίμου θυγάτηρ ἀλίιο γέροντος, 365  
 Εἰδοθέη· τῇ γάρ ῥα μάλιστά γε θυμὸν ὄρινα.  
 ἧ μ' οἴῳ ἔρροντι συνήντετο νόσφιν ἐταίρων·  
 αἰεὶ γὰρ περὶ νῆσον ἀλώμενοι ἰχθυάασκον  
 γναμπτοῖς ἀγκίστροισιν, ἔτειρε δὲ γαστέρα λιμός.  
 ἧ δέ μεν ἄγχι στᾶσα ἔπος φάτο φώνησέν τε· 370

<sup>1</sup> Line 353, rejected by Zenodotus, is bracketed by many editors. <sup>2</sup> μ' ἐσάωσε: μ' ἐλέησε.

<sup>1</sup> Or possibly “the river Aegyptus” (cf. line 477). Homer has no other name for the Nile.

should they all find swift destruction and bitterness in their wooing. But in this matter of which thou dost ask and beseech me, verily I will not swerve aside to speak of other things, nor will I deceive thee; but of all that the unerring old man of the sea told me not one thing will I hide from thee or conceal.

“In Egypt,<sup>1</sup> eager though I was to journey hither, the gods still held me back, because I offered not to them hecatombs that bring fulfilment, and the gods ever wished that men should be mindful of their commands. Now there is an island in the surging sea in front of Egypt, and men call it Pharos, distant as far as a hollow ship runs in a whole day when the shrill wind blows fair behind her. Therein is a harbour with good anchorage, whence men launch the shapely ships into the sea, when they have drawn supplies of black<sup>2</sup> water. There for twenty days the gods kept me, nor ever did the winds that blow over the deep spring up, which speed men’s ships over the broad back of the sea. And now would all my stores have been spent and the strength of my men, had not one of the gods taken pity on me and saved me, even Eidothea, daughter of mighty Proteus, the old man of the sea; for her heart above all others had I moved. She met me as I wandered alone apart from my comrades, who were ever roaming about the island, fishing with bent hooks, for hunger pinched their bellies; and she came close to me, and spoke, and said:

<sup>2</sup> The epithet “black” is applied to water in deep places, where the light cannot reach it, and to water trickling down the face of a rock covered with lichens (*Iliad*, xvi. 4 ff.).

## HOMER

““ Νήπιός εἰς, ὦ ξεῖνε, λίην τόσον ἠδὲ χαλίφρων,  
 ἦε ἐκὼν μεθίεις καὶ τέρπεται ἄλγεα πάσχων;  
 ὡς δὴ δῆθ' ἐνὶ νήσῳ ἐρύκεαι, οὐδέ τι τέκμωρ  
 εὐρέμεναι δύνασαι, μινύθει δέ τοι ἦτορ ἑταίρων.”

““ Ὡς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·  
 ‘ Ἐκ μὲν τοι ἐρέω, ἦ τις σύ πέρ ἐσσι θεάων, 376  
 ὡς ἐγὼ οὐ τι ἐκὼν κατερύκομαι, ἀλλὰ νυ μέλλω  
 ἀθανάτους ἀλιτέσθαι, οἷ οὐρανὸν εὐρὺν ἔχουσιν.  
 ἀλλὰ σύ πέρ μοι εἶπέ, θεοὶ δέ τε πάντα ἴσασιν,  
 ὅς τις μ' ἀθανάτων πεδάα καὶ ἔδησε κελεύθου, 380  
 νόστον θ', ὡς ἐπὶ πόντον ἐλεύσομαι ἰχθυόεντα.’

““ Ὡς ἐφάμην, ἦ δ' αὐτίκ' ἀμείβετο διὰ θεάων·  
 ‘ Τοιγὰρ ἐγὼ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.  
 πωλεῖται τις δεῦρο γέρων ἄλιος νημερτῆς 385  
 ἀθάνατος Πρωτεύς Αἰγύπτιος, ὅς τε θαλάσσης  
 πάσης βένθεα οἶδε, Ποσειδάωνος ὑποδομῶς·  
 τὸν δέ τ' ἐμόν φασιν πατέρ' ἔμμεναι ἠδὲ τεκέσθαι.  
 τὸν γ' εἶ πως σὺ δύναιο λοχησάμενος λελαβέσθαι,  
 ὅς κέν τοι εἵπησιν ὁδὸν καὶ μέτρα κελεύθου  
 νόστον θ', ὡς ἐπὶ πόντον ἐλεύσειαι ἰχθυόεντα. 390  
 καὶ δέ κέ τοι εἵπησι, διοτρεφές, αἴ κ' ἐθέλησθα,  
 ὅττι τοι ἐν μεγάροισι κακὸν τ' ἀγαθὸν τε τέτυκται  
 οἰχομένοιο σέθεν δολιχὴν ὁδὸν ἀργαλήην τε.’

““ Ὡς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·  
 ‘ Αὐτὴ νῦν φράζευ σὺ λόχον θείοιο γέροντος, 395  
 μή πῶς με προῖδῶν ἠὲ προδαεὶς ἀλέηται·  
 ἀργαλέος γάρ τ' ἐστὶ θεὸς βροτῶ ἀνδρὶ δαμῆναι.’

“‘Art thou so very foolish, stranger, and slack of wit, or art thou of thine own will remiss, and hast pleasure in suffering woes? So long art thou pent in the isle and canst find no sign of deliverance,<sup>1</sup> and the heart of thy comrades grows faint.’

“So she spoke, and I made answer and said : ‘I will speak out and tell thee, whosoever among goddesses thou art, that in no wise am I pent here of mine own will, but it must be that I have sinned against the immortals, who hold broad heaven. But do thou tell me—for the gods know all things—who of the immortals fetters me here, and has hindered me from my path, and tell me of my return, how I may go over the teeming deep.’

“So I spoke, and the beautiful goddess straightway made answer : ‘Then verily, stranger, will I frankly tell thee all. There is wont to come hither the unerring old man of the sea, immortal Proteus of Egypt, who knows the depths of every sea, and is the servant of Poseidon. He, they say, is my father that begat me. If thou couldst in any wise lie in wait and catch him, he will tell thee thy way and the measure of thy path, and of thy return, how thou mayest go over the teeming deep. Aye, and he will tell thee, thou fostered of Zeus, if so thou wilt, what evil and what good has been wrought in thy halls, while thou hast been gone on thy long and grievous way.’

“So she spoke, and I made answer and said : ‘Do thou thyself now devise a means of lying in wait for the divine old man, lest haply he see me beforehand and being ware of my purpose avoid me. For hard is a god for a mortal man to master.’

<sup>1</sup> Lit. “appointed end.”

## HOMER

“Ὡς ἐφάμην, ἢ δ' αὐτίκ' ἀμείβετο δία θεάων·  
 ‘Τοιγὰρ ἐγὼ τοι, ξεῖνε,<sup>1</sup> μάλ' ἀτρεκέως ἀγορεύσω.  
 ἦμος δ' ἠέλιος μέσον οὐρανὸν ἀμφιβεβήκη, 400  
 τῆμος ἄρ' ἐξ ἀλὸς εἴσι γέρων ἄλιος νημερτῆς  
 πνοιῇ ὑπο Ζεφύροιο μελαίνῃ φρικτὴ καλυφθεῖς,  
 ἐκ δ' ἐλθὼν κοιμᾶται ὑπὸ σπέσσι γλαφυροῖσιν·  
 ἀμφὶ δέ μιν φῶκαι νέποδες καλῆς ἀλοσύδνης 405  
 ἀθρόαι εὐδουσιν, πολιῆς ἀλὸς ἐξαναδῦσαι,  
 πικρὸν ἀποπνεῖουσαι ἀλὸς πολυβενθέος ὀδμήν.  
 ἔνθα σ' ἐγὼν ἀγαγοῦσα ἄμ' ἠοῖ φαινομένηφιν  
 εὐνάσω ἐξείης· σὺ δ' ἐὺ κρίνασθαι ἐταίρους  
 τρεῖς, οἳ τοι παρὰ νηυσὶν ἐυσσέλμοισιν ἄριστοι.  
 πάντα δέ τοι ἐρέω ὀλοφώια τοῖο γέροντος. 410  
 φώκας μὲν τοι πρῶτον ἀριθμήσει καὶ ἔπεισιν·  
 αὐτὰρ ἐπὴν πάσας πεμπάσσεται ἠδὲ ἴδηται,  
 λέξεται ἐν μέσσησι νομεὺς ὡς πῶεσι μῆλων.  
 τὸν μὲν ἐπὴν δὴ πρῶτα κατευνηθέντα ἴδησθε,  
 καὶ τότε ἔπειθ' ὑμῖν μελέτω κάρτος τε βίη τε, 415  
 αὐθι δ' ἔχειν μεμαῶτα καὶ ἐσσύμενόν περ ἀλύξαι.  
 πάντα δὲ γιγνόμενος πειρήσεται, ὅσ' ἐπὶ γαῖαν  
 ἐρπετὰ γίγνονται, καὶ ὕδωρ καὶ θεσπιδὰς πῦρ·  
 ὑμεῖς δ' ἀστεμφέως ἐχέμεν μᾶλλον τε πιέζειν.  
 ἀλλ' ὅτε κεν δὴ σ' αὐτὸς ἀνείρηται ἐπέεσσι, 420  
 τοῖος ἐὼν οἶόν κε κατευνηθέντα ἴδησθε,  
 καὶ τότε δὴ σχέσθαι τε βίης λῦσαι τε γέροντα,  
 ἦρως, εἶρεσθαι δέ, θεῶν ὅς τις σε χαλέπτει,  
 νόστον θ', ὡς ἐπὶ πόντον ἐλεύσειαι ἰχθυόεντα.’

<sup>1</sup> ξεῖνε : ταῦτα.

“So I spoke, and the beautiful goddess straightway made answer: ‘Then verily, stranger, will I frankly tell thee all. When the sun hath reached mid heaven, the unerring old man of the sea is wont to come forth from the brine at the breath of the West Wind, hidden by the dark ripple. And when he is come forth, he lies down to sleep in the hollow caves; and around him the seals, the brood of the fair daughter of the sea, sleep in a herd, coming forth from the gray water, and bitter is the smell they breathe of the depths of the sea. Thither will I lead thee at break of day, and lay you all in a row; for do thou choose carefully three of thy companions, who are the best thou hast in thy well-benched ships. And I will tell thee all the wizard wiles of that old man. First he will count the seals, and go over them; but when he has told them all off by fives, and beheld them, he will lay himself down in their midst, as a shepherd among his flocks of sheep. Now so soon as you see him laid to rest, thereafter let your hearts be filled with strength and courage, and do you hold him there despite his striving and struggling to escape. For try he will, and will assume all manner of shapes of all things that move upon the earth, and of water, and of wondrous blazing fire. Yet do ye hold him unflinchingly and grip him yet the more. But when at length of his own will he speaks and questions thee in that shape in which you saw him laid to rest, then, hero, stay thy might, and set the old man free, and ask him who of the gods is wroth with thee, and of thy return, how thou mayest go over the teeming deep.’

“Ὡς εἰποῦσ' ὑπὸ πόντον ἐδύσετο κυμαίνοντα. 425  
 αὐτὰρ ἐγὼν ἐπὶ νῆας, ὅθ' ἕστασαν ἐν ψαμάθοισιν,  
 ἦια· πολλὰ δέ μοι κραδίη πόρφυρε κίοντι.  
 αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλυθον ἠδὲ θάλασσαν,  
 δόρπον θ' ὀπλισάμεσθ', ἐπὶ τ' ἤλυθεν ἀμβροσίη νύξ·  
 δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης. 430  
 ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,  
 καὶ τότε δὴ παρὰ θῖνα θαλάσσης εὐρυπόροιο  
 ἦια πολλὰ θεοὺς γουνούμενος· αὐτὰρ ἑταίρους  
 τρεῖς ἄγον, οἷσι μάλιστα πεποίθεα πᾶσαν ἐπ' ἰθύν.

“Τόφρα δ' ἄρ' ἦ γ' ὑποδῦσα θαλάσσης εὐρέα κόλπον  
 τέσσαρα φωκᾶων ἐκ πόντου δέρματ' ἔνεικε· 436  
 πάντα δ' ἔσαν νεόδαρτα· δόλον δ' ἐπεμήδετο πατρί.  
 εὐνάς δ' ἐν ψαμάθοισι διαγλάψασ' ἀλίησιν  
 ἦστο μένουσ'· ἡμεῖς δὲ μάλα σχεδὸν ἤλθομεν αὐτῆς·  
 ἐξείης δ' εὐνησε, βάλεν δ' ἐπὶ δέρμα ἐκάστω. 440  
 ἔνθα κεν<sup>1</sup> αἰνότατος λόχος ἔπλετο· τεῖρε γὰρ αἰνῶς  
 φωκᾶων ἀλιοτρεφέων ὀλοώτατος ὀδμή·  
 τίς γάρ κ' εἰναλίῳ παρὰ κήτεϊ κοιμηθείη;  
 ἀλλ' αὐτὴ ἐσάωσε καὶ ἐφράσατο μέγ' ὄνειαρ·  
 ἀμβροσίην ὑπὸ ῥῖνα ἐκάστω θῆκε φέρουσα 445  
 ἠδὲ μάλα πνεύουσιν, ὄλεσσε δὲ κήτεος ὀδμήν.  
 πᾶσαν δ' ἠοίην μένομεν τετληότι θυμῷ·  
 φῶκαι δ' ἐξ ἀλός ἤλθον ἀολλέες. αἶ μὲν ἔπειτα  
 ἐξῆς εὐνάζοντο παρὰ ῥηγμῖνι θαλάσσης·  
 ἔνδιος δ' ὁ γέρων ἤλθ' ἐξ ἀλός, εὔρε δὲ φώκας 450  
 ζατρεφέας, πάσας δ' ἄρ' ἐπώχετο, λέκτο δ' ἀριθμόν·  
 ἐν δ' ἡμέας πρῶτους λέγε κήτεσιν, οὐδέ τι θυμῷ

<sup>1</sup> ἔνθα κεν : κείθι δὴ.



“So saying she plunged beneath the surging sea, but I went to my ships, where they stood on the sand, and many things did my heart darkly ponder as I went. But when I had come down to the ship and to the sea, and we had made ready our supper, and immortal night had come on, then we lay down to rest on the shore of the sea. And as soon as early Dawn appeared, the rosy-fingered, I went along the shore of the broad-wayed sea, praying earnestly to the gods; and I took with me three of my comrades, in whom I trusted most for every adventure.

“She meanwhile had plunged beneath the broad bosom of the sea, and had brought forth from the deep the skins of four seals, and all were newly flayed; and she devised a plot against her father. She had scooped out lairs in the sand of the sea, and sat waiting; and we came very near to her, and she made us to lie down in a row, and cast a skin over each. Then would our ambush have proved most terrible, for terribly did the deadly stench of the brine-bred seals distress us—who would lay him down by a beast of the sea?—but she of herself delivered us, and devised a great boon; she brought and placed ambrosia of a very sweet fragrance beneath each man’s nose, and destroyed the stench of the beast. So all the morning we waited with steadfast heart, and the seals came forth from the sea in throngs. These then laid them down in rows along the shore of the sea, and at noon the old man came forth from the sea and found the fatted seals; and he went over all, and counted their number. Among the creatures he counted us first, nor did his heart guess that there was guile; and

ὤισθη δόλον εἶναι· ἔπειτα δὲ λέκτο καὶ αὐτός.  
 ἡμεῖς δὲ ἰάχοντες ἐπεσσύμεθ', ἀμφὶ δὲ χεῖρας  
 βάλλομεν· οὐδ' ὁ γέρων δολίης ἐπελήθετο τέχνης, 455  
 ἀλλ' ἢ τοι πρότιστα λέων γένετ' ἠνυγένειος,  
 αὐτὰρ ἔπειτα δράκων καὶ πάρδαλις ἠδὲ μέγας σὺς·  
 γίγνεται δ' ὑγρὸν ὕδωρ καὶ δένδρεον ὑψιπέτηλον·  
 ἡμεῖς δ' ἀστεμφέως ἔχομεν τετληότι θυμῷ.  
 ἀλλ' ὅτε δὴ ῥ' ἀνιάζ' ὁ γέρων ὀλοφώια εἰδώς, 460  
 καὶ τότε δὴ μ' ἐπέεσσιν ἀνειρόμενος προσέειπε·

“Τίς νύ τοι, Ἀτρέος υἱέ, θεῶν συμφράσσατο βουλὰς,  
 ὄφρα μ' ἔλοις ἀέκοντα λοχησάμενος; τέο σε χρή;”

“Ὡς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·  
 ‘Οἴσθα, γέρον, τί με ταῦτα παρατροπέων ἐρεεῖνεις;<sup>1</sup> 465  
 ὡς δὴ δὴθ' ἐνὶ νήσῳ ἐρύκομαι, οὐδέ τι τέκμων  
 εὐρέμεναι δύναμαι, μινύθει δέ μοι ἔνδοθεν ἦτορ.  
 ἀλλὰ σύ πέρ μοι εἶπέ, θεοὶ δέ τε πάντα ἴσασιν,  
 ὅς τίς μ' ἀθανάτων πεδάα καὶ ἔδησε κελεύθου,  
 νόστον θ', ὡς ἐπὶ πόντον ἐλεύσομαι ἰχθυόεντα.’ 470

“Ὡς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν·  
 ‘Ἀλλὰ μάλ' ὄφελles Δίί τ' ἄλλοισίν τε θεοῖσι  
 ῥέξας ἱερά κάλ' ἀναβαινέμεν, ὄφρα τάχιστα  
 σὴν ἐς πατρίδ' ἴκοιο πλέων ἐπὶ οἶνοπα πόντον.  
 οὐ γάρ τοι πρὶν μοῖρα φίλους τ' ἰδέειν καὶ ἰκέσθαι 475  
 οἶκον ἐυκτίμενον καὶ σὴν ἐς πατρίδα γαῖαν,  
 πρὶν γ' ὄτ' ἂν Αἰγύπτιοιο, διπετεός ποταμοῖο,  
 αὐτίς ὕδωρ ἔλθῃς ῥέξης θ' ἱεράς ἐκατόμβας  
 ἀθανάτοισι θεοῖσι, τοὶ οὐρανὸν εὐρὺν ἔχουσι·  
 καὶ τότε τοι δώσουσιν ὁδὸν θεοί, ἦν σὺ μενοινᾶς.’ 480

<sup>1</sup> ἐρεεῖνεις Aristarchus: ἀγορεύεις.

then he too laid him down. Thereat we rushed upon him with a shout, and threw our arms about him, nor did that old man forget his crafty wiles. Nay, at the first he turned into a bearded lion, and then into a serpent, and a leopard, and a huge boar; then he turned into flowing water, and into a tree, high and leafy; but we held on unflinchingly with steadfast heart. But when at last that old man, skilled in wizard arts, grew weary, then he questioned me, and spoke, and said:

“‘Who of the gods, son of Atreus, took counsel with thee that thou mightest lie in wait for me, and take me against my will? Of what hast thou need?’

“So he spoke, and I made answer, and said: ‘Thou knowest, old man—why dost thou seek to put me off with this question?—how long a time I am pent in this isle, and can find no sign of deliverance, and my heart grows faint within me. But do thou tell me—for the gods know all things—who of the immortals fetters me here, and has hindered me from my path, and tell me of my return, how I may go over the teeming deep.’

“So I spoke, and he straightway made answer, and said: ‘Nay, surely thou oughtest to have made fair offerings to Zeus and the other gods before embarking, that with greatest speed thou mightest have come to thy country, sailing over the wine-dark sea. For it is not thy fate to see thy friends, and reach thy well-built house and thy native land, before that thou hast once more gone to the waters of Aegyptus, the heaven-fed river, and hast offered holy hecatombs to the immortal gods who hold broad heaven. Then at length shall the gods grant thee the journey thou desirest.’

“Ὡς ἔφατ’, αὐτὰρ ἐμοί γε κατεκλάσθη φίλον ἦτορ,  
 οὐνεκά μ’ αὐτίς ἄνωγεν ἐπ’ ἠεροειδέα πόντου  
 Αἰγυπτόνδ’ ἰέναι, δολιχὴν ὁδὸν ἄργαλέην τε.  
 ἀλλὰ καὶ ὧς μύθοισιν<sup>1</sup> ἀμειβόμενος προσέειπον·

“Ταῦτα μὲν οὕτω δὴ τελέω, γέρον, ὧς σὺ κελεύεις.  
 ἀλλ’ ἄγε μοι τόδε εἶπέ καὶ ἀτρεκέως κατάλεξον, 486  
 ἢ πάντες σὺν νηυσὶν ἀπήμονες ἦλθον Ἀχαιοί,  
 οὓς Νέστωρ καὶ ἐγὼ λίπομεν Τροίηθεν ἰόντες,  
 ἦέ τις ὤλετ’ ὀλέθρῳ ἀδευκείῃς ἦς ἐπὶ νηὸς  
 ἦε φίλων ἐν χερσίν, ἐπεὶ πόλεμον τολύπευσεν.” 490

“Ὡς ἐφάμην, ὁ δέ μ’ αὐτίκ’ ἀμειβόμενος προσέειπεν·  
 ‘Ἀτρεΐδη, τί με ταῦτα διείρεαι; οὐδέ τί σε χρὴ  
 ἴδμεναι, οὐδέ δαῆναι ἐμὸν νόον· οὐδέ σέ φημι  
 δὴν ἄκλαυτον ἔσεσθαι, ἐπὴν ἐὺ πάντα πύθῃαι.  
 πολλοὶ μὲν γὰρ τῶν γε δάμεν, πολλοὶ δὲ λίποντο· 495  
 ἀρχοὶ δ’ αὖ δύο μούνοι Ἀχαιῶν χαλκοχιτώνων  
 ἐν νόστῳ ἀπόλοντο· μάχη δέ τε καὶ σὺ παρήσθα.  
 εἷς δ’ ἔτι που ζωὸς κατερύκεται εὐρέι πόντῳ.

“Αἶας μὲν μετὰ νηυσὶ δάμη δολιχηρέτμοισι.  
 Γυρῆσιν μιν πρῶτα Ποσειδάων ἐπέλασεν 500  
 πέτρησιν μεγάλῃσι καὶ ἐξεσάωσε θαλάσσης·  
 καὶ νύ κεν ἔκφυγε κῆρα καὶ ἐχθόμενός περ Ἀθηνῆ,  
 εἰ μὴ ὑπερφίαλον ἔπος ἔκβαλε καὶ μέγ’ ἀάσθη·  
 φῆ ῥ’ ἀέκητι θεῶν φυγέειν μέγα λαῖτμα θαλάσσης.  
 τοῦ δὲ Ποσειδάων μεγάλ’ ἔκλυεν αὐδῆσαντος· 505  
 αὐτίκ’ ἔπειτα τριαιναν ἑλὼν χερσὶ στιβαρῆσιν  
 ἤλασε Γυραίην πέτρην, ἀπὸ δ’ ἔσχισεν αὐτήν·  
 καὶ τὸ μὲν αὐτόθι μείνε, τὸ δὲ τρύφος ἔμπεσε πόντῳ,

<sup>1</sup> μύθοισιν : μιν ἔπεσσιν.

“So he spoke, and my spirit was broken within me, for that he bade me go again over the misty deep to Aegyptus, a long and weary way. Yet even so I made answer, and said :

“‘ All this will I perform, old man, even as thou dost bid. But come now, tell me this, and declare it truly. Did all the Achaeans return unscathed in their ships, all those whom Nestor and I left, as we set out from Troy? Or did any perish by a cruel death on board his ship, or in the arms of his friends, when he had wound up the skein of war?’

“So I spoke, and he straightway made answer, and said: ‘Son of Atreus, why dost thou question me of this? In no wise does it behove thee to know, or to learn my mind; nor, methinks, wilt thou long be free from tears, when thou hast heard all aright. For many of them were slain, and many were left; but two chieftains alone of the brazen-coated Achaeans perished on their homeward way (as for the fighting, thou thyself wast there), and one, I ween, still lives, and is held back on the broad deep.

“‘ Aias truly was lost amid his long-oared ships. Upon the great rocks of Gyrae Poseidon at first drove him, but saved him from the sea; and he would have escaped his doom, hated of Athene though he was, had he not uttered a boastful word in great blindness of heart. He declared that it was in spite of the gods that he had escaped the great gulf of the sea; and Poseidon heard his boastful speech, and straightway took his trident in his mighty hands, and smote the rock of Gyrae and clove it in sunder. And one part abode in its place, but the sundered part fell into the sea, even that on

τῷ ῥ' Αἴας τὸ πρῶτον ἐφεζόμενος μέγ' ἀάσθη  
 τὸν δ' ἐφόρει κατὰ πόντον ἀπείρονα κυμαίνοντα. 510  
 ὡς ὁ μὲν ἔνθ' ἀπόλωλεν, ἐπεὶ πῖεν ἀλμυρὸν ὕδωρ.

“ Σὸς δέ που ἔκφυγε κῆρας ἀδελφεὸς ἠδ' ὑπάλυξεν  
 ἐν νηυσὶ γλαφυρῆσι· σάωσε δὲ πότνια” Ἥρη.  
 ἀλλ' ὅτε δὴ τάχ' ἔμελλε Μαλειάων ὄρος αἰπὺ  
 ἵξεσθαι, τότε δὴ μιν ἀναρπάξασα θύελλα 515  
 πόντον ἐπ' ἰχθυόεντα φέρεν βαρέα στενάχοντα,  
 ἀγροῦ ἐπ' ἐσχατιήν, ὅθι δώματα ναῖε Θυέστης  
 τὸ πρίν, ἀτὰρ τότε ἔναιε Θυεστιάδης Αἴγισθος.  
 ἀλλ' ὅτε δὴ καὶ κεῖθεν ἐφαίνετο νόστος ἀπήμων,  
 ἄψ δὲ θεοὶ οὖρον στρέψαν, καὶ οἴκαδ' ἵκοντο, 520  
 ἧ τοι ὁ μὲν χαίρων ἐπεβήσετο πατρίδος αἴης  
 καὶ κύνει ἀπτόμενος ἦν πατρίδα· πολλὰ δ' ἀπ' αὐτοῦ  
 δάκρυα θερμὰ χέοντ', ἐπεὶ ἀσπασίως ἶδε γαῖαν.  
 τὸν δ' ἄρ' ἀπὸ σκοπιῆς εἶδε σκοπός, ὃν ῥα καθείσεν  
 Αἴγισθος δολόμητις ἄγων, ὑπὸ δ' ἔσχετο μισθὸν 525  
 χρυσοῦ δοιὰ τάλαντα· φύλασσε δ' ὃ γ' εἰς ἐνιαυτόν,  
 μὴ ἐ λάθοι παριῶν, μνήσαιτο δὲ θούριδος ἀλκῆς.  
 βῆ δ' ἴμεν ἀγγελέων πρὸς δώματα ποιμένι λαῶν.  
 αὐτίκα δ' Αἴγισθος δολίην ἐφράσσατο τέχνην·  
 κρινάμενος κατὰ δῆμον ἐείκοσι φῶτας ἀρίστους 530  
 εἶσε λόχον, ἐτέρωθι δ' ἀνώγει δαῖτα πένεσθαι.  
 αὐτὰρ ὁ βῆ καλέων Ἀγαμέμνονα, ποιμένα λαῶν  
 ἵπποισιν καὶ ὄχρεσφιν, ἀεικέα μερμηρίζων.

<sup>1</sup> Unless we accept the tradition which places the home of Thyestes (and Aegisthus) in Cythera (though Aegisthus was

which Aias sat at the first when his heart was greatly blinded, and it bore him down into the boundless surging deep. So there he perished, when he had drunk the salt water.

“‘ But thy brother escaped, indeed, the fates and shunned them with his hollow ships, for queenly Hera saved him. But when he was now about to reach the steep height of Malea, then the storm-wind caught him up and bore him over the teeming deep, groaning heavily, to the border of the land,<sup>1</sup> where aforetime Thyestes dwelt, but where now dwelt Thyestes' son Aegisthus. But when from hence too a safe return was shewed him, and the gods changed the course of the wind that it blew fair, and they reached home, then verily with rejoicing did Agamemnon set foot on his native land, and he clasped his land and kissed it, and many were the hot tears that streamed from his eyes, for welcome to him was the sight of his land. Now from his place of watch a watchman saw him, whom guileful Aegisthus took and set there, promising him as a reward two talents of gold; and he had been keeping guard for a year, lest Agamemnon should pass by him unseen, and be mindful of his furious might. So he went to the palace to bear the tidings to the shepherd of the people, and Aegisthus straightway planned a treacherous device. He chose out twenty men, the best in the land, and set them to lie in wait, but on the further side of the hall he bade prepare a feast. Then he went with chariot and horses to summon Agamemnon, shepherd of the people, his mind pondering a dastardly deed. So

at this time in Mycenae), we must understand this phrase to mean the Argolic promontory.

τὸν δ' οὐκ εἰδὸτ' ὄλεθρον ἀνήγαγε καὶ κατέπεφνε  
 δειπνίσσας, ὡς τίς τε κατέκτανε βούν ἐπὶ φάτῃ. 535  
 οὐδέ τις Ἀτρεΐδew ἐτάρων λίπεθ' οἷ οἱ ἔποντο,  
 οὐδέ τις Αἰγίσθου, ἀλλ' ἔκταθεν ἐν μεγάροισιν.

“Ὡς ἔφατ', αὐτὰρ ἐμοί γε κατεκλάσθη φίλον ἦτορ,  
 κλαῖον δ' ἐν ψαμάθοισι καθήμενος, οὐδέ νύ μοι κῆρ  
 ἦθελ' ἔτι ζῶειν καὶ ὄρᾶν φάος ἠελίοιο. 540

αὐτὰρ ἐπεὶ κλαίων τε κυλινδόμενός τε κορέσθην,  
 δῆ τότε με προσέειπε γέρων ἄλιος νημερτής·

“Μηκέτι, Ἀτρέος υἱέ, πολὺν χρόνον ἀσκελές οὔτω  
 κλαῖ', ἐπεὶ οὐκ ἄνυσίν τινα δῆομεν· ἀλλὰ τάχιστα  
 πείρα ὅπως κεν δῆ σὴν πατρίδα γαῖαν ἴκηαι. 545

ἢ γάρ μιν ζῶόν γε κιχήσεται, ἢ κεν Ὀρέστης  
 κτεῖνεν ὑποφθάμενος, σὺ δέ κεν τάφου ἀντιβολήσῃς.

“Ὡς ἔφατ', αὐτὰρ ἐμοὶ κραδίη καὶ θυμὸς ἀγῆνωρ  
 αὐτίς ἐνὶ στήθεσσι καὶ ἀχνυμένῳ περ ἰάνθη,  
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδων. 550

“Τούτους μὲν δῆ οἶδα· σὺ δὲ τρίτον ἄνδρ' ὀνόμαζε,  
 ὅς τις ἔτι ζῶὸς κατερύκεται εὐρέι πόντῳ  
 ἢ θανών· ἐθέλω δὲ καὶ ἀχνυμένός περ ἀκοῦσαι.”<sup>1</sup>

“Ὡς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν·  
 ‘Τῖός Λαέρτεω, Ἰθάκῃ ἐνὶ οἰκία ναίων. 555

τὸν δ' ἴδον ἐν νήσῳ θαλερὸν κατὰ δάκρυ χέοντα,  
 νύμφης ἐν μεγάροισι Καλυψοῦς, ἢ μιν ἀνάγκη  
 ἴσχει· ὁ δ' οὐ δύναται ἦν πατρίδα γαῖαν ἰκέσθαι·  
 οὐ γάρ οἱ πάρα νῆες ἐπήρετμοι καὶ ἑταῖροι,  
 οἷ κέν μιν πέμποιεν ἐπ' εὐρέα νῶτα θαλάσσης. 560

<sup>1</sup> Line 553 was rejected by all ancient critics.



he brought him up all unaware of his doom, and when he had feasted him he slew him, as one slays an ox at the stall. And not one of the comrades of the son of Atreus was left, of all that followed him, nor one of the men of Aegisthus, but they were all slain in the halls.'

"So he spoke, and my spirit was broken within me, and I wept, as I sat on the sands, nor had my heart any longer desire to live and to behold the light of the sun. But when I had had my fill of weeping and writhing, then the unerring old man of the sea said to me :

" 'No more, son of Atreus, do thou weep long time thus without ceasing, for in it we shall find no help. Nay, rather, with all the speed thou canst, strive that thou mayest come to thy native land, for either thou wilt find Aegisthus alive, or haply Orestes may have forestalled thee and slain him, and thou mayest chance upon his funeral feast.'

"So he spoke, and my heart and spirit were again warmed with comfort in my breast despite my grief, and I spoke, and addressed him with winged words :

" 'Of these men now I know, but do thou name the third, who he is that still lives, and is held back upon the broad sea, or is haply dead. Fain would I hear, despite my grief.'

"So I spoke, and he straightway made answer, and said : 'It is the son of Laertes, whose home is in Ithaca. Him I saw in an island, shedding big tears, in the halls of the nymph Calypso, who keeps him there perforce, and he cannot come to his native land, for he has at hand no ships with oars and no comrades to send him on his way over the broad

## HOMER

σοι δ' οὐ θέσφατόν ἐστι, διοτρεφὲς ὦ Μενέλαε,  
 Ἄργει ἐν ἵπποβοτῶ θανέειν καὶ πότμον ἐπισπεῖν,  
 ἀλλὰ σ' ἐς Ἠλύσιον πεῖλιον καὶ πείρατα γαίης  
 ἀθάνατοι πέμψουσιν, ὅθι ξανθὸς Ῥαδάμανθυς,  
 τῇ περ ῥήϊστη βιοτῇ πέλει ἀνθρώποισιν. 565  
 οὐ νιφετός, οὔτ' ἄρ χειμῶν πολὺς οὔτε ποτ' ὄμβρος,  
 ἀλλ' αἰεὶ Ζεφύροιο λιγὺ πνεύοντος ἀήτας  
 Ὀκεανὸς ἀνίησιν ἀναψύχειν ἀνθρώπους·  
 οὐνεκ' ἔχεις Ἑλένην καὶ σφιν γαμβρὸς Διὸς ἐσσι·  
 “Ὡς εἰπὼν ὑπὸ πόντον ἐδύσετο κυμαίνοντα. 570  
 αὐτὰρ ἐγὼν ἐπὶ νῆας ἅμ' ἀντιθέοις ἐτάροισιν  
 ἦια, πολλὰ δέ μοι κραδίη πόρφυρε κιόντι.  
 αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλθομεν ἠδὲ θάλασσαν,  
 δόρπον θ' ὀπλισάμεσθ', ἐπὶ τ' ἤλυθεν ἀμβροσίη νύξ,  
 δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης. 575  
 ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,  
 νῆας μὲν πάμπρωτον ἐρύσσαμεν εἰς ἅλα δῖαν,  
 ἐν δ' ἰστοὺς τιθέμεσθα καὶ ἰστία νηυσὶν εἴσης,  
 ἂν δὲ καὶ αὐτοὶ βάντες ἐπὶ κληῖσι καθίζον·  
 ἐξῆς δ' ἐζόμενοι πολιὴν ἅλα τύπτον ἐρετμοῖς. 580  
 ἄψ δ' εἰς Αἰγύπτιοι διυπετέος ποταμοῖο  
 στήσα νέας, καὶ ἔρεξα τεληέσσας ἐκατόμβας.  
 αὐτὰρ ἐπεὶ κατέπαυσα θεῶν χόλον αἰὲν ἑόντων,  
 χεὺ' Ἀγαμέμνονι τύμβον, ἵν' ἄσβεστον κλέος εἴη.  
 ταῦτα τελευτήσας νεόμην, ἔδοσαν δέ μοι οὐρου 585  
 ἀθάνατοι, τοί μ' ὦκα φίλην ἐς πατρίδ' ἔπεμψαν.  
 ἀλλ' ἄγε νῦν ἐπίμεινον ἐνὶ μεγάροισιν ἑμοῖσιν,  
 ὄφρα κεν ἐνδεκάτῃ τε δυωδεκάτῃ τε γένηται·  
 καὶ τότε σ' εὖ πέμψω, δώσω δέ τοι ἀγλαὰ δῶρα,

back of the sea. But for thyself, Menelaus, fostered of Zeus, it is not ordained that thou shouldst die and meet thy fate in horse-pasturing Argos, but to the Elysian plain and the bounds of the earth will the immortals convey thee, where dwells fair-haired Rhadamanthus, and where life is easiest for men. No snow is there, nor heavy storm, nor ever rain, but ever does Ocean send up blasts of the shrill-blowing West Wind that they may give cooling to men; for thou hast Helen to wife, and art in their eyes the husband of the daughter of Zeus.'

"So saying he plunged beneath the surging sea, but I went to my ships with my godlike comrades, and many things did my heart darkly ponder as I went. But when I had come down to the ship and to the sea, and we had made ready our supper, and immortal night had come on, then we lay down to rest on the shore of the sea. And as soon as early Dawn appeared, the rosy-fingered, our ships first of all we drew down to the bright sea, and set the masts and the sails in the shapely ships, and the men, too, went on board and sat down upon the benches, and sitting well in order smote the grey sea with their oars. So back again to the waters of Aegyptus, the heaven-fed river, I sailed, and there moored my ships and offered hecatombs that bring fulfilment. But when I had stayed the wrath of the gods that are forever, I heaped up a mound to Agamemnon, that his fame might be unquenchable. Then, when I had made an end of this, I set out for home, and the immortals gave me a fair wind, and brought me swiftly to my dear native land. But come now, tarry in my halls until the eleventh or the twelfth day be come. Then will I send thee forth with honour and

τρεις ἵππους καὶ δίφρον εὐξοον· αὐτὰρ ἔπειτα 590  
 δώσω καλὸν ἄλειςον, ἵνα σπένδῃσθα θεοῖσιν  
 ἀθανάτοισ ἐμέθεν μεμνημένος ἤματα πάντα.”

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἠΐδα·  
 “ Ἄτρεΐδη, μὴ δὴ με πολὺν χρόνον ἐνθάδ' ἔρυκε.  
 καὶ γάρ κ' εἰς ἐνιαυτὸν ἐγὼ παρὰ σοί γ' ἀνεχοίμην 595  
 ἤμενος, οὐδέ κέ μ' οἴκου ἔλοι πόθος οὐδέ τοκῆων·  
 αἰνῶς γὰρ μύθοισιν ἔπεσσί τε σοῖσιν ἀκούων  
 τέρπομαι. ἀλλ' ἤδη μοι ἀνιάζουσιν ἑταῖροι  
 ἐν Πύλῳ ἠγαθή· σὺ δέ με χρόνον ἐνθάδ' ἔρύκεις.  
 δῶρον δ' ὅττι κέ μοι δοίης, κειμήλιον ἔστω· 600  
 ἵππους δ' εἰς Ἰθάκην οὐκ ἄξομαι, ἀλλὰ σοὶ αὐτῷ  
 ἐνθάδε λείψω ἄγαλμα· σὺ γὰρ πεδίοιο ἀνάσσεις  
 εὐρέος, ᾧ ἐνὶ μὲν λωτὸς πολὺς, ἐν δὲ κύπειρου  
 πυροί τε ζεῖαι τε ἰδ' εὐρυφυνὲς κρῖ λευκόν.  
 ἐν δ' Ἰθάκῃ οὔτ' ἄρ δρόμοι εὐρέες οὔτε τι λειμών· 605  
 αἰγίβοτος, καὶ μᾶλλον ἐπήρατος ἵπποβότοιο.  
 οὐ γάρ τις νήσων ἱππήλατος οὐδ' εὐλείμων,  
 αἴ θ' ἀλλὲ κεκλίεται· Ἰθάκῃ δέ τε καὶ περὶ πασέων.”

ὣς φάτο, μείδησεν δὲ βοῆν ἀγαθὸς Μενέλαος,  
 χειρὶ τέ μιν κατέρεξεν ἔπος τ' ἔφατ' ἕκ τ' ὀνόμαζεν· 610

“ Αἵματός εἰς ἀγαθοῖο, φίλον τέκος, οἷ' ἀγορεύεις·  
 τοιγὰρ ἐγὼ τοι ταῦτα μεταστήσω· δύναμαι γάρ.  
 δῶρων δ' ὅσσο' ἐν ἐμῷ οἴκῳ κειμήλια κεῖται,  
 δώσω δὲ κάλλιστον καὶ τιμηέστατόν ἐστιν·  
 δώσω τοι κρητῆρα τετυγμένον· ἀργύρεος δὲ 615  
 ἔστιν ἅπας, χρυσῷ δ' ἐπὶ χεῖλεα κεκράανται,  
 ἔργον δ' Ἡφαίστοιο. πόρεν δὲ ἐ Φαίδιμος ἦρως,

give thee splendid gifts, three horses and a well-polished car; and besides I will give thee a beautiful cup, that thou mayest pour libations to the immortal gods, and remember me all thy days."

Then wise Telemachus answered him: "Son of Atreus, keep me no long time here, for verily for a year would I be content to sit in thy house, nor would desire for home or parents come upon me; for wondrous is the pleasure I take in listening to thy tales and thy speech. But even now my comrades are chafing in sacred Pylos, and thou art keeping me long time here. And whatsoever gift thou wouldest give me, let it be some treasure; but horses will I not take to Ithaca, but will leave them here for thyself to delight in, for thou art lord of a wide plain, wherein is lotus in abundance, and galingale and wheat and spelt, and broad-eared white barley. But in Ithaca there are no widespread courses nor aught of meadow-land. It is a pasture-land of goats and pleasanter than one that pastures horses. For not one of the islands that lean upon the sea is fit for driving horses, or rich in meadows, and Ithaca least of all."

So he spoke, and Menelaus, good at the war-cry, smiled, and stroked him with his hand, and spoke, and addressed him:

"Thou art of noble blood, dear child, that thou speakest thus. Therefore will I change these gifts, for well I may. Of all the gifts that lie stored as treasures in my house, I will give thee that one which is fairest and costliest. I will give thee a well-wrought mixing bowl. All of silver it is, and with gold are the rims thereof gilded, the work of Hephaestus; and the warrior Phaedimus, king of the

Σιδωνίων βασιλεύς, ὅθ' ἐὸς δόμος ἀμφεκάλυψε  
 κείσέ με νοστήσαντα· τείν δ' ἐθέλω τόδ' ὀπάσαι.”

Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον, 620  
 δαιτυμόνες δ' ἐς δώματ' ἴσαν θείου βασιλῆος.  
 οἱ δ' ἦγον μὲν μῆλα, φέρον δ' ἐνήϊορα οἶνον·  
 σίτον δέ σφ' ἄλοχοι καλλικρήδεμνοι ἔπεμπον.<sup>1</sup>  
 ὥς οἱ μὲν περὶ δεῖπνον ἐνὶ μεγάροισι πένοντο.

Μνηστῆρες δὲ πάροιθεν Ὀδυσσῆος μεγάροιο 625  
 δίσκοισιν τέρποντο καὶ αἰγανέησιν ἰέντες  
 ἐν τυκτῷ δαπέδῳ, ὅθι περ πάρος, ὕβριν ἔχοντες.<sup>2</sup>  
 Ἀντίνοος δὲ καθῆστο καὶ Εὐρύμαχος θεοειδής,  
 ἀρχοὶ μνηστήρων, ἀρετῇ δ' ἔσαν ἔξοχ' ἄριστοι.  
 τοῖς δ' υἱὸς Φρονίοιο Νοήμων ἐγγύθεν ἐλθὼν 630  
 Ἀντίνοον μύθοισιν ἀνειρόμενος προσέειπεν·

“Ἀντίνο', ἦ ῥά τι ἴδμεν ἐνὶ φρεσίν, ἦε καὶ οὐκί,  
 ὅπποτε Τηλέμαχος νεῖτ' ἐκ Πύλου ἠμαθόεντος;  
 νῆά μοι οἴχετ' ἄγων· ἐμὲ δὲ χρεὼ γίγνεται αὐτῆς  
 Ἥλιδ' ἐς εὐρύχορον διαβήμεναι, ἔνθα μοι ἵπποι 635  
 δώδεκα θήλειαι, ὑπὸ δ' ἠμίονοι ταλαεργοὶ  
 ἀδμῆτες· τῶν κέν τιν' ἐλασσάμενος δαμασαίμην.”

Ὡς ἔφαθ', οἱ δ' ἀνὰ θυμὸν ἐθάμβεον· οὐ γὰρ ἔφαντο  
 ἐς Πύλον οἴχεσθαι Νηληίου, ἀλλὰ πού αὐτοῦ  
 ἀγρῶν ἢ μήλοισι παρέμμεναι ἢε συβώτῃ. 640

Τὸν δ' αὖτ' Ἀντίνοος προσέφη Ἐυπείθεος υἱός·  
 “Νημερτές μοι ἐνισπε, πότε ὄχετο καὶ τίνες αὐτῷ  
 κοῦροι ἔποντ'; Ἰθάκης ἐξαίρετοι, ἦ ἐοὶ αὐτοῦ  
 θῆτές τε δμῶές τε; δύναϊτό κε καὶ τὸ τελέσσαι.  
 καὶ μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὄφρ' ἐὺ εἰδῶ, 645

<sup>1</sup> ἔπεμπον : ἐνεικαν.

<sup>2</sup> ἔχοντες Aristarchus : ἔχεσκον.

## THE ODYSSEY, IV. 618-645

Sidonians, gave it me, when his house sheltered me as I came thither, and now I am minded to give it to thee."

Thus they spoke to one another, and meanwhile the banqueters came to the palace of the divine king. They drove up sheep, and brought strengthening wine, and their wives with beautiful veils sent them bread. Thus they were busied about the feast in the halls.

But the wooers in front of the palace of Odysseus were making merry, throwing the discus and the javelin in a levelled place, as their wont was, in insolence of heart; and Antinous and godlike Eury-machus were sitting there, the leaders of the wooers, who in valiance were far the best of all. To them Noemon, son of Phronius, drew near, and he questioned Antinous, and spoke, and said:

"Antinous, know we at all in our hearts, or know we not, when Telemachus will return from sandy Pylos? He is gone, taking a ship of mine, and I have need of her to cross over to spacious Elis, where I have twelve brood mares, and at the teat sturdy mules as yet unbroken. Of these I would fain drive one off and break him in."

So he spoke, and they marvelled at heart, for they did not deem that Telemachus had gone to Neleian Pylos, but that he was somewhere there on his lands, among the flocks or with the swineherd.

Then Antinous, son of Eupheithes, spoke to him, saying: "Tell me the truth; when did he go, and what youths went with him? Were they chosen youths of Ithaca, or hirelings and slaves of his own? Able would he be to accomplish even that. And tell me this truly, that I may know full well. Was it

ἢ σε βίη ἀέκοντος ἀπηύρα νῆα μέλαιναν,  
ἦε ἐκὼν οἱ δῶκας, ἐπεὶ προσπτύξατο μύθῳ.”

Τὸν δ' υἱὸς Φρονίοιο Νοήμων ἀντίον ἠΐδα·  
“ Αὐτὸς ἐκὼν οἱ δῶκα· τί κεν ῥέξειε καὶ ἄλλος,  
ὀππότε ἄνῆρ τοιοῦτος ἔχων μελεδήματα θυμῷ 650  
αἰτίζη; χαλεπὸν κεν ἀνήνασθαι δόσιν εἶη.  
κοῦροι δ', οἱ κατὰ δῆμον ἀριστεύουσι μεθ' ἡμέας,  
οἳ οἱ ἔποντ'· ἐν δ' ἀρχὸν ἐγὼ βαίνοντ' ἐνόησα  
Μέντορα, ἦε θεόν, τῷ δ' αὐτῷ πάντα ἐφέκει.  
ἀλλὰ τὸ θαυμάζω· ἴδον ἐνθάδε Μέντορα δίου 655  
χθιζὸν ὑπηοῖον, τότε δ' ἔμβη νηὶ Πύλουδε.”

“Ὡς ἄρα φωνήσας ἀπέβη πρὸς δώματα πατρός,  
τοῖσιν δ' ἀμφοτέροισιν ἀγάσσατο θυμὸς ἀγήνωρ.  
μνηστῆρας δ' ἄμυδις κάθισαν καὶ παῦσαν ἀέθλων.  
τοῖσιν δ' Ἀντίνοος μετέφη Ἐυπείθεος υἱός, 660  
ἀχνύμενος· μένεος δὲ μέγα φρένες ἀμφιμέλαινοι  
πίμπλαντ', ὅσσε δέ οἱ πυρὶ λαμπετόωντι εἴκτην.<sup>1</sup>

“Ὡ πόποι, ἦ μέγα ἔργον ὑπερφιάλως ἐτελέσθη  
Τηλεμάχῳ ὁδὸς ἦδε· φάμεν δέ οἱ οὐ τελέεσθαι.  
ἐκ τοσσῶνδ' ἀέκητι νέος πάϊς οἴχεται αὐτῷ 665  
νῆα ἐρυσσάμενος, κρίνας τ' ἀνὰ δῆμον ἀρίστους.  
ἄρξει καὶ προτέρῳ κακὸν ἔμμεναι· ἀλλὰ οἱ αὐτῷ  
Ζεὺς ὀλέσειε βίην, πρὶν ἤβης μέτρον ἰκέσθαι.<sup>2</sup>  
ἀλλ' ἄγε μοι δότε νῆα θοὴν καὶ εἵκοσ' ἐταίρους,  
ὄφρα μιν αὐτὸν ἰόντα λοχήσομαι ἠδὲ φυλάξω 670  
ἐν πορθμῷ Ἰθάκης τε Σάμοιό τε παιπαλοέσσης,  
ὡς ἂν ἐπισμυγερῶς ναυτίλλεται εἵνεκα πατρός.”

<sup>1</sup> Lines 661 and 662 were rejected by Aristarchus, as borrowed from *Il.* i. 103 f.

<sup>2</sup> ἤβης μέτρον ἰκέσθαι Aristarchus: ἡμῖν πῆμα γενέσθαι.



perforce and against thy will that he took from thee the black ship? or didst thou give it him freely of thine own will, because he besought thee?"

Then Noemon, son of Phronius, answered him: "I myself freely gave it him. What else could any man do, when a man like him, his heart laden with care, makes entreaty? Hard it were to deny the gift. The youths that are the noblest in the land after ourselves, even these have gone with him; and among them I noted one going on board as their leader, Mentor, or a god, who was in all things like unto Mentor. But at this I marvel. I saw goodly Mentor here yesterday at early dawn; but at that time he embarked for Pylos."

So saying he departed to his father's house, but of those two the proud hearts were angered. The wooers they straightway made to sit down and cease from their games; and among them spoke Antinous, son of Eupheithes, in displeasure; and with rage was his black heart wholly filled, and his eyes were like blazing fire.

"Out upon him, verily a proud deed has been insolently brought to pass by Telemachus, even this journey, and we deemed that he would never see it accomplished. Forth in despite of all of us here the lad is gone without more ado, launching a ship, and choosing the best men in the land. He will begin by and by to be our bane; but to his own undoing may Zeus destroy his might before ever he reaches the measure of manhood. But come, give me a swift ship and twenty men, that I may watch in ambush for him as he passes in the strait between Ithaca and rugged Samos. Thus shall his voyaging in search of his father come to a sorry end."

## HOMER

Ὡς ἔφαθ', οἳ δ' ἄρα πάντες ἐπήνεον ἠδ' ἐκέλευον.  
αὐτίκ' ἔπειτ' ἀνστάντες ἔβαν δόμον εἰς Ὀδυσῆος.

Οὐδ' ἄρα Πηνελόπεια πολὺν χρόνον ἦεν ἄπυστος 675  
μύθων, οὓς μνηστῆρες ἐνὶ φρεσὶ βυσσοδόμενον  
κῆρυξ γάρ οἱ ἔειπε Μέδων, ὃς ἐπεύθετο βουλὰς  
αὐλῆς ἐκτὸς ἐών· οἳ δ' ἐνδοθι μῆτιν ὕφαινον.

βῆ δ' ἴμεν ἀγγελέων διὰ δώματα Πηνελοπείη·  
τὸν δὲ κατ' οὐδοῦ βάντα προσηύδα Πηνελόπεια· 680

“Κῆρυξ, τίπτε δέ σε πρόεσαν μνηστῆρες ἀγαυοί;  
ἦ εἰπέμεναι δμῶῃσιν Ὀδυσσῆος θείοιο  
ἔργων παύσασθαι, σφίσι δ' αὐτοῖς δαῖτα πένεσθαι;  
μὴ μνηστεύσαντες μῆδ' ἄλλοθ' ὀμιλήσαντες  
ὑστάτα καὶ πύματα νῦν ἐνθάδε δειπνήσειαν· 685

οἳ θάμ' ἀγειρόμενοι βίοτον κατακείρετε πολλόν,  
κτῆσιν Τηλεμάχοιο δαΐφρονος· οὐδέ τι πατρῶν  
ὑμετέρων τὸ πρόσθεν ἀκούετε, παῖδες ἐόντες,  
οἷος Ὀδυσσεὺς ἔσκε μεθ' ὑμετέροισι τοκεῦσιν,  
οὔτε τινὰ ῥέξας ἐξαΐσιον οὔτε τι εἰπῶν 690

ἐν δήμῳ, ἣ τ' ἐστὶ δίκη θείων βασιλῆων·  
ἄλλον κ' ἐχθαίρησι βροτῶν, ἄλλον κε φιλοῖη.  
κεῖνος δ' οὐ ποτε πάμπαν ἀτάσθαλον ἄνδρα ἐώργει.  
ἀλλ' ὁ μὲν ὑμέτερος θυμὸς καὶ ἀεικέα ἔργα  
φαίνεται, οὐδέ τις ἐστὶ χάρις μετόπισθ' εὐεργέων.” 695

Τὴν δ' αὖτε προσέειπε Μέδων πεπνυμένα εἰδώς·  
“Αἰ γὰρ δὴ, βασίλεια, τόδε πλεῖστον κακὸν εἶη.  
ἀλλὰ πολὺ μείζον τε καὶ ἀργαλεώτερον ἄλλο  
μνηστῆρες φράζονται, ὃ μὴ τελέσειε Κρονίων·

## THE ODYSSEY, IV. 673-699

So he spoke, and they all praised his words, and bade him act. And straightway they rose up and went to the house of Odysseus.

Now Penelope was no long time without knowledge of the plans which the wooers were plotting in the deep of their hearts; for the herald Medon told her, who heard their counsel as he stood without the court and they within were weaving their plot. So he went through the hall to bear the tidings to Penelope; and as he stepped across the threshold Penelope spoke to him and said:

“Herald, why have the lordly wooers sent thee forth? Was it to tell the handmaids of divine Odysseus to cease from their tasks, and make ready a feast for them? Never wooing<sup>1</sup> any more, nor consorting together elsewhere, may they now feast here their latest and their last—even ye who are ever thronging here and wasting much livelihood, the wealth of wise Telemachus. Surely ye hearkened not at all in olden days, when ye were children, when your fathers told what manner of man Odysseus was among them that begat you, in that he wrought no wrong in deed or word to any man in the land, as the wont is of divine kings—one man they hate and another they love. Yet he never wrought iniquity at all to any man. But your mind and your unseemly deeds are plain to see, nor is there in after days any gratitude for good deeds done.”

Then Medon, wise of heart, answered her: “I would, O queen, that this were the greatest evil. But another greater far and more grievous are the wooers planning, which I pray that the son of Cronos

<sup>1</sup> In the interpretation of this vexed passage I follow Agar, *Homerica*, pp. 59 ff.

Τηλέμαχον μεμιάσι κατακτάμεν ὄξει χαλκῷ 700  
οἴκαδε νισόμενον· ὁ δ' ἔβη μετὰ πατρός ἀκουήν  
ἔς Πύλον ἠγαθήην ἠδ' ἔς Λακεδαίμονα δίαν.”

“Ὡς φάτο, τῆς δ' αὐτοῦ λύτο γούνατα καὶ φίλου ἦτορ,  
δὴν δέ μιν ἀμφασίῃ ἐπέων λάβε· τὼ δέ οἱ ὅσσε  
δακρυόφι πλήσθεν, θαλερῇ δέ οἱ ἔσχετο φωνή. 705  
ὄψε δέ δή μιν ἔπεσσι βρομένη προσέειπε·

“Κῆρυξ, τίπτε δέ μοι πάις οἴχεται; οὐδέ τί μιν χρεῶν  
νηῶν ὠκυπόρων ἐπιβαινέμεν, αἴ θ' ἀλὸς ἵπποι  
ἀνδράσι γίγνονται, περώσει δὲ πουλὺν ἐφ' ὑγρῆν.  
ἦ ἴνα μῆδ' ὄνομ' αὐτοῦ ἐν ἀνθρώποισι λίπηται;” 710

Τὴν δ' ἠμείβετ' ἔπειτα Μέδων πεπνυμένα εἰδώς·  
“Οὐκ οἶδ' ἢ τίς μιν θεὸς ὥρορεν, ἦε καὶ αὐτοῦ  
θυμὸς ἐφωρμήθη ἴμεν ἐς Πύλον, ὄφρα πύθηται  
πατρός ἐοῦ ἢ νόστον ἢ ὄν τινα πότμον ἐπέσπεν.”

“Ὡς ἄρα φωνήσας ἀπέβη κατὰ δῶμ' Ὀδυσῆος. 715  
τὴν δ' ἄχος ἀμφεχύθη θυμοφθόρον, οὐδ' ἄρ' ἔτ' ἔτλη  
δίφρω ἐφέζεσθαι πολλῶν κατὰ οἶκον ἐόντων,  
ἀλλ' ἄρ' ἐπ' οὐδοῦ ἴζε πολυκμήτου θαλάμοιο  
οἴκτρ' ὀλοφυρομένη· περὶ δὲ δμῶαί μινύριζον  
πᾶσαι, ὅσαι κατὰ δώματ' ἔσαν νέαι ἠδὲ παλαιαί. 720  
τῆς δ' ἀδινὸν γοόωσα μετηύδα Πηνελόπεια·

“Κλυῖτε, φίλαι· πέρι γάρ μοι Ὀλύμπιος ἄλγε' ἔδωκε  
ἐκ πασέων, ὅσσαι μοι ὁμοῦ τράφεν ἠδ' ἐγένοντο·  
ἦ πρὶν μὲν πόσιν ἐσθλὸν ἀπώλεσα θυμολέοντα,  
παντοίῃς ἀρετῆσι κεκασμένον ἐν Δαναοῖσιν, 725  
ἐσθλόν, τοῦ κλέος εὐρὺ καθ' Ἑλλάδα καὶ μέσον Ἄργος.”

<sup>1</sup> Line 726 was rejected by Aristarchus; cf. i. 344 and, below, 816.

may never bring to pass. They are minded to slay Telemachus with the sharp sword on his homeward way; for he went in quest of tidings of his father to sacred Pylos and to goodly Lacedaemon."

So he spoke, and her knees were loosened where she sat, and her heart melted. Long time she was speechless, and both her eyes were filled with tears, and the flow of her voice was checked. But at last she made answer, and said to him:

"Herald, why is my son gone? He had no need to go on board swift-faring ships, which serve men as horses of the deep, and cross over the wide waters of the sea. Was it that not even his name should be left among men?"

Then Medon, wise of heart, answered her: "I know not whether some god impelled him, or whether his own heart was moved to go to Pylos, that he might learn either of his father's return or what fate he had met."

So he spoke, and departed through the house of Odysseus, and on her fell a cloud of soul-consuming grief, and she had no more the heart to sit upon one of the many seats that were in the room, but down upon the threshold of her fair-wrought chamber she sank, moaning piteously, and round about her wailed her handmaids, even all that were in the house, both young and old. Among these with sobs of lamentation spoke Penelope:

"Hear me, my friends, for to me the Olympian has given sorrow above all the women who were bred and born with me. For long since I lost my noble husband of the lion heart, pre-eminent in all manner of worth among the Danaans, my noble husband, whose fame is wide through Hellas and

## HOMER

*νῦν αὖ παῖδ' ἀγαπητὸν ἀνηρείψαντο θύελλαι  
 ἀκλέα ἐκ μεγάρων, οὐδ' ὀρμηθέντος ἄκουσα.  
 σχέτλιαί, οὐδ' ὑμεῖς περ ἐνὶ φρεσὶ θέσθε ἐκάστη  
 ἐκ λεχέων μ' ἀνεγειραί, ἐπιστάμεναι σάφα θυμῷ, 730  
 ὅππότε' ἐκείνος ἔβη κοίλῃν ἐπὶ νῆα μέλαιναν.  
 εἰ γὰρ ἐγὼ πυθόμην ταύτην ὁδὸν ὀρμαίνοντα,  
 τῷ κε μάλ' ἢ κεν ἔμεινε καὶ ἐσσύμενός περ ὁδοῖο,  
 ἢ κέ με τεθνηκυῖαν ἐνὶ μεγάροισιν ἔλειπεν.  
 ἀλλὰ τις ὀτρηνῶς Δολίον καλέσειε γέροντα, 735  
 δμῶ' ἐμόν, ὃν μοι δῶκε πατὴρ ἔτι δεῦρο κίουσῃ,  
 καὶ μοι κῆπον ἔχει πολυδένδρεον, ὄφρα τάχιστα  
 Λαέρτη τάδε πάντα παρεζόμενος καταλέξῃ,  
 εἰ δὴ πού τινα κείνος ἐνὶ φρεσὶ μῆτιν ὑφήνας  
 ἐξελθὼν λαοῖσιν ὀδύρεται, οἳ μεμάασιν 740  
 ὃν καὶ Ὀδυσσῆος φθῖσαι γόνον ἀντιθέοιο."*

*Τὴν δ' αὖτε προσέειπε φίλη τροφὸς Εὐρύκλεια·  
 "Νύμφα φίλη, σὺ μὲν ἄρ με κατάκτανε νηλεί χαλκῷ  
 ἢ ἔα ἐν μεγάρῳ· μῦθον δέ τοι οὐκ ἐπικεύσω.  
 ἦδέ' ἐγὼ τάδε πάντα, πόρον δέ οἱ ὄσσ' ἐκέλευε, 745  
 σῖτον καὶ μέθυ ἠδύ· ἐμεῦ δ' ἔλετο μέγαν ὄρκον  
 μὴ πρὶν σοὶ ἐρέειν, πρὶν δωδεκάτην γε γενέσθαι  
 ἢ σ' αὐτὴν ποθέσαι καὶ ἀφορμηθέντος ἀκοῦσαι,  
 ὡς ἂν μὴ κλαίουσα κατὰ χροῶα καλὸν ἰάπτῃς.  
 ἀλλ' ὑδρηνάμενη, καθαρὰ χροῖ εἶμαθ' ἐλοῦσα, 750  
 εἰς ὑπερῷ' ἀναβάσασιν ἀμφιπόλοισι γυναιξίν  
 εὐχέ' Ἀθηναίῃ κούρῃ Διὸς αἰγιόχοιο·  
 ἢ γὰρ κέν μιν ἔπειτα καὶ ἐκ θανάτοιο σαῶσαι.  
 μηδὲ γέροντα κάκου κεκακωμένον· οὐ γὰρ οἶω  
 πάγχυ θεοῖς μακάρεσσι γονὴν Ἀρκεισιάδαο 755*

THE ODYSSEY, IV. 727-755

mid-Argos. And now again my well-loved son have the storm-winds swept away from our halls without tidings, nor did I hear of his setting forth. Cruel, that ye are! Not even you took thought, any one of you, to rouse me from my couch, though in your hearts ye knew full well when he went on board the hollow black ship. For had I learned that he was pondering this journey, he should verily have stayed here, how eager soever to be gone, or he should have left me dead in the halls. But now let one hasten to call hither the aged Dolius, my servant, whom my father gave me or ever I came hither, and who keeps my garden of many trees, that he may straightway go and sit by Laertes, and tell him of all these things. So haply may Laertes weave some plan in his heart, and go forth and with weeping make his plea to the people, who are minded to destroy his race and that of godlike Odysseus."

Then the good nurse Eurycleia answered her: "Dear lady, thou mayest verily slay me with the pitiless sword or let me abide in the house, yet will I not hide my word from thee. I knew all this, and gave him whatever he bade me, bread and sweet wine. But he took from me a mighty oath not to tell thee until at least the twelfth day should come, or thou shouldst thyself miss him and hear that he was gone, that thou mightest not mar thy fair flesh with weeping. But now bathe thyself, and take clean raiment for thy body, and then go up to thy upper chamber with thy handmaids and pray to Athene, the daughter of Zeus who bears the aegis; for she may then save him even from death. And trouble not a troubled old man; for the race of the son of Arceisus is not, methinks, utterly hated by the blessed gods,

## HOMER

ἔχθεσθ', ἀλλ' ἔτι πού τις ἐπέσσεται ὅς κεν ἔχῃσι  
δῶματά θ' ὑψερεφέα καὶ ἀπόπροθι πίονας ἀγρούς."

“Ὡς φάτο, τῆς δ' εὔνησε γόον, σχέθε δ' ὅσσε γόοιο.  
ἦ δ' ὑδρηναμένη, καθαρὰ χροῖ εἶμαθ' ἐλούσα  
εἰς ὑπερῶ' ἀνέβαινε σὺν ἀμφιπόλοισι γυναιξίν, 760  
ἐν δ' ἔθετ' οὐλοχύτας κανέω, ἠρᾶτο δ' Ἀθήνη·

“Κλυθί μεν, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη,  
εἰ ποτέ τοι πολύμητις ἐνὶ μεγάροισιν Ὀδυσσεὺς  
ἦ βοὸς ἦ ὄϊος κατὰ πίονα μηρί' ἔκκε, 765  
τῶν νῦν μοι μνήσαι, καί μοι φίλον νῆα σώωσον,  
μνηστήρας δ' ἀπάλαλκε κακῶς ὑπερῆγορέοντας.”

“Ὡς εἰποῦσ' ὀλόλυξε, θεὰ δέ οἱ ἔκλυεν ἀρῆς.  
μνηστήρες δ' ὀμάδησαν ἀνὰ μέγαρα σκιάοντα·  
ὦδε δέ τις εἶπεςκε νέων ὑπερῆγορέοντων·

“Ἡ μάλα δὴ γάμον ἄμμι πολυμνήστη βασιλεία 770  
ἀρτύει, οὐδέ τι οἶδεν ὃ οἱ φόνος νῆι τέτυκται.”

“Ὡς ἄρα τις εἶπεςκε, τὰ δ' οὐκ ἴσαν ὡς ἐτέτυκτο.  
τοῖσιν δ' Ἀντίνοος ἀγορήσατο καὶ μετέειπε·

“Δαιμόνιοι, μύθους μὲν ὑπερφιάλους ἀλέασθε  
πάντας ὁμῶς, μή πού τις ἀπαγγείλῃσι<sup>1</sup> καὶ εἶσω. 775  
ἀλλ' ἄγε σιγῇ τοῖον ἀναστάντες τελέωμεν  
μῦθον, ὃ δὴ καὶ πᾶσιν ἐνὶ φρεσὶν ἤραρεν ἡμῖν.”

“Ὡς εἰπὼν ἐκρίνατ' εἴκοσι φῶτας ἀρίστους,  
βὰν δ' ἰέναι ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης.

<sup>1</sup> ἀπαγγείλῃσι: ἐπαγγείλῃσι.

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<sup>1</sup> The word δαιμόνιος properly means “under the influence of a δαίμων.” It is used in the vocative in cases where the



but there shall still be one, I ween, to hold the high-roofed halls and the rich fields far away."

So she spoke, and lulled Penelope's laments, and made her eyes to cease from weeping. She then bathed, and took clean raiment for her body, and went up to her upper chamber with her handmaids, and placing barley grains in a basket prayed to Athene:

"Hear me, child of Zeus who bears the aegis, unwearied one. If ever Odysseus, of many wiles, burnt to thee in his halls fat thigh-pieces of heifer or ewe, remember these things now, I pray thee, and save my dear son, and ward off from him the wooers in their evil insolence."

So saying she raised the sacred cry, and the goddess heard her prayer. But the wooers broke into uproar throughout the shadowy halls, and thus would one of the proud youths speak:

"Aye, verily the queen, wooed of many, is preparing our marriage, nor does she know at all that death has been made ready for her son."

So would one of them speak; but they knew not how these things were to be. And Antinous addressed their company, and said:

"Good sirs,<sup>1</sup> shun haughty speech of every kind alike, lest someone report your speech even within the house. Nay come, in silence thus let us arise and put into effect our plan which pleased us one and all at heart."

So he spoke, and chose twenty men that were best, and they went their way to the swift ship and the

person addressed is acting in some unaccountable or ill-omened way. Hence the tone varies from angry remonstrance to gentle expostulation, or even pity.

## HOMER

*νηα μὲν οὖν πάμπρωτον ἀλὸς βένθοσδε ἔρυσσαν,* 780  
*ἐν δ' ἰστόν τ' ἐτίθεντο καὶ ἰστία νηὶ μελαίνῃ,*  
*ἠρτύναντο δ' ἔρετμὰ τροποῖς ἐν δερματίνοισιν,*  
*πάντα κατὰ μοῖραν, ἀνά θ' ἰστία λευκὰ πέτασσαν.<sup>1</sup>*  
*τεύχεα δέ σφ' ἤνεικαν ὑπέρθυμοι θεράποντες.*  
*ὑψοῦ δ' ἐν νοτίῳ τήν γ' ὤρμισαν, ἐκ δ' ἔβαν αὐτοί·* 785  
*ἔνθα δὲ δόρπον ἔλοντο, μένου δ' ἐπὶ ἔσπερον ἔλθειν.*

*Ἡ δ' ὑπερωίῳ αὐθι περίφρων Πηνελόπεια*  
*κεῖτ' ἄρ' ἄσιτος, ἄπαστος ἐδητύος ἠδὲ ποτῆτος,*  
*ὀρμαίνουσ' ἢ οἱ θάνατον φύγοι υἱὸς ἀμύμων,*  
*ἦ ὅ γ' ὑπὸ μνηστῆρσιν ὑπερφιάλοισι δαμείῃ.* 790  
*ὅσσα δὲ μερμήριξε λέων ἀνδρῶν ἐν ὀμίλῳ*  
*δείσας, ὀππότε μιν δόλιον περὶ κύκλον ἄγωσι,*  
*τόσσα μιν ὀρμαίνουσαν ἐπήλυθε νήδυμος ὕπνος·*  
*εὐδε δ' ἀνακλιθεῖσα, λύθεν δέ οἱ ἄψευα πάντα.*

*Ἐνθ' αὐτ' ἄλλ' ἐνόησε θεά, γλαυκῶπις Ἀθήνη·* 795  
*εἶδωλον ποίησε, δέμας δ' ἠικτο γυναικί,*  
*Ἰφθίμῃ, κούρῃ μεγαλήτορος Ἰκαρίοιο,*  
*τήν Ἐύμηλος ὄπυιε Φερῆς ἐνὶ οἰκία ναίων.*  
*πέμπε δέ μιν πρὸς δώματ' Ὀδυσσῆος θείοιο,*  
*ἦος Πηνελόπειαν ὀδυρομένην γοόωσαν* 800  
*παύσειε κλαυθμοῖο γόοιό τε δακρυόεντος.*  
*ἐς θάλαμον δ' εἰσῆλθε παρὰ κληῖδος ἱμάντα,*  
*στῆ δ' ἄρ' ὑπὲρ κεφαλῆς, καὶ μιν πρὸς μῦθον ἔειπεν·*  
*“Εὐδεις, Πηνελόπεια, φίλον τετιμημένη ἦτορ;*  
*οὐ μὲν σ' οὐδὲ ἐῶσι θεοὶ ρεῖα ζῶοντες* 805  
*κλαίειν οὐδ' ἀκάχησθαι, ἐπεὶ ῥ' ἔτι νόστιμός ἐστι*  
*σὸς παῖς· οὐ μὲν γάρ τι θεοῖς ἀλιτήμενός ἐστι.”*

<sup>1</sup> Line 783 (= viii. 54) is omitted in many MSS.

## THE ODYSSEY, IV. 780-807

shore of the sea. The ship first of all they drew down to the deep water, and set the mast and sail in the black ship, and fitted the oars in the leathern thole-straps, all in due order, and spread the white sail. And proud squires brought them their weapons. Well out in the roadstead they moored the ship, and themselves disembarked. There then they took supper, and waited till evening should come.

But she, the wise Penelope, lay there in her upper chamber, touching no food, tasting neither meat nor drink, pondering whether her peerless son would escape death, or be slain by the insolent wooers. And even as a lion is seized with fear and broods amid a throng of men, when they draw their crafty ring about him, so was she pondering when sweet<sup>1</sup> sleep came upon her. And she sank back and slept, and all her joints relaxed.

Then the goddess, flashing-eyed Athene, took other counsel. She made a phantom, and likened it in form to a woman, Iphthime, daughter of great-hearted Icarius, whom Eumelus wedded, whose home was in Pherae. And she sent it to the house of divine Odysseus, to Penelope in the midst of her wailing and lamenting, to bid her cease from weeping and tearful lamentation. So into the chamber it passed by the thong of the bolt, and stood above her head, and spoke to her, and said :

“Sleepest thou, Penelope, thy heart sore stricken? Nay, the gods that live at ease suffer thee not to weep or be distressed, seeing that thy son is yet to return; for in no wise is he a sinner in the eyes of the gods.”

<sup>1</sup> It seems certain that *νήδυμος* has in all cases supplanted an original *ἤδυμος* = *ἡδύς*. See Buttmann, *Lexilogus*, i. p. 179, and Merry's note here.

Τὴν δ' ἠμείβετ' ἔπειτα περίφρων Πηνελόπεια,  
ἠδὲ μάλα κνώσσοις ἐν ὄνειρείησι πύλῃσιν·

“Τίπτε, κασιγνήτη, δεῦρ' ἤλυθες; οὐ τι πάρος γε 810  
πωλέ', ἐπεὶ μάλα πολλὸν ἀπόπροθι δώματα ναίεις·  
καί με κέλεαι παύσασθαι οἰζύος ἠδ' ὀδυνάων  
πολλέων, αἷ μ' ἐρέθουσι κατὰ φρένα καὶ κατὰ θυμόν,  
ἢ πρὶν μὲν πόσιν ἐσθλὸν ἀπώλεσα θυμολέοντα,  
παντοίῃς ἀρετῆσι κεκασμένοι ἐν Δαναοῖσιν, 815  
ἐσθλόν, τοῦ κλέος εὐρὺ καθ' Ἑλλάδα καὶ μέσον  
Ἄργος·<sup>1</sup>

νῦν αὖ παῖς ἀγαπητὸς ἔβη κοίλης ἐπὶ νηός,  
νήπιος, οὔτε πόνων ἐν εἰδῶς οὔτ' ἀγοράων.  
τοῦ δὲ ἐγὼ καὶ μᾶλλον ὀδύρομαι ἢ περ ἐκείνου·  
τοῦ δ' ἀμφιτρομέω καὶ δεΐδια, μή τι πάθησιν, 820  
ἢ ὅ γε τῶν ἐνὶ δήμῳ, ἔν' οἴχεται, ἢ ἐνὶ πόντῳ·  
δυσμενέες γὰρ πολλοὶ ἐπ' αὐτῷ μηχανόωνται,  
ιέμενοι κτεῖναι πρὶν πατρίδα γαίαν ἰκέσθαι.”

Τὴν δ' ἀπαμειβόμενον προσέφη εἰδῶλον ἀμαυρόν·  
“Θάρσει, μηδέ τι πάγχυ μετὰ φρεσὶ δεΐδιθι λίην· 825  
τοίη γὰρ οἱ πομπὸς ἄμ' ἔρχεται, ἦν τε καὶ ἄλλοι  
ἀνέρες ἠρήσαντο παρεστάμεναι, δύναται γάρ,  
Παλλὰς Ἀθηναίη· σὲ δ' ὀδυρομένην ἐλεαίρει·  
ἢ νῦν με προέηκε τεῖν τάδε μυθήσασθαι.”

Τὴν δ' αὖτε προσέειπε περίφρων Πηνελόπεια· 830  
“Εἰ μὲν δὲ θεὸς ἐσσι θεοῖό τε ἔκλυες αὐδῆς,  
εἰ δ' ἄγε μοι καὶ κεῖνον οἰζυρὸν κατάλεξον,  
ἢ που ἔτι ζῶει καὶ ὄρα φάος ἡελίοιο,  
ἢ ἤδη τέθνηκε καὶ εἶν' Αἶδαο δόμοισι.”

Τὴν δ' ἀπαμειβόμενον προσέφη εἰδῶλον ἀμαυρόν· 835  
“Οὐ μὲν τοι κεῖνόν γε διηνεκέως ἀγορεύσω,  
ζῶει ὅ γ' ἢ τέθνηκε· κακὸν δ' ἀνεμῶλια βάζειν.”

<sup>1</sup> Line 816 was rejected by Aristarchus; cf. 726 and i. 344.

Then wise Penelope answered her, as she slumbered very sweetly at the gates of dreams :

“Why, sister, art thou come hither? Thou hast not heretofore been wont to come, for thou dwellest in a home far away. And thou biddest me cease from my grief and the many pains that distress me in mind and heart. Long since I lost my noble husband of the lion heart, pre-eminent in all manner of worth among the Danaans, my noble husband whose fame is wide in Hellas and mid-Argos. And now again my well-loved son is gone forth in a hollow ship, a mere child, knowing naught of toils and the gatherings of men. For him I sorrow even more than for that other, and tremble for him, and fear lest aught befall him, whether it be in the land of the men to whom he is gone, or on the sea. For many foes are plotting against him, eager to slay him before he comes back to his native land.”

Then the dim phantom answered her, and said : “Take heart, and be not in thy mind too sore afraid ; since such a guide goes with him as men have full often besought to stand by their side, for she has power,—even Pallas Athene. And she pities thee in thy sorrow, for she it is that has sent me forth to tell thee this.”

Then again wise Penelope answered her : “If thou art indeed a god, and hast listened to the voice of a god, come, tell me, I pray thee, also of that hapless one, whether he still lives and beholds the light of the sun, or whether he is already dead and in the house of Hades.”

And the dim phantom answered her, and said : “Nay, of him I may not speak at length, whether he be alive or dead ; it is an ill thing to speak words vain as wind.”

ἌΩς εἶπὸν σταθμοῖο παρὰ κληίδα λιάσθη  
 ἐς πνοιὰς ἀνέμων. ἦ δ' ἐξ ὕπνου ἀνόρουσε  
 κούρη Ἰκαρίοιο· φίλον δέ οἱ ἦτορ ἰάνθη, 840  
 ὥς οἱ ἐναργῆς ὄνειρον ἐπέσσυτο νυκτὸς ἀμολγῶ.

Μνηστῆρες δ' ἀναβάντες ἐπέπλεον ὑγρὰ κέλευθα  
 Τηλεμάχῳ φόνον αἰπὺν ἐνὶ φρεσὶν ὀρμαίνοντες.  
 ἔστι δέ τις νῆσος μέσση ἀλλ' πετρήεσσα, 845  
 μεσσηγὺς Ἰθάκης τε Σάμοιό τε παιπαλοέσσης,  
 Ἄσπερις, οὐ μεγάλη· λιμένες δ' ἐνὶ ναύλοχοι αὐτῇ  
 ἀμφίδυμοι· τῇ τὸν γε μένον λοχόωντες Ἀχαιοί.

## THE ODYSSEY, IV. 838-847

So saying the phantom glided away by the bolt of the door into the breath of the winds. And the daughter of Icarius started up from sleep, and her heart was warmed with comfort, that so clear a vision had sped to her in the darkness<sup>1</sup> of night.

But the wooers embarked, and sailed over the watery ways, pondering in their hearts utter murder for Telemachus. There is a rocky isle in the midst of the sea, midway between Ithaca and rugged Samos, Asteris, of no great size, but therein is a harbour where ships may lie, with an entrance on either side. There it was that the Achaeans tarried, lying in wait for Telemachus.

<sup>1</sup> The word is of uncertain etymology, and its precise significance is doubtful.

## Ε

Ἦὼς δ' ἐκ λεχέων παρ' ἀγανού Τιθωνοῖο  
 ὤρνυθ', ἵν' ἀθανάτοισι φῶος φέροι ἠδὲ βροτοῖσιν·  
 οἱ δὲ θεοὶ θῶκόνδε καθίζανον, ἐν δ' ἄρα τοῖσι  
 Ζεὺς ὑψιβρεμέτης, οὗ τε κράτος ἐστὶ μέγιστον.  
 τοῖσι δ' Ἀθηναίη λέγε κήδεα πόλλ' Ὀδυσῆος  
 μνησαμένη· μέλε γάρ οἱ ἐὼν ἐν δώμασι νύμφης·

“Ζεῦ πάτερ ἠδ' ἄλλοι μάκαρες θεοὶ αἰὲν εἴοντες,  
 μή τις ἔτι πρόφρων ἀγανὸς καὶ ἥπιος ἔστω  
 σκηπτούχος βασιλεύς, μηδὲ φρεσὶν αἴσιμα εἰδώς,  
 ἀλλ' αἰεὶ χαλεπὸς τ' εἴη καὶ αἴσυλα ῥέζοι·  
 ὡς οὐ τις μέμνηται Ὀδυσσῆος θείοιο  
 λαῶν οἷσιν ἄνασσε, πατήρ δ' ὡς ἥπιος ἦεν.  
 ἀλλ' ὁ μὲν ἐν νήσῳ κεῖται κρατέρ' ἄλγεα πάσχων  
 νύμφης ἐν μεγάροισι Καλυψοῦς, ἥ μιν ἀνάγκη  
 ἴσχει· ὁ δ' οὐ δύναται ἦν πατρίδα γαῖαν ἰκέσθαι·  
 οὐ γάρ οἱ πάρα νῆες ἐπήρητμοι καὶ ἑταῖροι,  
 οἳ κέν μιν πέμποιεν ἐπ' εὐρέα νῶτα θαλάσσης.  
 νῦν αὖ παιῖδ' ἀγαπητὸν ἀποκτεῖναι μεμῆασιν  
 οἴκαδε νισόμενον· ὁ δ' ἔβη μετὰ πατρὸς ἀκουήν  
 ἐς Πύλον ἠγαθήην ἠδ' ἐς Λακεδαίμονα δίαν.”

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·  
 “Τέκνον ἐμόν, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων,



## BOOK V

Now Dawn arose from her couch from beside lordly Tithonus, to bear light to the immortals and to mortal men. And the gods were sitting down to council, and among them Zeus, who thunders on high, whose might is supreme. To them Athene was recounting the many woes of Odysseus, as she called them to mind; for it troubled her that he abode in the dwelling of the nymph:

“Father Zeus, and ye other blessed gods that are forever, never henceforward let sceptred king with a ready heart be kind and gentle, nor let him heed righteousness in his mind; but let him ever be harsh, and work unrighteousness, seeing that no one remembers divine Odysseus of the people whose lord he was; yet gentle was he as a father. He verily abides in an island suffering grievous pains, in the halls of the nymph Calypso, who keeps him perforce; and he cannot return to his own land, for he has at hand no ships with oars and no comrades to send him on his way over the broad back of the sea. And now again they are minded to slay his well-loved son on his homeward way; for he went in quest of tidings of his father to sacred Pylos and to goodly Lacedaemon.”

Then Zeus, the cloud-gatherer, answered her, and said: “My child, what a word has escaped

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οὐ γὰρ δὴ τοῦτον μὲν ἐβούλευσας νόον αὐτή,  
 ὡς ἦ τοι κείνους Ὀδυσσεὺς ἀποτίσεται ἐλθών;  
 Τηλέμαχον δὲ σὺ πέμψου ἐπισταμένως, δύνασαι γάρ, 25  
 ὥς κε μάλ' ἀσκηθῆς ἦν πατρίδα γαῖαν ἴκηται,  
 μνηστῆρες δ' ἐν νηὶ παλιμπετὲς ἀπονέωνται.”

Ἡ ῥα καὶ Ἑρμείαν, υἷον φίλον, ἀντίου ἠΐδα·  
 “Ἑρμεία, σὺ γὰρ αὐτε τά τ' ἄλλα περ ἄγγελός ἐσσι,  
 νύμφη ἐνπλοκάμῳ εἰπεῖν νημερτέα βουλήν, 30  
 νόστον Ὀδυσσῆος ταλασίφρονος, ὡς κε νέηται  
 οὔτε θεῶν πομπῇ οὔτε θνητῶν ἀνθρώπων·  
 ἀλλ' ὃ γ' ἐπὶ σχεδίου πολυδέσμου πῆματα πάσχων  
 ἤματί κ' εἰκοστῷ Σχερίην ἐρίβωλον ἴκοιτο,  
 Φαιήκων ἐς γαῖαν, οἳ ἀγχίθεοι γεγάασιν, 35  
 οἳ κέν μιν περὶ κῆρι θεὸν ὡς τιμήσουσιν,  
 πέμψουσιν δ' ἐν νηὶ φίλην ἐς πατρίδα γαῖαν,  
 χαλκόν τε χρυσόν τε ἄλις ἐσθῆτά τε δόντες,  
 πόλλ', ὅσ' ἂν οὐδέ ποτε Τροίης ἐξήρατ' Ὀδυσσεύς,  
 εἴ περ ἀπήμων ἦλθε, λαχὼν ἀπὸ ληίδος αἴσαν. 40  
 ὡς γὰρ οἱ μοῖρ' ἐστὶ φίλους τ' ἰδέειν καὶ ἰκέσθαι  
 οἶκον ἐς ὑψόροφον καὶ ἐὼν ἐς πατρίδα γαῖαν.”

Ὡς ἔφατ', οὐδ' ἀπίθησε διάκτορος ἀργεῖφόντης.  
 αὐτίκ' ἔπειθ' ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα,  
 ἀμβρόσια χρύσεια, τά μιν φέρων ἡμὲν ἐφ' ὑγρῆν 45  
 ἢ δ' ἐπ' ἀπίρονα γαῖαν ἄμα πνοιῆς ἀνέμοιο.  
 εἶλετο δὲ ῥάβδον, τῇ τ' ἀνδρῶν ὄμματα θέλγει,  
 ὧν ἐθέλει, τοὺς δ' αὐτε καὶ ὑπνώοντας ἐγείρει.  
 τὴν μετὰ χερσὶν ἔχων πέτετο κρατὺς ἀργεῖφόντης.

the barrier of thy teeth! Didst thou not thyself devise this plan, that verily Odysseus might take vengeance on these men at his coming? But concerning Telemachus, do thou guide him in thy wisdom, for thou canst, that all unscathed he may reach his native land, and the wooers may come back in their ship baffled in their purpose."

He spoke, and said to Hermes, his dear son: "Hermes, do thou now, seeing that thou art at other times our messenger, declare to the fair-tressed nymph our fixed resolve, even the return of Odysseus of the steadfast heart, that he may return with guidance neither of gods nor of mortal men, but that on a stoutly-bound raft, suffering woes, he may come on the twentieth day to deep-soiled Scheria, the land of the Phaeacians, who are near of kin to the gods. These shall heartily shew him all honour, as if he were a god, and shall send him in a ship to his dear native land, after giving him stores of bronze and gold and raiment, more than Odysseus would ever have won for himself from Troy, if he had returned unscathed with his due share of the spoil. For in this wise it is his fate to see his friends, and reach his high-roofed house and his native land."

So he spoke, and the messenger, Argeïphontes, failed not to hearken. Straightway he bound beneath his feet his beautiful sandals, immortal, golden, which were wont to bear him over the waters of the sea and over the boundless land swift as the blasts of the wind. And he took the wand wherewith he lulls to sleep the eyes of whom he will, while others again he awakens even out of slumber. With this in his hand the strong Argeïphontes flew. On to

Πιερίην δ' ἐπιβὰς ἐξ αἰθέρος ἔμπεισε πόντῳ·  
 σεύατ' ἔπειτ' ἐπὶ κῦμα λάρῳ ὄρνιθι εἰοικώς,  
 ὅς τε κατὰ δεινούς κόλπους ἄλός ἀτρυγέτιοιο  
 ἰχθύς ἀγρώσων πυκινὰ πτερὰ δεύεται ἄλμῃ·  
 τῷ ἴκελος πολέεσσιν ὀχήσατο κύμασιν Ἑρμῆς.  
 ἀλλ' ὅτε δὴ τὴν νῆσον ἀφίκετο τηλόθ' ἐοῦσαν,  
 ἔνθ' ἐκ πόντου βὰς ἰοειδέος ἠπειρόνδε  
 ἦεν, ὄφρα μέγα σπέος ἴκετο, τῷ ἔνι νύμφῃ  
 ναίεν ἐνπλόκαμος· τὴν δ' ἔνδοθι τέτμεν ἐοῦσαν.  
 πῦρ μὲν ἐπ' ἐσχαρόφιν μέγα καίετο, τηλόσε δ' ὀδμῇ  
 κέδρου τ' εὐκεάτιοιο θύου τ' ἀνὰ νῆσον ὀδώδει  
 δαιομένων· ἢ δ' ἔνδον ἀοιδιάουσ' ὀπὶ καλῇ  
 ἰστὸν ἐποιχομένη χρυσεῖῃ κερκίδ' ὕφαινευ.  
 ὕλη δὲ σπέος ἀμφὶ πεφύκει τηλεθώσα,  
 κλήθρη τ' αἴγειρός τε καὶ εὐώδης κυπάρισσος.  
 ἔνθα δέ τ' ὄρνιθες ταυσιπτεροὶ εὐνάζοντο,  
 σκῶπές τ' ἱρηκές τε ταυύγλωσσοὶ τε κορώναι  
 εἰνάλλαι, τῆσίν τε θαλάσσια ἔργα μέμηλεν.  
 ἢ δ' αὐτοῦ τετάνυστο περὶ σπέιους γλαφυροῖο  
 ἡμερὶς ἠβώωσα, τεθήλει δὲ σταφυλῆσι.  
 κρῆναι δ' ἐξείης πίσυρες ῥέον ὕδατι λευκῷ,  
 πλησίαι ἀλλήλων τετραμμέναι ἄλλυδις ἄλλη.  
 ἀμφὶ δὲ λειμῶνες μαλακοὶ ἴου ἠδὲ σελίνου  
 θήλειον. ἔνθα κ' ἔπειτα καὶ ἀθάνατός περ ἐπελθὼν  
 θηήσαιτο ἰδὼν καὶ τερφθείῃ φρεσὶν ἦσιν.  
 ἔνθα στὰς θηεῖτο διάκτορος ἀργεῖφόντης.  
 αὐτὰρ ἐπεὶ δὴ πάντα ἐῷ θηήσατο θυμῷ,  
 αὐτίκ' ἄρ' εἰς εὐρὴν σπέος ἠλυθεν. οὐδέ μιν ἄντην  
 ἠγνοίησεν ἰδοῦσα Καλυψώ, δῖα θεάων·  
 οὐ γάρ τ' ἀγνώτες θεοὶ ἀλλήλοισι πέλονται  
 ἀθάνατοι, οὐδ' εἴ τις ἀπόπροθι δώματα ναίει.

Pieria he stepped from the upper air, and swooped down upon the sea, and then sped over the wave like a bird, the cormorant, which in quest of fish over the dread gulfs of the unresting sea wets its thick plumage in the brine. In such wise did Hermes ride upon the multitudinous waves. But when he had reached the island which lay afar, then forth from the violet sea he came to land, and went his way until he came to a great cave, wherein dwelt the fair-tressed nymph; and he found her within. A great fire was burning on the hearth, and from afar over the isle there was a fragrance of cleft cedar and juniper, as they burned; but she within was singing with a sweet voice as she went to and fro before the loom, weaving with a golden shuttle. Round about the cave grew a luxuriant wood, alder and poplar and sweet-smelling cypress, wherein birds long of wing were wont to nest, owls and falcons and sea-crows with chattering tongues, who ply their business on the sea. And right there about the hollow cave ran trailing a garden vine, in pride of its prime, richly laden with clusters. And fountains four in a row were flowing with bright water hard by one another, turned one this way, one that. And round about soft meadows of violets and parsley were blooming. There even an immortal, who chanced to come, might gaze and marvel, and delight his soul; and there the messenger Argeiphontes stood and marvelled. But when he had marvelled in his heart at all things, straightway he went into the wide cave; nor did Calypso, the beautiful goddess, fail to know him, when she saw him face to face; for not unknown are the immortal gods to one another, even though one dwells in a

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οὐδ' ἄρ' Ὀδυσσῆα μεγαλήτορα ἔνδον ἔτετμεν,  
 ἀλλ' ὅ γ' ἐπ' ἀκτῆς κλαίει καθήμενος, ἔνθα πάρος περ,  
 δάκρυσι καὶ στοναχῆσι καὶ ἄλγεσι θυμὸν ἐρέχθων.  
 πόντον ἐπ' ἀτρύγετον δερκέσκετο δάκρυα λείβων.<sup>1</sup>  
 Ἑρμείαν δ' ἐρέεινε Καλυψῶ, δῖα θεάων, 85  
 ἐν θρόνῳ ἰδρύσασα φαεινῶ σιγαλόεντι·

“Τίπτε μοι, Ἑρμεία χρυσόρραπι, εἰλήλουθας  
 αἰδοῖός τε φίλος τε; πάρος γε μὲν οὐ τι θαμίξεις.  
 αὐδα ὅ τι φρονέεις· τελέσαι δέ με θυμὸς ἄνωγεν,  
 εἰ δύναμαι τελέσαι γε καὶ εἰ τετελεσμένον ἐστίν. 90  
 ἀλλ' ἔπειο προτέρω, ἵνα τοι πὰρ ξείνια θείω.”<sup>2</sup>

Ὡς ἄρα φωνήσασα θεὰ παρέθηκε τράπεζαν  
 ἀμβροσίης πλήσασα, κέρασσε δὲ νέκταρ ἐρυθρόν.  
 αὐτὰρ ὁ πῖνε καὶ ἦσθε διάκτορος ἀργεῖφοντης.  
 αὐτὰρ ἐπεὶ δεῖπνησε καὶ ἦραρε θυμὸν ἐδωδῆ, 95  
 καὶ τότε δῆ μιν ἔπεσσιν ἀμειβόμενος προσέειπεν·

“Εἰρωτᾶς μ' ἐλθόντα θεὰ θεόν· αὐτὰρ ἐγὼ τοι  
 νημερτέως τὸν μῦθον ἐνισπήσω· κέλεαι γάρ.  
 Ζεὺς ἐμέ γ' ἠνώγει δεῦρ' ἐλθέμεν οὐκ ἐθέλοντα·  
 τίς δ' ἂν ἐκὼν τοσσόνδε διαδράμοι ἀλμυρὸν ὕδωρ 100  
 ἄσπετον; οὐδέ τις ἄγχι βροτῶν πόλις, οἷ τε θεοῖσιν  
 ἱερά τε ῥέζουσι καὶ ἐξαίτους ἑκατόμβας.  
 ἀλλὰ μάλ' οὐ πως ἔστι Διὸς νόον αἰγιόχοιο  
 οὔτε παρεξελθεῖν ἄλλον θεὸν οὔθ' ἀλιῶσαι.  
 φησί τοι ἄνδρα παρεῖναι οἰζυρώτατον ἄλλων, 105  
 τῶν ἀνδρῶν, οἱ ἄστνυ πέρι Πριάμοιο μάχοντο  
 εἰνάετες, δεκάτῳ δὲ πόλιν πέρσαντες ἔβησαν  
 οἴκαδ'· ἀτὰρ ἐν νόστῳ Ἀθηναίην ἀλίτοντο,  
 ἢ σφιν ἐπῶρσ' ἀνεμόν τε κακὸν καὶ κύματα μακρά.

<sup>1</sup> Line 84 (= 158) was rejected by Aristarchus.

<sup>2</sup> Line 91 is omitted in the best MSS.

home far away. But the great-hearted Odysseus he found not within; for he sat weeping on the shore, as his wont had been, racking his soul with tears and groans and griefs, and he would look over the unresting sea, shedding tears. And Calypso, the beautiful goddess, questioned Hermes, when she had made him sit on a bright shining chair:

“Why, pray, Hermes of the golden wand, hast thou come, an honourable guest and welcome? Heretofore thou hast not been wont to come. Speak what is in thy mind; my heart bids me fulfil it, if fulfil it I can, and it is a thing that hath fulfilment. But follow me further, that I may set before thee entertainment.”

So saying, the goddess set before him a table laden with ambrosia, and mixed the ruddy nectar. So he drank and ate, the messenger Argeiphontes. But when he had dined and satisfied his soul with food, then he made answer, and addressed her, saying:

“Thou, a goddess, dost question me, a god, upon my coming, and I will speak my word truly, since thou biddest me. It was Zeus who bade me come hither against my will. Who of his own will would speed over so great space of salt sea-water, great past telling? Nor is there at hand any city of mortals who offer to the gods sacrifice and choice hecatombs. But it is in no wise possible for any other god to evade or make void the will of Zeus, who bears the aegis. He says that there is here with thee a man most wretched above all those warriors who around the city of Priam fought for nine years, and in the tenth year sacked the city and departed homeward. But on the way they sinned against Athene, and she sent upon them an evil wind and long waves. There

ἔνθ' ἄλλοι μὲν πάντες ἀπέφθιθεν ἐσθλοὶ ἑταῖροι, 110  
 τὸν δ' ἄρα δεῦρ' ἀνεμός τε φέρων καὶ κῦμα πέλασσε.<sup>1</sup>  
 τὸν νῦν σ' ἠνώγειν ἀποπεμπέμεν ὅττι τάχιστα·  
 οὐ γάρ οἱ τῆδ' αἴσα φίλων ἀπουόσφιν ὀλέσθαι,  
 ἀλλ' ἔτι οἱ μοῖρ' ἐστὶ φίλους τ' ἰδέειν καὶ ἰκέσθαι  
 οἶκον ἐς ὑψόροφον καὶ ἐὴν ἐς πατρίδα γαῖαν." 115

Ὡς φάτο, ῥίγησεν δὲ Καλυψώ, δῖα θεάων,  
 καί μιν φωνήσασ' ἔπεα πτερόεντα προσηύδα·  
 "Σχέτλιοί ἐστε, θεοί, ζηλήμονες ἔξοχον ἄλλων,  
 οἳ τε θεαῖς ἀγάασθε παρ' ἀνδράσιν εὐνάζεσθαι  
 ἀμφαδίην, ἣν τίς τε φίλον ποιήσεται ἀκοίτην. 120  
 ὧς μὲν ὅτ' Ὀρίων' ἔλετο ῥοδοδάκτυλος Ἥως,  
 τόφρα οἱ ἠγάασθε θεοὶ ῥεῖα ζῶντες,  
 ἦος ἐν Ὀρτυγίῃ χρυσόθρονος Ἄρτεμις ἀγνή  
 οἷς ἀγανοῖς βελέεσσιν ἐποιοχόμενη κατέπεφνεν.  
 ὧς δ' ὀπότη' Ἰασίῳ ἐνπλόκαμος Δημήτηρ, 125  
 ᾧ θυμῷ εἶξασα, μίγη φιλότητι καὶ εὐνῇ  
 νειῶ ἓνι τριπόλῳ· οὐδὲ δὴν ἦεν ἄπυστος  
 Ζεὺς, ὅς μιν κατέπεφνε βαλὼν ἀργῆτι κεραυνῷ.  
 ὧς δ' αὖ νῦν μοι ἀγασθε, θεοί, βροτὸν ἄνδρα παρεῖναι.  
 τὸν μὲν ἐγὼν ἐσάωσα περὶ τρόπιος βεβαῶτα 130  
 οἶον, ἐπεὶ οἱ νῆα θοὴν ἀργῆτι κεραυνῷ  
 Ζεὺς ἔλσας<sup>2</sup> ἐκέασσε μέσῳ ἐνὶ οἴνοπι πόντῳ.  
 ἔνθ' ἄλλοι μὲν πάντες ἀπέφθιθεν ἐσθλοὶ ἑταῖροι,  
 τὸν δ' ἄρα δεῦρ' ἀνεμός τε φέρων καὶ κῦμα πέλασσε.  
 τὸν μὲν ἐγὼ φίλεόν τε καὶ ἔτρεφον, ἡδὲ ἔφασκον 135

<sup>1</sup> Lines 110 f. (=133 f.) cannot be genuine in this place. Aristarchus rejected the whole passage 105 (107?)–111.

<sup>2</sup> ἔλσας: ἐλάσας Zenodotus; cf. vii. 250.



all the rest of his goodly comrades perished, but as for him, the wind and the wave, as they bore him, brought him hither. Him now Zeus bids thee to send on his way with all speed, for it is not his fate to perish here far from his friends, but it is still his lot to see his friends and reach his high-roofed house and his native land."

So he spoke, and Calypso, the beautiful goddess, shuddered, and she spoke, and addressed him with winged words: "Cruel are ye, O ye gods, and quick to envy above all others, seeing that ye begrudge goddesses that they should mate with men openly, if any takes a mortal as her dear bed-fellow. Thus, when rosy-fingered Dawn took to herself Orion, ye gods that live at ease begrudged her, till in Ortygia chaste Artemis of the golden throne assailed him with her gentle<sup>1</sup> shafts and slew him. Thus too, when fair-tressed Demeter, yielding to her passion, lay in love with Iasion in the thrice-ploughed fallow land, Zeus was not long without knowledge thereof, but smote him with his bright thunder-bolt and slew him. And even so again do ye now begrudge me, O ye gods, that a mortal man should abide with me. Him I saved when he was bestriding the keel and all alone, for Zeus had smitten his swift ship with his bright thunder-bolt, and had shattered<sup>2</sup> it in the midst of the wine-dark sea. There all the rest of his goodly comrades perished, but as for him, the wind and the wave, as they bore him, brought him hither. Him I welcomed kindly and gave him food,

<sup>1</sup> The phrase commonly denotes a painless death (so in iii. 280). It is only here used of death sent by a wrathful god or goddess.

<sup>2</sup> Possibly "submerged"; cf. vii. 250.

θήσειν ἀθάνατον καὶ ἀγίραον ἤματα πάντα.  
 ἀλλ' ἐπεὶ οὐ πως ἔστι Διὸς νόον αἰγιόχοιο  
 οὔτε παρεξελθεῖν ἄλλον θεὸν οὔθ' ἀλιῶσαι,  
 ἔρρέτω, εἴ μιν κείνος ἐποτρύνει καὶ ἀνώγει,  
 πόντον ἐπ' ἀτρύγετον· πέμψω δέ μιν οὐ πη ἐγώ γε· 140  
 οὐ γάρ μοι πάρα νῆες ἐπήρετμοι καὶ ἑταῖροι,  
 οἳ κέν μιν πέμποιεν ἐπ' εὐρέα νῶτα θαλάσσης.  
 αὐτάρ οἱ πρόφρων ὑποθήσομαι, οὐδ' ἐπικεύσω,  
 ὥς κε μάλ' ἀσκηθῆς ἦν πατρίδα γαῖαν ἵκηται."

Τὴν δ' αὖτε προσέειπε διάκτορος ἀργεῖφόντης· 145  
 "Οὔτω νῦν ἀπόπεμπε, Διὸς δ' ἐποπίζεο μῆνιν,  
 μὴ πῶς τοι μετόπισθε κοτεσσάμενος χαλεπήνη."

Ὡς ἄρα φωνήσας ἀπέβη κρατὺς ἀργεῖφόντης·  
 ἢ δ' ἐπ' Ὀδυσσῆα μεγαλήτορα πότνια νύμφη  
 ἦι, ἐπεὶ δὴ Ζηνὸς ἐπέκλυεν ἀγγελιάων. 150

τὸν δ' ἄρ' ἐπ' ἀκτῆς εὔρε καθήμενον· οὐδέ ποτ' ὄσσε  
 δακρυόφιν τέρσουτο, κατεΐβετο δὲ γλυκὺς αἰὼν  
 νόστον ὄδυρομένῳ, ἐπεὶ οὐκέτι ἦνδανε νύμφη.  
 ἀλλ' ἦ τοι νύκτας μὲν ἰαύεσκεν καὶ ἀνάγκη  
 ἐν σπέσσι γλαφυροῖσι παρ' οὐκ ἐθέλων ἐθελούσῃ· 155

ἤματα δ' ἄμ πέτρησι καὶ ῥιόνεσσι καθίζων  
 δάκρυσι καὶ στοναχῆσι καὶ ἄλγεσι θυμὸν ἐρέχθων<sup>1</sup>  
 πόντον ἐπ' ἀτρύγετον δερκέσκετο δάκρυα λείβων.  
 ἀγχοῦ δ' ἴσταμένη προσεφώνεε διὰ θεάων·

"Κάμμορε, μὴ μοι ἔτ' ἐνθάδ' ὀδύρεο, μηδέ τοι αἰὼν 160  
 φθινέτω· ἦδη γάρ σε μάλα πρόφρασσ' ἀποπέμψω.  
 ἀλλ' ἄγε δούρατα μακρὰ ταμῶν ἀρμόζεο χαλκῶ

<sup>1</sup> Line 157 (=83), omitted in many MSS., seems to have been unknown to Aristarchus.

and said that I would make him immortal and ageless all his days. But since it is in no wise possible for any other god to evade or make void the will of Zeus who bears the aegis, let him go his way, if Zeus thus orders and commands, over the unresting sea. But it is not I that shall give him convoy, for I have at hand no ships with oars and no men to send him on his way over the broad back of the sea. But with a ready heart will I give him counsel, and will hide naught, that all unscathed he may return to his native land."

Then again the messenger Argeiphontes answered her: "Even so send him forth now, and beware of the wrath of Zeus, lest haply he wax wroth and visit his anger upon thee hereafter."

So saying, the strong Argeiphontes departed, and the queenly nymph went to the great-hearted Odysseus, when she had heard the message of Zeus. Him she found sitting on the shore, and his eyes were never dry of tears, and his sweet life was ebbing away, as he longed mournfully for his return, for the nymph was no longer pleasing in his sight. By night indeed he would sleep by her side perforce in the hollow caves, unwilling beside the willing nymph, but by day he would sit on the rocks and the sands, racking his soul with tears and groans and griefs, and he would look over the unresting sea, shedding tears. Then coming close to him, the beautiful goddess addressed him:

"Unhappy man, sorrow no longer here, I pray thee, nor let thy life pine away; for even now with a ready heart will I send thee on thy way. Nay, come, hew with the axe long beams, and make a

εὐρείαν σχεδίην· ἀτὰρ ἴκρια πῆξαι ἐπ' αὐτῆς  
 ὑψοῦ, ὡς σε φέρησιν ἐπ' ἠεροειδέα πόντον.  
 αὐτὰρ ἐγὼ σίτον καὶ ὕδωρ καὶ οἶνον ἐρυθρὸν 165  
 ἐνθήσω μενοεικέ', ἃ κέν τοι λιμὸν ἐρύκοι,  
 εἶματά τ' ἀμφιέσω· πέμψω δέ τοι οὔρον ὀπισθεν,  
 ὡς κε μάλ' ἀσκηθῆς σὴν πατρίδα γαῖαν ἴκηαι,  
 αἴ κε θεοὶ γ' ἐθέλωσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν,  
 οἳ μιν φέρτεροὶ εἰσι νοῆσαί τε κρῆναί τε," 170

“Ὡς φάτο, ῥίγησεν δὲ πολύτλας δῖος Ὀδυσσεύς,  
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·  
 “Ἄλλο τι δὴ σὺ, θεά, τόδε μήδεαι, οὐδέ τι πομπήν,  
 ἧ με κέλεαι σχεδίῃ περάαν μέγα λαῖτμα θαλάσσης,  
 δεινὸν τ' ἀργαλέον τε· τὸ δ' οὐδ' ἐπὶ νῆες εἴσαι 175  
 ὠκύποροι περόωσιν, ἀγαλλόμεναι Διὸς οὔρῳ.  
 οὐδ' ἂν ἐγὼν ἀέκητι σέθεν σχεδίας ἐπιβαίην,  
 εἰ μή μοι τλαίης γε, θεά, μέγαν ὄρκον ὁμόσσαι  
 μή τί μοι αὐτῶ πῆμα κακὸν βουλευσέμεν ἄλλο.”

“Ὡς φάτο, μείδησεν δὲ Καλυψὼ δία θεάων, 180  
 χειρὶ τέ μιν κατέρεξεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·  
 “Ἡ δὴ ἀλιτρός γ' ἐσσι καὶ οὐκ ἀποφώλια εἰδώς,  
 οἶον δὴ τὸν μῦθον ἐπεφράσθης ἀγορεύσαι.  
 ἴστω νῦν τόδε γαῖα καὶ οὐρανὸς εὐρὺς ὑπερθε  
 καὶ τὸ κατειβόμενον Στυγὸς ὕδωρ, ὅς τε μέγιστος 185  
 ὄρκος δεινότατός τε πέλει μακάρεσσι θεοῖσι,  
 μή τί τοι αὐτῶ πῆμα κακὸν βουλευσέμεν ἄλλο.  
 ἀλλὰ τὰ μὲν νοέω καὶ φράσσομαι, ἅσ' ἂν ἐμοί περ  
 αὐτῇ μηδοίμην, ὅτε με χρεῖῶ τόσον ἴκοι·  
 καὶ γὰρ ἐμοὶ νόος ἐστὶν ἐναίσιμος, οὐδέ μοι αὐτῇ 190  
 θυμὸς ἐνὶ στήθεσσι σιδήρεος, ἀλλ' ἐλεήμων.”

broad raft, and fasten upon it cross-planks for a deck well above it, that it may bear thee over the misty deep. And I will place therein bread and water and red wine to satisfy thy heart, to keep hunger from thee. And I will clothe thee with raiment, and will send a fair wind behind thee, that all unscathed thou mayest return to thy native land, if it be the will of the gods who hold broad heaven; for they are mightier than I both to purpose and to fulfil."

So she spoke, and much-enduring goodly Odysseus shuddered, and he spoke, and addressed her with winged words: "Some other thing, goddess, art thou planning in this, and not my sending, seeing that thou biddest me cross on a raft the great gulf of the sea, dread and grievous, over which not even the shapely, swift-faring ships pass, rejoicing in the wind of Zeus. But I will not set foot on a raft in thy despite, unless thou, goddess, wilt bring thyself to swear a mighty oath that thou wilt not plot against me any fresh mischief to my hurt."

So he spoke, but Calypso, the beautiful goddess, smiled, and stroked him with her hand, and spoke, and addressed him: "Verily thou art a knave, and not stunted in wit, that thou hast bethought thee to utter such a word. Now therefore let earth be witness to this, and the broad heaven above, and the down-flowing water of the Styx, which is the greatest and most dread oath for the blessed gods, that I will not plot against thee any fresh mischief to thy hurt. Nay, I have such thoughts in mind, and will give such counsel, as I should devise for mine own self, if such need should come on me. For I too have a mind that is righteous, and the heart in this breast of mine is not of iron, but hath compassion."

Ὄς ἄρα φωνήσασ' ἠγήσατο δία θείων  
 καρπαλίμως· ὁ δ' ἔπειτα μετ' ἴχνια βαῖνε θεοῖο.  
 Ἴξον δὲ σπείος γλαφυρὸν θεὸς ἠδὲ καὶ ἀνὴρ,  
 καὶ ῥ' ὁ μὲν ἔνθα καθέζετ' ἐπὶ θρόνου ἔνθεν ἀνέστη 195  
 Ἑρμείας, νύμφη δ' ἐτίθει πάρα πᾶσαν ἐδωδήν,  
 ἔσθειν καὶ πίνειν, οἷα βροτοὶ ἄνδρες ἔδουσιν·  
 αὐτὴ δ' ἀντίον ἴξεν Ὀδυσσῆος θείοιο,  
 τῇ δὲ παρ' ἀμβροσίην δμῶαί καὶ νέκταρ ἔθηκαν.  
 οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον. 200  
 αὐτὰρ ἐπεὶ τάρπησαν ἐδητύος ἠδὲ ποτήτος,  
 τοῖς ἄρα μύθων ἤρχε Καλυψώ, δία θεάων·

“ Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,  
 οὕτω δὴ οἰκόνδε φίλην ἐς πατρίδα γαίαν  
 αὐτίκα νῦν ἐθέλεις ἵεναι; σὺ δὲ χαῖρε καὶ ἔμπης. 205  
 εἴ γε μὲν εἰδείης σῆσι φρεσὶν ὅσσα τοι αἶσα  
 κῆδὲ ἀναπλήσαι, πρὶν πατρίδα γαίαν ἰκέσθαι,  
 ἐνθάδε κ' αὐθι μένων σὺν ἐμοὶ τόδε δῶμα φυλάσσοις  
 ἀθάνατός τ' εἴης, ἰμειρόμενός περ ἰδέσθαι  
 σὴν ἄλοχον, τῆς τ' αἰὲν ἐέλδεται ἤματα πάντα. 210  
 οὐ μὲν θην κείνης γε χερείων εὖχομαι εἶναι,  
 οὐ δέμας οὐδὲ φυήν, ἐπεὶ οὐ πῶς οὐδὲ ἔοικεν  
 θνητὰς ἀθανάτησι δέμας καὶ εἶδος ἐρίζειν.”

Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς  
 “ Πότνα θεά, μή μοι τόδε χῶεο· οἶδα καὶ αὐτὸς 215  
 πάντα μάλ', οὐνεκὰ σείο περίφρων Πηνελόπεια  
 εἶδος ἀκιδνοτέρη μέγεθός τ' εἰσάντα ἰδέσθαι·  
 ἢ μὲν γὰρ βροτός ἐστι, σὺ δ' ἀθάνατος καὶ ἀγήρως.  
 ἀλλὰ καὶ ὡς ἐθέλω καὶ ἐέλδομαι ἤματα πάντα  
 οἴκαδέ τ' ἐλθέμεναι καὶ νόστιμον ἡμαρ ἰδέσθαι. 220  
 εἰ δ' αὖ τις ραίησι θεῶν ἐνὶ οἴνοπι πόντῳ,  
 τλήσομαι ἐν στήθεσσι νύκτων ἐχὼν ταλαπενθέα θυμόν·

So saying, the beautiful goddess led the way quickly, and he followed in the footsteps of the goddess. And they came to the hollow cave, the goddess and the man, and he sat down upon the chair from which Hermes had arisen, and the nymph set before him all manner of food to eat and drink, of such sort as mortal men eat. But she herself sat over against divine Odysseus, and before her the handmaids set ambrosia and nectar. So they put forth their hands to the good cheer lying ready before them. But when they had had their fill of food and drink, Calypso, the beautiful goddess, was the first to speak, and said :

“Son of Laertes, sprung from Zeus, Odysseus of many devices, would'st thou then fare now forthwith home to thy dear native land! Yet, even so fare thee well. Howbeit if in thy heart thou knewest all the measure of woe it is thy fate to fulfil before thou comest to thy native land thou wouldest abide here and keep this house with me, and wouldest be immortal, for all thy desire to see thy wife for whom thou longest day by day. Surely not inferior to her do I declare myself to be either in form or stature, for in no wise is it seemly that mortal women should vie with immortals in form or comeliness.”

Then Odysseus of many wiles answered her, and said: “Mighty goddess, be not wroth with me for this. I know full well of myself that wise Penelope is meaner to look upon than thou in comeliness and in stature, for she is a mortal, while thou art immortal and ageless. But even so I wish and long day by day to reach my home, and to see the day of my return. And if again some god shall smite me on the wine-dark sea, I will endure it, having in my breast a

ἤδη γὰρ μάλα πολλὰ πάθον καὶ πολλὰ μόγησα  
 κύμασι καὶ πολέμῳ· μετὰ καὶ τόδε τοῖσι γενέσθω.”  
 ὣς ἔφατ', ἥλιος δ' ἄρ' ἔδν καὶ ἐπὶ κνέφας ἦλθεν·  
 ἐλθόντες δ' ἄρα τῷ γε μυχῶ σπείους γλαφυροῖο 226  
 τερπέσθην φιλότῃ, παρ' ἀλλήλοισι μένοντες.  
 Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,  
 αὐτίχ' ὁ μὲν χλαῖνάν τε χιτῶνά τε ἔννυτ' Ὀδυσσεύς,  
 αὐτὴ δ' ἀργύφειον φᾶρος μέγα ἔννυτο νύμφη, 230  
 λεπτὸν καὶ χαρίεν, περὶ δὲ ζώνην βάλετ' ἰξυῖ  
 καλὴν χρυσεῖην, κεφαλῇ δ' ἐφύπερθε<sup>1</sup> καλύπτρην.  
 καὶ τότε Ὀδυσσῆι μεγαλήτορι μῆδετο πομπήν·  
 δῶκέν οἱ πέλεκυν μέγαν, ἄρμειον ἐν παλάμησι,  
 χάλκεον, ἀμφοτέρωθεν ἀκαχμένον· αὐτὰρ ἐν αὐτῷ 235  
 στειλεῖδόν περικαλλὲς ἐλαίνου, εὖ ἐναρηρός·  
 δῶκε δ' ἔπειτα σκέπαρνον ἐύξλον· ἦρχε δ' ὀδοῖο  
 νήσου ἐπ' ἐσχατιῆς, ὅθι δένδρεα μακρὰ πεφύκει,  
 κλήθρη τ' αἰγειρός τ', ἐλάτῃ τ' ἦν οὐρανομήκης,  
 αὔα πάλαι, περίκηλα, τὰ οἱ πλώοιεν ἐλαφρῶς. 240  
 αὐτὰρ ἐπεὶ δὴ δεῖξ', ὅθι δένδρεα μακρὰ πεφύκει,  
 ἢ μὲν ἔβη πρὸς δῶμα Καλυψώ, δία θεάων,  
 αὐτὰρ ὁ τάμνετο δούρα· θοῶς δέ οἱ ἦνυτο ἔργον.  
 εἴκοσι δ' ἔκβαλε πάντα, πελέκκησεν δ' ἄρα χαλκῷ,  
 ξέσσε δ' ἐπισταμένως καὶ ἐπὶ στάθμην ἴθυνεν. 245  
 τόφρα δ' ἔνεικε τέρετρα Καλυψώ, δία θεάων·  
 τέτρηνεν δ' ἄρα πάντα καὶ ἤρμοσεν ἀλλήλοισιν,  
 γόμφοισιν δ' ἄρα τήν γε καὶ ἄρμονίησιν ἄρασσειν.  
 ὅσσον τίς τ' ἔδαφος νηὸς τορνῶσεται ἀνήρ  
 φορτίδος εὐρείης, ἐν εἰδῶς τεκτοσυνάων, 250  
 τόσσον ἔπ' εὐρείαν σχεδίων ποιήσατ' Ὀδυσσεύς.

<sup>1</sup> ἐφύπερθε Aristarchus: ἐπέθηκε.



## THE ODYSSEY, V. 223-251

heart that endures affliction. For ere this I have suffered much and toiled much amid the waves and in war; let this also be added unto that."

So he spoke, and the sun set and darkness came on. And the two went into the innermost recess of the hollow cave, and took their joy of love, abiding each by the other's side.

As soon as early Dawn appeared, the rosy-fingered, straightway Odysseus put on a cloak and a tunic, and the nymph clothed herself in a long white robe, finely woven and beautiful, and about her waist she cast a fair girdle of gold, and on her head a veil above. Then she set herself to plan the sending of the great-hearted Odysseus. She gave him a great axe, well fitted to his hands, an axe of bronze, sharpened on both sides; and in it was a beautiful handle of olive wood, securely fastened; and thereafter she gave him a polished adze. Then she led the way to the borders of the island where tall trees were standing, alder and poplar and fir, reaching to the skies, long dry and well-seasoned, which would float for him lightly. But when she had shewn him where the tall trees grew, Calypso, the beautiful goddess, returned homewards, but he fell to cutting timbers, and his work went forward apace. Twenty trees in all did he fell, and trimmed them with the axe; then he cunningly smoothed them all and made them straight to the line. Meanwhile Calypso, the beautiful goddess, brought him augers; and he bored all the pieces and fitted them to one another, and with pegs and morticings did he hammer it together. Wide as a man well-skilled in carpentry marks out the curve of the hull of a freight-ship, broad of beam, even so wide did Odysseus make his

## HOMER

ἴκρια δὲ στήσας, ἀραρῶν θαμέσι σταμίνεσσι,  
 ποίει· ἀτὰρ μακρῆσιν ἐπηγκενίδεσσι τελεύτα.  
 ἐν δ' ἴστον ποίει καὶ ἐπῖκριον ἄρμενον αὐτῶ·  
 πρὸς δ' ἄρα πηδάλιον ποιήσατο, ὄφρ' ἰθύνοι. 255  
 φράξε δέ μιν ῥίπεσσι διαμπερὲς οἰσυῖνῃσι  
 κύματος εἶλαρ ἔμεν· πολλὴν δ' ἐπεχεύατο ὕλην.  
 τόφρα δὲ φάρε' ἔνεικε Καλυψώ, δῖα θεάων,  
 ἰστία ποιήσασθαι· ὁ δ' εὖ τεχνήσατο καὶ τά.  
 ἐν δ' ὑπέρας τε κάλους τε πόδας τ' ἐνέδησεν ἐν αὐτῇ, 260  
 μοχλοῖσιν δ' ἄρα τήν γε κατείρυσεν εἰς ἄλα δῖαν.

Τέτρατον ἦμαρ ἔην, καὶ τῶ τετέλεστο ἅπαντα·  
 τῶ δ' ἄρα πέμπτῳ πέμπ' ἀπὸ νήσου δῖα Καλυψώ,  
 εἴματά τ' ἀμφιέσασα θυώδεα καὶ λούσασα.  
 ἐν δέ οἱ ἀσκὸν ἔθηκε θεὰ μέλανος οἴνοιο 265  
 τὸν ἕτερον, ἕτερον δ' ὕδατος μέγαν, ἐν δὲ καὶ ἦα  
 κωρύκῳ· ἐν δέ οἱ ὄψα τίθει μενοεικέα πολλά·  
 οὖρον δὲ προέηκεν ἀπήμονά τε λιαρὸν τε.  
 γηθόσυννος δ' οὖρῳ πέτασ' ἰστία δῖος Ὀδυσσεύς.  
 αὐτὰρ ὁ πηδαλίῳ ἰθύνετο τεχνηέντως 270  
 ἦμενος, οὐδέ οἱ ὕπνος ἐπὶ βλεφάροισιν ἐπιπτεν  
 Πληιάδας τ' ἐσορῶντι καὶ ὄψε δύοντα Βοώτην  
 "Ἄρκτον θ', ἦν καὶ "Ἀμαξαν ἐπὶ κλησιν καλέουσιν,  
 ἢ τ' αὐτοῦ στρέφεται καὶ τ' Ὀρίωνα δοκεύει,  
 οἷη δ' ἄμμορός ἐστι λοετρῶν Ὀκeanοῖο· 275  
 τὴν γὰρ δὴ μιν ἄνωγε Καλυψώ, δῖα θεάων,  
 ποντοπορευέμεναι ἐπ' ἀριστερὰ χεῖρὸς ἔχοντα.  
 ἑπτὰ δὲ καὶ δέκα μὲν πλέεν ἦματα ποντοπορεύων,

raft. And he set up the deck-beams, bolting them to the close set ribs, and laboured on; and he finished the raft with long gunwales. In it he set a mast and a yard-arm, fitted to it, and furthermore made him a steering-oar, wherewith to steer. Then he fenced in the whole from stem to stern with willow withes to be a defence against the wave, and strewed much brush thereon.<sup>1</sup> Meanwhile Calypso, the beautiful goddess, brought him cloth to make him a sail, and he fashioned that too with skill. And he made fast in the raft braces and halyards and sheets, and then with levers<sup>2</sup> forced it down into the bright sea.

Now the fourth day came and all his work was done. And on the fifth the beautiful Calypso sent him on his way from the island after she had bathed him and clothed him in fragrant raiment. On the raft the goddess put a skin of dark wine, and another, a great one, of water, and provisions, too, in a wallet. Therein she put abundance of dainties to satisfy his heart, and she sent forth a gentle wind and warm. Gladly then did goodly Odysseus spread his sail to the breeze; and he sat and guided his raft skilfully with the steering-oar, nor did sleep fall upon his eyelids, as he watched the Pleiads, and late-setting Bootes, and the Bear, which men also call the Wain, which ever circles where it is and watches Orion, and alone has no part in the baths of Ocean. For this star Calypso, the beautiful goddess, had bidden him to keep on the left hand as he sailed over the sea. For seventeen days then he sailed over the

<sup>1</sup> The precise meaning of the phrase is uncertain. The scholiast assumed that it meant "threw in much ballast," but this seems impossible. Ameis thinks that the ἕλη was to afford Odysseus a comfortable bed. <sup>2</sup> Possibly "rollers."

ὀκτωκαιδεκάτη δ' ἐφάνη ὄρεα σκίοεντα  
 γαίης Φαιήκων, ὅθι τ' ἄγχιστον πέλεν αὐτῶ·  
 εἶσατο δ' ὡς ὅτε ῥινὸν<sup>1</sup> ἐν ἡεροειδέι πόντῳ.

Τὸν δ' ἐξ Αἰθιοπῶν ἀνιῶν κρείων ἐνοσίχθων  
 τηλόθεν ἐκ Σολύμων ὀρέων ἴδεν· εἶσατο γάρ οἱ  
 πόντον ἐπιπλώων. ὁ δ' ἐχώσατο κηρόθι μᾶλλον,  
 κινήσας δὲ κάρη προτὶ ὄν μυθήσατο θυμόν·

“ὦ πόποι, ἦ μάλα δὴ μετεβούλευσαν θεοὶ ἄλλως  
 ἀμφ' Ὀδυσῆϊ ἐμεῖο μετ' Αἰθιοπέσσι ἐόντος,  
 καὶ δὴ Φαιήκων γαίης σχεδόν, ἔνθα οἱ αἶσα  
 ἐκφυγέειν μέγα πειῖραρ οἰζύος, ἣ μιν ἰκάνει.  
 ἀλλ' ἔτι μὲν μὴν φημι ἄδην ἐλάαν κακότητος.”

Ὡς εἰπὼν σύναγεν νεφέλας, ἐτάραξε δὲ πόντου  
 χερσὶ τρίαιναν ἐλών· πάσας δ' ὀρόθυνεν ἀέλλας  
 παντοίων ἀνέμων, σὺν δὲ νεφέεσσι κάλυψε  
 γαῖαν ὁμοῦ καὶ πόντον· ὀρώρει δ' οὐρανόθεν νύξ.  
 σὺν δ' Εὐρός τε Νότος τ' ἔπεσον Ζέφυρός τε δυσαῆς  
 καὶ Βορέης αἰθρηγενέτης, μέγα κῦμα κυλίνδων.  
 καὶ τότε Ὀδυσσῆος λύτο γούνατα καὶ φίλον ἦτορ,  
 ὀχθήσας δ' ἄρα εἶπε πρὸς ὄν μεγαλήτορα θυμόν·

“ὦ μοι ἐγὼ δειλός, τί νύ μοι μήκιστα γένηται;  
 δείδω μὴ δὴ πάντα θεὰ νημερτέα εἶπεν,  
 ἣ μ' ἔφατ' ἐν πόντῳ, πρὶν πατρίδα γαῖαν ἰκέσθαι,  
 ἄλγε' ἀναπλήσειν· τὰ δὲ δὴ νῦν πάντα τελεῖται.  
 οἷοισιν νεφέεσσι περιστέφει οὐρανὸν εὐρὺν

<sup>1</sup> ὅτε ῥινὸν MSS.: ὅτ' ἐρινὸν Aristarchus.

sea, and on the eighteenth appeared the shadowy mountains of the land of the Phaeacians, where it lay nearest to him; and it shewed like unto a shield in the misty deep.

But the glorious Earth-shaker, as he came back from the Ethiopians,<sup>1</sup> beheld him from afar, from the mountains of the Solymi: for Odysseus was seen of him sailing over the sea; and he waxed the more wroth in spirit, and shook his head, and thus he spoke to his own heart:

“Out on it! Surely the gods have changed their purpose regarding Odysseus, while I was among the Ethiopians. And lo, he is near to the land of the Phaeacians, where it is his fate to escape from the great bonds of the woe which has come upon him. Aye, but even yet, methinks, I shall drive him to surfeit of evil.”

So saying, he gathered the clouds, and seizing his trident in his hands troubled the sea, and roused all blasts of all manner of winds, and hid with clouds land and sea alike; and night rushed down from heaven. Together the East Wind and the South Wind dashed, and the fierce-blowing West Wind and the North Wind, born in the bright heaven, rolling before him a mighty wave. Then were the knees of Odysseus loosened and his heart melted, and deeply moved he spoke to his own mighty spirit:

“Ah me, wretched that I am! What is to befall me at the last? I fear me that verily all that the goddess said was true, when she declared that on the sea, before ever I came to my native land, I should fill up my measure of woes; and lo, all this now is being brought to pass. In such wise does Zeus overcast the broad heaven with clouds, and has stirred

<sup>1</sup> See i. 21 f.

## HOMER

Ζεύς, ἐτάραξε δὲ πόντον, ἐπισπέρχουσι δ' ἄελλαι  
 παντοίων ἀνέμων. νῦν μοι σῶς αἰπὺς ὄλεθρος. 305  
 τρὶς μάκαρες Δαναοὶ καὶ τετράκις, οἳ τότε ὄλοντο  
 Τροίῃ ἐν εὐρείῃ χάριν Ἀτρεΐδῃσι φέροντες.  
 ὥς<sup>1</sup> δὴ ἐγὼ γ' ὄφελον θανέειν καὶ πότμον ἐπισπεῖν  
 ἥματι τῷ ὅτε μοι πλείστοι χαλκῆρεα δοῦρα  
 Τρῶες ἐπέρριψαν περὶ Πηλεΐῳ θανόντι. 310  
 τῷ κ' ἔλαχον κτερέων, καὶ μεν κλέος ἦγον Ἀχαιοί·  
 νῦν δέ με λευγαλέῳ θανάτῳ εἴμαρτο ἀλῶναι."

Ἄρα μιν εἰπόντ' ἔλασεν μέγα κῦμα κατ' ἄκρης  
 δεινὸν ἐπεσσύμενον, περὶ δὲ σχεδίην ἐλέλιξε.  
 τῆλε δ' ἀπὸ σχεδίας αὐτὸς πέσε, πηδάλιον δὲ 315  
 ἐκ χειρῶν προέηκε· μέσον δέ οἱ ἴστων ἔαξεν  
 δεινὴ μισγομένων ἀνέμων ἐλθοῦσα θύελλα,  
 τηλοῦ δὲ σπεῖρον καὶ ἐπίκριον ἔμπεσε πόντῳ.  
 τὸν δ' ἄρ' ὑπόβρυχα θῆκε πολὺν χρόνον, οὐδ' ἐδυνάσθη  
 αἶψα μάλ' ἀνσχεθέειν μεγάλου ὑπὸ κύματος ὀρμῆς· 320  
 εἴματα γάρ ῥ' ἐβάρυνε, τὰ οἱ πόρε διὰ Καλυψώ.  
 ὀψὲ δὲ δὴ ῥ' ἀνέδνυ, στόματος δ' ἐξέπτυσεν ἄλμην  
 πικρὴν, ἣ οἱ πολλὴ ἀπὸ κρατὸς κελάρυζεν.  
 ἀλλ' οὐδ' ὥς σχεδίας ἐπελήθητο, τειρόμενός περ,  
 ἀλλὰ μεθορμηθεὶς ἐνὶ κύμασιν ἐλλάβετ' αὐτῆς, 325  
 ἐν μέσση δὲ καθίζε τέλος θανάτου ἀλεείνων.  
 τὴν δ' ἐφόρει μέγα κῦμα κατὰ ῥόον ἔνθα καὶ ἔνθα.  
 ὥς δ' ὅτ' ὀπωρινὸς Βορέης φορέησιν ἀκάνθας  
 ἄμ πεδίου, πυκιναὶ δὲ πρὸς ἀλλήλησιν ἔχονται,  
 ὥς τὴν ἄμ πέλαγος ἄνεμοι φέρον ἔνθα καὶ ἔνθα· 330

<sup>1</sup> ὥς : καί.

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up the sea, and the blasts of all manner of winds sweep upon me; now is my utter destruction sure. Thrice blessed those Danaans, aye, four times blessed, who of old perished in the wide land of Troy, doing the pleasure of the sons of Atreus. Even so would that I had died and met my fate on that day when the throngs of the Trojans hurled upon me bronze-tipped spears, fighting around the body of the dead son of Peleus. Then should I have got funeral rites, and the Achaeans would have spread my fame, but now by a miserable death was it appointed me to be cut off."

Even as thus he spoke the great wave smote him from on high, rushing upon him with terrible might, and around it whirled his raft. Far from the raft he fell, and let fall the steering-oar from his hand; but his mast was broken in the midst by the fierce blast of tumultuous winds that came upon it, and far in the sea sail and yardarm fell. As for him, long time did the wave hold him in the depths, nor could he rise at once from beneath the onrush of the mighty wave, for the garments which beautiful Calypso had given him weighed him down. At length, however, he came up, and spat forth from his mouth the bitter brine which flowed in streams from his head. Yet even so he did not forget his raft, in evil case though he was, but sprang after it amid the waves, and laid hold of it, and sat down in the midst of it, seeking to escape the doom of death; and a great wave ever bore the raft this way and that along its course. As when in autumn the North Wind bears the thistle-tufts over the plain, and close they cling to one another, so did the winds bear the raft this

## HOMER

ἄλλοτε μὲν τε Νότος Βορέῃ προβάλεσκε φέρεσθαι,  
ἄλλοτε δ' αὐτ' Εὖρος Ζεφύρω εἴξασκε διώκειν.

Τὸν δὲ ἶδεν Κάδμου θυγάτηρ, καλλίσφυρος Ἰνώ,  
Λευκοθέη, ἣ πρὶν μὲν ἔην βροτὸς αὐδήεσσα,  
νῦν δ' ἀλὸς ἐν πελάγεσσι θεῶν ἔξ ἔμμορε τιμῆς. 335  
ἦ ῥ' Ὀδυσῆ' ἐλέησεν ἀλώμενον, ἄλγε' ἔχοντα,  
αἰθυίῃ δ' εἰκυῖα ποτῇ ἀνεδύσετο λίμνης,  
ἴξε δ' ἐπὶ σχεδῖης πολυδέσμου εἶπέ τε μῦθον.<sup>1</sup>

“Κάμμορε, τίπτε τοι ὧδε Ποσειδάων ἐνοσίχθων  
ὠδύσατ' ἐκπάγλως, ὅτι τοι κακὰ πολλὰ φυτεύει; 340  
οὐ μὲν δὴ σε καταφθίσει μάλα περ μενεαίνων.  
ἀλλὰ μάλ' ὧδ' ἔρξαι, δοκέεις δέ μοι οὐκ ἀπινύσσειν·  
εἴματα ταῦτ' ἀποδὺς σχεδίην ἀνέμοισι φέρεσθαι  
κάλλιπ', ἀτὰρ χεῖρεσσι νέων ἐπιμαίεο νόστου  
γαίης Φαιήκων, ὅθι τοι μοῖρ' ἐστὶν ἀλύξαι. 345  
τῇ δέ, τόδε κρήδεμνον ὑπὸ στέρνοιο τανύσσαι  
ἄμβροτον· οὐδέ τί τοι παθέειν δέος οὐδ' ἀπολέσθαι.  
αὐτὰρ ἐπὴν χεῖρεσσιν ἐφάψεται ἠπείροιο,  
ἄψ ἀπολυσάμενος βαλέειν εἰς οἶνοπα πόντον  
πολλὸν ἀπ' ἠπείρου, αὐτὸς δ' ἀπονόσφι τραπέσθαι.” 350

“Ὡς ἄρα φωνήσασα θεὰ κρήδεμνον ἔδωκεν,  
αὐτῇ δ' ἄψ ἐς πόντον ἐδύσετο κυμαίνοντα  
αἰθυίῃ εἰκυῖα· μέλαν δέ ἐ κῦμα κάλυψεν.  
αὐτὰρ ὁ μερμήριξε πολύτλας δῖος Ὀδυσσεύς,  
ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν· 355  
“ὦ μοι ἐγώ, μή τίς μοι ὑφαίνησιν δόλον αὐτε  
ἀθανάτων, ὃ τέ με σχεδῖης ἀποβῆναι ἀνώγει.

<sup>1</sup> πολυδέσμου εἶπέ τε μῦθον : καί μιν πρὸς μῦθον ἔειπε.



way and that over the sea. Now the South Wind would fling it to the North Wind to be driven on, and now again the East Wind would yield it to the West Wind to drive.

But the daughter of Cadmus, Ino of the fair ankles, saw him, even Leucothea, who of old was a mortal of human speech, but now in the deeps of the sea has won a share of honour from the gods. She was touched with pity for Odysseus, as he wandered and was in sore travail, and she rose up from the deep like a sea-mew on the wing, and sat on the stoutly-bound raft, and spoke, saying :

“ Unhappy man, how is it that Poseidon, the earth-shaker, has conceived such furious wrath against thee, that he is sowing for thee the seeds of many evils? Yet verily he shall not utterly destroy thee for all his rage. Nay, do thou thus ; and methinks thou dost not lack understanding. Strip off these garments, and leave thy raft to be driven by the winds, but do thou swim with thy hands and so strive to reach the land of the Phaeacians, where it is thy fate to escape. Come, take this veil, and stretch it beneath thy breast. It is immortal ; there is no fear that thou shalt suffer aught or perish. But when with thy hands thou hast laid hold of the land, loose it from thee, and cast it into the wine-dark sea far from the land, and thyself turn away.”

So saying, the goddess gave him the veil, and herself plunged again into the surging deep, like a sea-mew ; and the dark wave hid her. Then the much-enduring, goodly Odysseus pondered, and deeply moved he spoke to his own mighty spirit :

“ Woe is me ! Let it not be that some one of the immortals is again weaving a snare for me, that she

ἀλλὰ μάλ' οὐ πω πείσομ', ἐπεὶ ἐκὰς ὀφθαλμοῖσιν  
 γαίαν ἐγὼν ἰδόμην, ὅθι μοι φάτο φύξιμον εἶναι.  
 ἀλλὰ μάλ' ὦδ' ἔρξω, δοκέει δέ μοι εἶναι ἄριστον· 360  
 ὄφρ' ἂν μέν κεν δούρατ' ἐν ἀρμονίησιν ἀρήρη,  
 τόφρ' αὐτοῦ μενέω καὶ τλήσομαι ἄλγεα πάσχων·  
 αὐτὰρ ἐπὴν δὴ μοι σχεδίην διὰ κῦμα τινάξῃ,  
 νήξομ', ἐπεὶ οὐ μὲν τι πάρα προνοῆσαι ἄμεινον."

Ἴσος ὁ ταυθ' ὄρμαινε κατὰ φρένα καὶ κατὰ θυμόν,  
 ὤρσε δ' ἐπὶ μέγα κῦμα Ποσειδάων ἐνοσίχθων, 366  
 δεινόν τ' ἀργαλέον τε, κατηρεφές, ἤλασε δ' αὐτόν.  
 ὡς δ' ἄνεμος ζαῆς ἠίων θημῶνα τινάξῃ  
 καρφαλέων· τὰ μὲν ἄρ τε διεσκέδασ' ἄλλυδις ἄλλη·  
 ὡς τῆς δούρατα μακρὰ διεσκέδασ'. αὐτὰρ Ὀδυσσεὺς 370  
 ἄμφ' ἐνὶ δούρατι βαῖνε, κέληθ' ὡς ἵππον ἐλαύνων,  
 εἶματα δ' ἔξαπέδυνε, τὰ οἱ πόρε διὰ Καλυψώ.  
 αὐτίκα δὲ κρήδεμνον ὑπὸ στέρνοιο τάνυσσεν,  
 αὐτὸς δὲ πρηγὴς ἀλὶ κάππεσε, χεῖρε πετάσσας,  
 νηχέμεναι μεμαώς. ἴδε δὲ κρείων ἐνοσίχθων, 375  
 κινήσας δὲ κάρη προτὶ ὄν μυθήσατο θυμόν·

“Οὕτω νῦν κακὰ πολλὰ παθῶν ἀλόω κατὰ πόντον,  
 εἰς ὃ κεν ἀνθρώποισι διοτρεφέεσσι μιγήης.  
 ἀλλ' οὐδ' ὡς σε ἔολπα ὀνόσσεσθαι κακότητος.”

Ὡς ἄρα φωνήσας ἴμασεν καλλίτριχας ἵππους, 380  
 ἴκετο δ' εἰς Αἰγιάς, ὅθι οἱ κλυτὰ δώματ' ἔασιν.

Αὐτὰρ Ἀθηναίη κούρη Διὸς ἄλλ' ἐνόησεν.  
 ἦ τοι τῶν ἄλλων ἀνέμων κατέδησε κελεύθους,  
 παύσασθαι δ' ἐκέλευσε καὶ εὐνηθῆναι ἅπαντας·  
 ὤρσε δ' ἐπὶ κραιπνὸν Βορέην, πρὸ δὲ κύματ' ἔαξεν, 385

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bids me leave my raft. Nay, but verily I will not yet obey, for afar off mine eyes beheld the land, where she said I was to escape. But this will I do, and meseems that this is best: as long as the timbers hold firm in their fastenings, so long will I remain here and endure to suffer affliction; but when the wave shall have shattered the raft to pieces, I will swim, seeing that there is naught better to devise."

While he pondered thus in mind and heart, Poseidon, the earth-shaker, made to rise up a great wave, dread and grievous, arching over from above, and drove it upon him. And as when a strong wind tosses a heap of straw that is dry, and some it scatters here, some there, even so the wave scattered the long timbers of the raft. But Odysseus bestrode one plank, as though he were riding a horse, and stripped off the garments which beautiful Calypso had given him. Then straightway he stretched the veil beneath his breast, and flung himself headlong into the sea with hands outstretched, ready to swim. And the lord, the earth-shaker, saw him, and he shook his head, and thus he spoke to his own heart:

"So now, after thou hast suffered many ills, go wandering over the deep, till thou comest among the folk fostered of Zeus. Yet even so, methinks, thou shalt not make any mock at thy suffering."

So saying, he lashed his fair-maned horses, and came to Aegae, where is his glorious palace.

But Athene, daughter of Zeus, took other counsel. She stayed the paths of the other winds, and bade them all cease and be lulled to rest; but she roused the swift North Wind, and broke the waves before

## HOMER

ἦος δ' Φαιήκεσσι φιληρέτμοισι μιγείη  
διογενῆς Ὀδυσσεὺς θάνατον καὶ κῆρας ἀλύξας.

Ἔνθα δὴ νύκτας δύο τ' ἤματα κύματι πηγῶ  
πλάζετο, πολλὰ δέ οἱ κραδίη προτιόσσειτ' ὄλεθρον.  
ἀλλ' ὅτε δὴ τρίτον ἤμαρ ἐνπλόκαμος τέλεσ' Ἠώς, 390  
καὶ τότε ἔπειτ' ἄνεμος μὲν ἐπαύσατο ἠδὲ γαλήνη  
ἔπλετο νηνεμίη· ὁ δ' ἄρα σχεδὸν εἴσιδε γαίαν  
ὄξυ μάλα προϊδῶν, μεγάλου ὑπὸ κύματος ἀρθείς.  
ὡς δ' ὅτ' ἂν ἀσπᾶσιος βίωτος παίδεσσι φανήη  
πατρός, ὃς ἐν νούσῳ κῆται κρατέρ' ἄλγεα πάσχων, 395  
δηρὸν τηκόμενος, στυγερός δέ οἱ ἔχραε δαίμων,  
ἀσπᾶσιον δ' ἄρα τὸν γε θεοὶ κακότητος ἔλυσαν,  
ὡς Ὀδυσσεὶ ἀσπαστὸν εἴισατο γαῖα καὶ ὕλη,  
νῆχε δ' ἐπειγόμενος ποσὶν ἠπείρου ἐπιβῆναι.  
ἀλλ' ὅτε τόσσον ἀπῆν ὅσσον τε γέγωνε βοήσας, 400  
καὶ δὴ δοῦπον ἄκουσε ποτὶ σπιλάδεσσι θαλάσσης·  
ρόχθει γὰρ μέγα κῦμα ποτὶ ξερὸν ἠπείροιο  
δεινὸν ἐρευγόμενον, εἴλυτο δὲ πάνθ' ἀλὸς ἄχνη·  
οὐ γὰρ ἔσαν λιμένες νηῶν ὄχοι, οὐδ' ἐπιωγαί,  
ἀλλ' ἀκταὶ προβλήτες ἔσαν σπιλάδες τε πάγοι τε· 405  
καὶ τότε Ὀδυσσῆος λῦτο γούνατα καὶ φίλον ἦτορ,  
ὄχθησας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·

“ὦ μοι, ἐπεὶ δὴ γαῖαν ἀελπέα δῶκεν ἰδέσθαι  
Ζεὺς, καὶ δὴ τόδε λαῖτμα διατμήξας ἐπέρησα,<sup>1</sup>  
ἔκβασις οὐ πη φαίνεθ' ἀλὸς πολιοῖο θύραζε· 410  
ἔκτοσθεν μὲν γὰρ πάγοι ὄξέες, ἀμφὶ δὲ κῦμα  
βέβρυχεν ρόθιον, λισσῆ δ' ἀναδέδρομε πέτρη,  
ἀγχιβαθῆς δὲ θάλασσα, καὶ οὐ πῶς ἔστι πόδεσσι

<sup>1</sup> ἐπέρησα : ἐτέλεσσα.

him, to the end that Zeus-born Odysseus might come among the Phaeacians, lovers of the oar, escaping from death and the fates.

Then for two nights and two days he was driven about over the swollen waves, and full often his heart forboded destruction. But when fair-tressed Dawn brought to its birth the third day, then the wind ceased and there was a windless calm, and he caught sight of the shore close at hand, casting a quick glance forward, as he was raised up by a great wave. And even as when most welcome to his children appears the life of a father who lies in sickness, bearing grievous pains, long while wasting away, and some cruel god assails him, but then to their joy the gods free him from his woe, so to Odysseus did the land and the wood seem welcome; and he swam on, eager to set foot on the land. But when he was as far away as a man's voice carries when he shouts, and heard the boom of the sea upon the reefs—for the great wave thundered against the dry land, belching upon it in terrible fashion, and all things were wrapped in the foam of the sea; for there were neither harbours where ships might ride, nor roadsteads, but projecting headlands, and reefs, and cliffs—then the knees of Odysseus were loosened and his heart melted, and deeply moved he spoke to his own mighty spirit:

“Ah me, when Zeus has at length granted me to see the land beyond my hopes, and lo, I have prevailed to cleave my way and to cross this gulf, nowhere doth there appear a way to come forth from the grey sea. For without are sharp crags, and around them the wave roars foaming, and the rock runs up sheer, and the water is deep close in shore, so that in no

στήμεναι ἀμφοτέροισι καὶ ἐκφυγέειν κακότητα·  
 μὴ πὼς μ' ἐκβαίνοντα βάλῃ λίθακι ποτὶ πέτρη 415  
 κῦμα μέγ' ἀρπάξαν· μελέῃ δέ μοι ἔσσεται ὄρμη.  
 εἰ δέ κ' ἔτι προτέρω παρανήξομαι, ἦν που ἐφεύρω  
 ἠίονας τε παραπλήγας λιμένας τε θαλάσσης,  
 δείδω μὴ μ' ἐξαῦτις ἀναρπάξασα θύελλα  
 πόντον ἐπ' ἰχθυόεντα φέρῃ βαρέα στενάχοντα, 420  
 ἢ τί μοι καὶ κῆτος ἐπισσεύῃ μέγα δαίμων  
 ἐξ ἀλός, οἷά τε πολλὰ τρέφει κλυτὸς Ἀμφιτρίτη·  
 οἶδα γάρ, ὥς μοι ὀδώδυσται κλυτὸς ἐννοσίγαιος.”

Ἔσος ὁ ταῦθ' ὤρμαινε κατὰ φρένα καὶ κατὰ θυμόν,  
 τόφρα δέ μιν μέγα κῦμα φέρε τρηχεῖαν ἐπ' ἀκτῆν. 425  
 ἔνθα κ' ἀπὸ ῥινοὺς δρύφθη, σὺν δ' ὅστ' ἀράχθη,  
 εἰ μὴ ἐπὶ φρεσὶ θῆκε θεά, γλαυκῶπις Ἀθήνη·  
 ἀμφοτέρησι δὲ χερσὶν ἐπεσσύμενος λάβε πέτρης,  
 τῆς ἔχετο στενάχων, ἧος μέγα κῦμα παρήλθε.  
 καὶ τὸ μὲν ὡς ὑπάλυξε, παλιρρόθιον δέ μιν αὔτις 430  
 πληξεν ἐπεσσύμενον, τηλοῦ δέ μιν ἔμβαλε πόντῳ.  
 ὡς δ' ὅτε πουλύποδος θαλάμης ἐξελκομένοιο  
 πρὸς κοτυληδονόφιν πυκιναὶ λάιγγες ἔχονται,  
 ὡς τοῦ πρὸς πέτρησι θρασειάων ἀπὸ χειρῶν  
 ῥινοὶ ἀπέδρυφθεν· τὸν δὲ μέγα κῦμα κάλυψεν. 435  
 ἔνθα κε δὴ δύστηνος ὑπὲρ μόρον ὤλετ' Ὀδυσσεύς,  
 εἰ μὴ ἐπιφροσύνην δῶκε γλαυκῶπις Ἀθήνη.  
 κύματος ἐξαναδύς, τὰ τ' ἐρεύγεται ἠπειρόνδε,  
 νῆχε παρέξ, ἐς γαῖαν ὀρώμενος, εἴ που ἐφεύροι  
 ἠίονας τε παραπλήγας λιμένας τε θαλάσσης. 440  
 ἀλλ' ὅτε δὴ ποταμοῖο κατὰ στόμα καλλιρόοιο

wise is it possible to plant both feet firmly and escape ruin. Haply were I to seek to land, a great wave may seize me and dash me against the jagged rock, and so shall my striving be in vain. But if I swim on yet further in hope to find shelving beaches<sup>1</sup> and harbours of the sea, I fear me lest the storm-wind may catch me up again, and bear me, groaning heavily, over the teeming deep; or lest some god may even send forth upon me some great monster from out the sea—and many such does glorious Amphitrite breed. For I know that the glorious Earth-shaker is filled with wrath against me.”

While he pondered thus in mind and heart, a great wave bore him against the rugged shore. There would his skin have been stripped off and his bones broken, had not the goddess, flashing-eyed Athene, put a thought in his mind. On he rushed and seized the rock with both hands, and clung to it, groaning, until the great wave went by. Thus then did he escape this wave, but in its backward flow it once more rushed upon him and smote him, and flung him far out in the sea. And just as, when a cuttlefish is dragged from its hole, many pebbles cling to its suckers, even so from his strong hands were bits of skin stripped off against the rocks; and the great wave covered him. Then verily would hapless Odysseus have perished beyond his fate, had not flashing-eyed Athene given him prudence. Making his way forth from the surge where it belched upon the shore, he swam outside, looking ever toward the land in hope to find shelving beaches and harbours of the sea. But when, as he swam, he came to the mouth of a fair-flowing river, where seemed to him

<sup>1</sup> Possibly “shores that take the waves aslant.”

## HOMER

ἴξε νέων, τῇ δὴ οἱ εἴσατο χῶρος ἄριστος,  
 λειὸς πετράων, καὶ ἐπὶ σκέπας ἦν ἀνέμοιο,  
 ἔγνω δὲ προρέοντα καὶ εὔξατο ὄν κατὰ θυμόν·

“Κλυθι, ἄναξ, ὅτις ἐσσί· πολὺλλιστον δέ σ’ ἰκάνω, 445  
 φεύγων ἐκ πόντοιο Ποσειδάωνος ἐνιπάς.

αἰδοῖος μὲν τ’ ἐστὶ καὶ ἀθανάτοισι θεοῖσιν  
 ἀνδρῶν ὅς τις ἴκηται ἀλώμενος, ὡς καὶ ἐγὼ νῦν  
 σὸν τε ῥόον σά τε γούναθ’ ἰκάνω πολλὰ μογήσας.  
 ἀλλ’ ἐλέαιρε, ἄναξ· ἰκέτης δέ τοι εὔχομαι εἶναι.” 450

Ὡς φάθ’, ὁ δ’ αὐτίκα παῦσεν ἐὼν ῥόον, ἔσχε δὲ κῦμα,  
 πρόσθε δέ οἱ ποίησε γαλήνην, τὸν δ’ ἐσάωσεν

ἐς ποταμοῦ προχοάς. ὁ δ’ ἄρ’ ἄμφω γούνατ’ ἔκαμψε  
 χεῖράς τε στιβαράς· ἀλλὶ γὰρ δέδμητο φίλον κῆρ.

ᾧδε δὲ χροά πάντα, θάλασσα δὲ κήκιε πολλή 455  
 ἀν στόμα τε ῥῖνός θ’· ὁ δ’ ἄρ’ ἄπνευστος καὶ ἄναυδος

κεῖτ’ ὀλιγηπελέων, κάματος δέ μιν αἰνὸς ἴκανεν.  
 ἀλλ’ ὅτε δὴ ῥ’ ἄμπνυτο καὶ ἐς φρένα θυμὸς ἀγέρθη,  
 καὶ τότε δὴ κρήδεμνον ἀπὸ ἔο λῦσε θεοῖο.

καὶ τὸ μὲν ἐς ποταμὸν ἀλιμυρήεντα μεθῆκεν, 460  
 ἅψ δ’ ἔφερεν μέγα κῦμα κατὰ ῥόον, αἶψα δ’ ἄρ’ Ἴνῳ

δέξατο χερσὶ φίλησιν· ὁ δ’ ἐκ ποταμοῖο λιασθεῖς  
 σχοίνῳ ὑπεκλίνθη, κύσε δὲ ζεῖδωρον ἄρουραν.

ὀχθήσας δ’ ἄρα εἶπε πρὸς ὄν μεγαλήτορα θυμόν·

“ὦ μοι ἐγώ, τί πάθω; τί νύ μοι μήκιστος γένηται; 465  
 εἰ μὲν κ’ ἐν ποταμῷ δυσκηδέα νύκτα φυλάσσω,



## THE ODYSSEY, V. 442-466

the best place, since it was smooth of stones, and besides there was shelter from the wind, he knew the river as he flowed forth, and prayed to him in his heart:

“Hear me, O king, whosoever thou art. As to one greatly longed-for<sup>1</sup> do I come to thee, seeking to escape from out the sea from the threats of Poseidon. Reverend even in the eyes of the immortal gods is that man who comes as a wanderer, even as I have now come to thy stream and to thy knees, after many toils. Nay, pity me, O king, for I declare that I am thy suppliant.”

So he spoke, and the god straightway stayed his stream, and checked the waves, and made a calm before him, and brought him safely to the mouth of the river. And he let his two knees bend and his strong hands fall, for his spirit was crushed by the sea. And all his flesh was swollen, and sea water flowed in streams up through his mouth and nostrils. So he lay breathless and speechless, with scarce strength to move; for terrible weariness had come upon him. But when he revived, and his spirit returned again into his breast, then he loosed from him the veil of the goddess and let it fall into the river that murmured seaward; and the great wave bore it back down the stream, and straightway Ino received it in her hands. But Odysseus, going back from the river, sank down in the reeds and kissed the earth, the giver of grain; and deeply moved he spoke to his own mighty spirit:

“Ah, woe is me! what is to befall me? What will happen to me at the last? If here in the river bed I keep watch throughout the weary night, I fear

<sup>1</sup> Or, “to whom many prayers are made.”

μή μ' ἄμυδις στίβη τε κακὴ καὶ θῆλυς ἑέρση  
 ἐξ ὀλιγηπελίας δαμάση κεκαφηότα θυμόν·  
 αὔρη δ' ἐκ ποταμοῦ ψυχρὴ πνέει ἡῶθι πρό.  
 εἰ δέ κεν ἐς κλιτὺν ἀναβὰς καὶ δάσκιον ὕλην 470  
 θάμνοισ ἐν πυκινοῖσι καταδράθω, εἴ με μεθείη  
 ῥίγος καὶ κάματος, γλυκερὸς δέ μοι ὕπνος ἐπέλθῃ,  
 δείδω, μὴ θήρεσσιν ἔλωρ καὶ κύρμα γένωμαι."  
 Ὡς ἄρα οἱ φρονέοντι δοάσσατο κέρδιον εἶναι·  
 βῆ ῥ' ἴμεν εἰς ὕλην· τὴν δὲ σχεδὸν ὕδατος εὗρεν 475  
 ἐν περιφαινομένῳ· δοιοὺς δ' ἄρ' ὑπήλυθε θάμνους,  
 ἐξ ὁμόθεν πεφυῶτας· ὁ μὲν φυλῆς, ὁ δ' ἐλαίης.  
 τοὺς μὲν ἄρ' οὔτ' ἀνέμων διάη μένος ὑγρὸν ἀέντων,  
 οὔτε ποτ' ἥλιος φαέθων ἀκτίσιν ἔβαλλεν,  
 οὔτ' ὄμβρος περάασκε διαμπερές· ὡς ἄρα πυκνοὶ 480  
 ἀλλήλοισιν ἔφυν ἐπαμοιβαδῖς· οὓς ὑπ' Ὀδυσσεὺς  
 δύσετ'. ἄφαρ δ' εὐνήν ἐπαμήσατο χερσὶ φίλησιν  
 εὐρεῖαν· φύλλων γὰρ ἔην χύσις ἠλιθα πολλή,  
 ὄσσον τ' ἠὲ δύο ἠὲ τρεῖς ἄνδρας ἔρυσθαι  
 ὄρη χειμερίη, εἰ καὶ μάλα περ χαλεπαῖνοι. 485  
 τὴν μὲν ἰδὼν γήθησε πολὺτλας δῖος Ὀδυσσεύς,  
 ἐν δ' ἄρα μέσση λέκτο, χύσιν δ' ἐπεχεύατο φύλλων.  
 ὡς δ' ὅτε τις δαλὸν σποδιῇ ἐνέκρυψε μελαίνῃ  
 ἀγροῦ ἐπ' ἐσχατιῆς, ᾧ μὴ πάρα γείτονες ἄλλοι,  
 σπέρμα πυρὸς σῶζων, ἵνα μὴ ποθεν ἄλλοθεν αὔοι, 490  
 ὡς Ὀδυσσεὺς φύλλοισι καλύψατο· τῷ δ' ἄρ' Ἀθήνη  
 ὕπνον ἐπ' ὄμμασι χεῦ', ἵνα μιν παύσειε τάχιστα  
 δυσπονέος καμάτοιο φίλα βλέφαρ' ἀμφικαλύψας.

## THE ODYSSEY, V. 467-493

that together the bitter frost and the fresh dew may overcome me, when from feebleness I have breathed forth my spirit; and the breeze from the river blows cold in the early morning. But if I climb up the slope to the shady wood and lie down to rest in the thick brushwood, in the hope that the cold and weariness might leave me, and if sweet sleep comes over me, I fear me lest I become a prey and spoil to wild beasts."

Then, as he pondered, this thing seemed to him the better: he went his way to the wood and found it near the water in a clear space; and he crept beneath two bushes that grew from the same spot, one of thorn and one of olive. Through these the strength of the wet winds could never blow, nor the rays of the bright sun beat, nor could the rain pierce through them, so closely did they grow, intertwining one with the other. Beneath these Odysseus crept and straightway gathered with his hands a broad bed, for fallen leaves were there in plenty, enough to shelter two men or three in winter time, however bitter the weather. And the much-enduring goodly Odysseus saw it, and was glad, and he lay down in the midst, and heaped over him the fallen leaves. And as a man hides a brand beneath the dark embers in an outlying farm, a man who has no neighbours, and so saves a seed of fire, that he may not have to kindle it from some other source, so Odysseus covered himself with leaves. And Athene shed sleep upon his eyes, that it might enfold his lids and speedily free him from toilsome weariness.

Z

Ὡς ὁ μὲν ἔνθα καθεῦθε πολύτλας δῖος Ὀδυσσεὺς  
 ὕπνω καὶ καμάτῳ ἀρημένος· αὐτὰρ Ἀθήνη  
 βῆ ῥ' ἐς Φαιήκων ἀνδρῶν δῆμόν τε πόλιν τε,  
 οἳ πρὶν μὲν ποτ' ἔναιον ἐν εὐρυχόρῳ Ὑπερείῃ,  
 ἀγχοῦ Κυκλώπων ἀνδρῶν ὑπερηνορεόντων, 5  
 οἳ σφεας σινέσκοντο, βίηφι δὲ φέρτεροι ἦσαν.  
 ἔνθεν ἀναστήσας ἄγε Ναυσίθοος θεοειδῆς,  
 εἶσεν δὲ Σχερίη, ἐκάς ἀνδρῶν ἀλφηστᾶων,  
 ἀμφὶ δὲ τείχος ἔλασσε πόλει, καὶ ἐδείματο οἴκους,  
 καὶ νηοὺς ποίησε θεῶν, καὶ ἐδάσσατ' ἀρούρας. 10  
 ἀλλ' ὁ μὲν ἤδη κηρὶ δαμείς Ἀιδόσδε βεβήκει,  
 Ἀλκίνοος δὲ τότε ἦρχε, θεῶν ἄπο μῆδεα εἰδώς.  
 τοῦ μὲν ἔβη πρὸς δῶμα θεά, γλαυκῶπις Ἀθήνη,  
 νόστον Ὀδυσσῆι μεγαλήτορι μητιόωσα.  
 βῆ δ' ἴμεν ἐς θάλαμον πολυδαίδαλον, ᾧ ἔνι κούρη 15  
 κοιμᾶτ' ἀθανάτησι φυὴν καὶ εἶδος ὁμοίη,  
 Ναυσικᾶα, θυγάτηρ μεγαλήτορος Ἀλκινόοιο,  
 πὰρ δὲ δὺ ἀμφίπολοι, Χαρίτων ἄπο κάλλος ἔχουσαι,  
 σταθμοῖν ἐκάτερθε· θύραι δ' ἐπέκειντο φαειναί.  
 Ἥ δ' ἀνέμου ὡς πνοιῆ ἐπέσσυτο δέμνια κούρης, 20  
 στῆ δ' ἄρ' ὑπὲρ κεφαλῆς, καί μιν πρὸς μῦθον ἔειπεν,  
 εἰδομένη κούρη ναυσικλειτοῖο Δύμαντος,

## BOOK VI

So he lay there asleep, the much-enduring goodly Odysseus, overcome with sleep and weariness; but Athene went to the land and city of the Phaeacians. These dwelt of old in spacious Hypereia hard by the Cyclopes, men overweening in pride who plundered them continually and were mightier than they. From thence Nausithous, the godlike, had removed them, and led and settled them in Scheria far from men that live by toil. About the city he had drawn a wall, he had built houses and made temples for the gods, and divided the ploughlands; but he, ere now, had been stricken by fate and had gone to the house of Hades, and Alcinous was now king, made wise in counsel by the gods. To his house went the goddess, flashing-eyed Athene, to contrive the return of great-hearted Odysseus. She went to a chamber, richly wrought, wherein slept a maiden like the immortal goddesses in form and comeliness, Nausicaa, the daughter of great-hearted Alcinous; hard by slept two hand-maidens, gifted with beauty by the Graces, one on either side of the door-posts, and the bright doors were shut.

But like a breath of air the goddess sped to the couch of the maiden, and stood above her head, and spoke to her, taking the form of the daughter of Dymas, famed for his ships, a girl who was of like

ἢ οἱ ὀμηλική μὲν ἔην, κεχάριστο δὲ θυμῷ.  
τῇ μιν εἰσαμένη προσέφη γλαυκῶπις Ἀθήνη·

“Ναυσικάα, τί νύ σ’ ὦδε μεθήμονα γείνατο μήτηρ; 25  
εἶματα μὲν τοι κεῖται ἀκηδέα σιγαλόεντα,  
σοὶ δὲ γάμος σχεδὸν ἔστιν, ἵνα χρῆ καλὰ μὲν αὐτὴν  
ἔννυσθαι, τὰ δὲ τοῖσι παρασχεῖν, οἳ κέ σ’ ἄγωνται.  
ἐκ γάρ τοι τούτων φάτις ἀνθρώπους ἀναβαίνει  
ἐσθλή, χαίρουσιν δὲ πατὴρ καὶ πότνια μήτηρ. 30  
ἀλλ’ ἴομεν πλυνέουσαι ἄμ’ ἠοὶ φαινομένηφι  
καὶ τοι ἐγὼ συνέριθος ἄμ’ ἔψομαι, ὄφρα τάχιστα  
ἐντύναι, ἐπεὶ οὐ τοι ἔτι δὴν παρθένος ἔσσειαι·  
ἤδη γάρ σε μνῶνται ἀριστῆες κατὰ δῆμον  
πάντων Φαιήκων, ὅθι τοι γένος ἔστί καὶ αὐτῇ. 35  
ἀλλ’ ἄγ’ ἐπότρυνον πατέρα κλυτὸν ἠῶθι πρὸ  
ἡμιόνους καὶ ἄμαξαν ἐφοπλίσαι, ἣ κεν ἄγῃσι  
ζῶστρά τε καὶ πέπλους καὶ ῥήγεα σιγαλόεντα.  
καὶ δὲ σοὶ ὦδ’ αὐτῇ πολὺ κάλλιον ἢ ἐπόδεσσιν  
ἔρχεσθαι· πολλὸν γὰρ ἀπὸ πλυνοῖ εἰσι πόλῃος.” 40

Ἡ μὲν ἄρ’ ὡς εἰποῦσ’ ἀπέβη γλαυκῶπις Ἀθήνη  
Οὐλυμπόνδ’, ὅθι φασὶ θεῶν ἔδος ἀσφαλὲς αἰεὶ  
ἔμμεναι. οὐτ’ ἀνέμοισι τινάσσεται οὔτε ποτ’ ὄμβρω  
δεύεται οὔτε χιῶν ἐπιπίλναται, ἀλλὰ μάλ’ αἶθρη  
πέπταται ἀνέφελος, λευκῆ δ’ ἐπιδέδρομεν αἴγλη· 45  
τῷ ἐνὶ τέρπονται μάκαρες θεοὶ ἤματα πάντα.  
ἔνθ’ ἀπέβη γλαυκῶπις, ἐπεὶ διεπέφραδε κούρη.

Αὐτίκα δ’ Ἠὼς ἦλθεν εὐθρόνος, ἣ μιν ἔγειρε  
Ναυσικάαν εὐπέπλον· ἄφαρ δ’ ἀπεθαύμασ’ ὄνειρον,  
βῆ δ’ ἰέναι διὰ δώμαθ’, ἵν’ ἀγγείλειε τοκεῦσιν, 50

age with Nausicaa, and was dear to her heart. Likening herself to her, the flashing-eyed Athene spoke and said :

“Nausicaa, how comes it that thy mother bore thee so heedless? Thy bright raiment is lying uncared for; yet thy marriage is near at hand, when thou must needs thyself be clad in fair garments, and give other such to those who escort thee. It is from things like these, thou knowest, that good report goeth up among men, and the father and honoured mother rejoice. Nay, come, let us go to wash them at break of day, for I will follow with thee to aid thee, that thou mayest with speed make thee ready; for thou shalt not long remain a maiden. Even now thou hast suitors in the land, the noblest of all the Phaeacians, from whom is thine own lineage. Nay, come, bestir thy noble father early this morning that he make ready mules and a waggon for thee, to bear the girdles and robes and bright coverlets. And for thyself, too, it is far more seemly to go thus than on foot, for the washing tanks are far from the city.”

So saying, the goddess, flashing-eyed Athene, departed to Olympus, where, they say, is the abode of the gods that stands fast forever. Neither is it shaken by winds nor ever wet with rain, nor does snow fall upon it, but the air is outspread clear and cloudless, and over it hovers a radiant whiteness. Therein the blessed gods are glad all their days, and thither went the flashing-eyed one, when she had spoken all her word to the maiden.

At once then came fair-throned Dawn and awakened Nausicaa of the beautiful robes, and straightway she marvelled at her dream, and went through the house

πατρὶ φίλῳ καὶ μητρὶ· κυχῆσατο δ' ἔνδον ἔοντας·  
 ἢ μὲν ἐπ' ἐσχάρῃ ἦστο σὺν ἀμφιπόλοισι γυναιξίν  
 ἠλάκατα στρωφῶσ' ἀλιπόρφυρα· τῷ δὲ θύραζε  
 ἔρχομένῳ ξύμβλητο μετὰ κλειτούς βασιλῆας  
 εἰς βουλήν, ἵνα μιν κάλεον Φαίηκες ἀγαυοί.

55

ἢ δὲ μάλ' ἄγχι σταῖσα φίλον πατέρα προσέειπε·

“ Πάππα φίλ', οὐκ ἂν δὴ μοι ἐφοπλίσειας ἀπήνην  
 ὑψηλὴν εὐκυκλον, ἵνα κλυτὰ εἶματ' ἄγωμαι  
 εἰς ποταμὸν πλυνέουσα, τά μοι ῥερυπωμένα κεῖται;  
 καὶ δὲ σοὶ αὐτῷ ἔοικε μετὰ πρότοισιν ἔοντα  
 βουλὰς βουλεύειν καθαρὰ χροῖ εἶματ' ἔχοντα.

60

πέντε δέ τοι φίλοι υἱες ἐνὶ μεγάροις γεγάασιν,  
 οἱ δὴ ὄπυιοντες, τρεῖς δ' ἠίθεοι θαλέθοντες·  
 οἱ δ' αἰεὶ ἐθέλουσι νεόπλυτα εἶματ' ἔχοντες

εἰς χορὸν ἔρχεσθαι· τὰ δ' ἐμῇ φρενὶ πάντα μέμηλεν.”

65

“Ὡς ἔφατ'· αἶδετο γὰρ θαλερὸν γάμον ἐξονομῆναι  
 πατρὶ φίλῳ. ὁ δὲ πάντα νόει καὶ ἀμείβετο μύθῳ·

“Οὔτε τοι ἡμίονων φθονέω, τέκος, οὔτε τευ ἄλλου.  
 ἔρχευ· ἀτάρ τοι δμῶες ἐφοπλίσσουσιν ἀπήνην  
 ὑψηλὴν εὐκυκλον, ὑπερτερίῃ ἀραρυῖαν.”

70

“Ὡς εἰπὼν δμῶεσσιν ἐκέκλετο, τοὶ δ' ἐπίθοντο.

οἱ μὲν ἄρ' ἐκτὸς ἄμαξαν εὐτροχον ἡμιονεῖην  
 ὦπλεον, ἡμίονους θ' ὑπαγον ζεῦξάν θ' ὑπ' ἀπήνην·  
 κούρη δ' ἐκ θαλάμοιο φέρεν ἐσθῆτα φαεινὴν.

καὶ τὴν μὲν κατέθηκεν εὐξέστῳ ἐπ' ἀπήνην,  
 μήτηρ δ' ἐν κίστῃ ἐτίθει μενοεικὲ' ἐδωδῆν

75



## THE ODYSSEY, VI. 51-76

to tell her parents, her father dear and her mother; and she found them both within. The mother sat at the hearth with her handmaidens, spinning the yarn of purple dye, and her father she met as he was going forth to join the glorious kings in the place of council, to which the lordly Phaeacians called him. But she came up close to her dear father, and said:

“Papa dear, wilt thou not make ready for me a waggon, high and stout of wheel, that I may take to the river for washing the goodly raiment of mine which is lying here soiled? Moreover for thyself it is seemly that when thou art at council with the princes thou shouldst have clean raiment upon thee; and thou hast five sons living in thy halls—two are wedded, but three are sturdy bachelors—and these ever wish to put on them freshly-washed raiment, when they go to the dance. Of all this must I take thought.”

So she spoke, for she was ashamed to name glad-some<sup>1</sup> marriage to her father; but he understood all, and answered, saying: “Neither the mules do I begrudge thee, my child, nor aught beside. Go thy way; the slaves shall make ready for thee the waggon, high and stout of wheel and fitted with a box above.”<sup>2</sup>

With this he called to the slaves, and they hearkened. Outside the palace they made ready the light-running mule waggon, and led up the mules and yoked them to it; and the maiden brought from her chamber the bright raiment, and placed it upon the polished car, while her mother put in a chest food of

<sup>1</sup> Possibly “fruitful”; cf. xx. 74; *Il.* ii. 53.

<sup>2</sup> Presumably with a box above the running-gear, not a mere *δίφρος*. Others assume that *ὑπερτερήν* denotes an “awning.”

## HOMER

παντοίην, ἐν δ' ὄψα τίθει, ἐν δ' οἶνον ἔχευεν  
 ἀσκῶ ἐν αἰγείῳ· κούρη δ' ἐπεβήσεται ἀπήνης.  
 δῶκεν δὲ χρυσέην ἐν ληκύθῳ ὑγρὸν ἔλαιον,  
 ἦος χυτλώσαιτο σὺν ἀμφιπόλοισι γυναιξίν. 80  
 ἦ δ' ἔλαβεν μάστιγα καὶ ἠνία σιγαλόεντα,  
 μάστιξεν δ' ἐλάαν· καναχὴ δ' ἦν ἡμιόνοιν.  
 αἶ δ' ἄμοτον τανύοντο, φέρον δ' ἐσθήτα καὶ αὐτήν,  
 οὐκ οἶνν, ἅμα τῇ γε καὶ ἀμφίπολοι κίον ἄλλαι.

Αἶ δ' ὅτε δὴ ποταμοῖο ῥόον περικαλλέ' ἴκοντο, 85  
 ἔνθ' ἦ τοι πλυνοὶ ἦσαν ἐπηετανοί, πολὺ δ' ὕδωρ  
 καλὸν ὑπεκπρόρεεν<sup>1</sup> μάλα περ ῥυπόωντα καθήραι,  
 ἔνθ' αἶ γ' ἡμιόνους μὲν ὑπεκπροέλυσαν ἀπήνης.  
 καὶ τὰς μὲν σεῦαν ποταμὸν πάρα δινήεντα  
 τρώγειν ἄγρωστιν μελιηδέα· ταὶ δ' ἀπ' ἀπήνης 90  
 εἶματα χερσὶν ἔλοντο καὶ ἐσφόρευον μέλαν ὕδωρ,  
 στεῖβον δ' ἐν βόθροισι θοῶς ἔριδα προφέρουσαι.  
 αὐτὰρ ἐπεὶ πλύναν τε κάθηράν τε ῥύπα πάντα,  
 ἐξείης πέτασαν παρὰ θῖν' ἀλός, ἦχι μάλιστα  
 λάιγγας ποτὶ χέρσον ἀποπλύνεσκε<sup>2</sup> θάλασσα. 95  
 αἶ δὲ λοεσσάμεναι καὶ χρισάμεναι λίπ' ἐλαίῳ  
 δεῖπνον ἔπειθ' εἶλοντο παρ' ὄχθησιν ποταμοῖο,  
 εἶματα δ' ἠελίοιο μένον τερσήμεναι αὐγῇ.  
 αὐτὰρ ἐπεὶ σίτου τάρφθεν δμῶαί τε καὶ αὐτή,  
 σφαίρη ταὶ δ' ἄρ' ἔπαιζον, ἀπὸ κρήδεμνα βαλοῦσαι· 100  
 τῆσι δὲ Ναυσικία λευκώλενος ἦρχετο μολπῆς.  
 οἴη δ' Ἄρτεμις εἶσι κατ' οὔρεα<sup>3</sup> ἰοχέαιρα,  
 ἦ κατὰ Τηϋγετον περιμήκετον ἦ Ἐρύμανθον,  
 τερπομένη κάπροισι καὶ ὠκείης ἐλάφοισι·

<sup>1</sup> ὑπεκπρόρεεν : ὑπεκπρорέει MSS.

<sup>2</sup> ἀποπλύνεσκε : ἀποπτύεσκε.

<sup>3</sup> οὔρεα : οὔρεος.

all sorts to satisfy the heart. Therein she put dainties, and poured wine in a goat-skin flask; and the maiden mounted upon the waggon. Her mother gave her also soft olive oil in a flask of gold, that she and her maidens might have it for the bath. Then Nausicaa took the whip and the bright reins, and smote the mules to start them; and there was a clatter of the mules as they sped on amain, bearing the raiment and the maiden; neither went she alone, for with her went her handmaids as well.

Now when they came to the beautiful streams of the river, where were the washing tanks that never failed—for abundant clear water welled up from beneath and flowed over, to cleanse garments however soiled—there they loosed the mules from under the waggon and drove them along the eddying river to graze on the honey-sweet water-grass, and themselves took in their arms the raiment from the waggon, and bore it into the dark water, and trampled it in the trenches, busily vying each with each. Now when they had washed the garments, and had cleansed them of all the stains, they spread them out in rows on the shore of the sea where the waves dashing against the land washed the pebbles cleanest; and they, after they had bathed and anointed themselves richly with oil, took their meal on the river's banks, and waited for the clothing to dry in the bright sunshine. Then when they had had their joy of food, she and her handmaids, they threw off their head-gear and fell to playing at ball, and white-armed Nausicaa was leader in the song.<sup>1</sup> And even as Artemis, the archer, roves over the mountains, along the ridges of lofty Taygetus or Erymanthus, joying in the pursuit of boars and

<sup>1</sup> They sing while tossing the ball to one another.

τῇ δέ θ' ἄμα νύμφαι, κούραι Διὸς αἰγιόχοιο, 105  
 ἀγρονόμοι παίζουσι, γέγηθε δέ τε φρένα Λητώ·  
 πασάων δ' ὑπὲρ ἧ γε κάρη ἔχει ἠδὲ μέτωπα,  
 ῥεῖά τ' ἀριγνώτη πέλεται, καλαὶ δέ τε πᾶσαι  
 ὧς ἦ γ' ἀμφιπόλοισι μετέπρεπε παρθένος ἀδμής.

Ἄλλ' ὅτε δὴ ἄρ' ἔμελλε πάλιν οἰκόνδε νέεσθαι 110  
 ζεύξασ' ἡμιόνους πτύξασά τε εἶματα καλά,  
 ἔνθ' αὐτ' ἄλλ' ἐνόησε θεά, γλαυκῶπις Ἀθήνη,  
 ὧς Ὀδυσσεὺς ἔγροίτο, ἴδοι τ' ἐνώπιδα κούρην,  
 ἣ οἱ Φαιήκων ἀνδρῶν πόλιν ἠγήσαιο.

σφαῖραν ἔπειτ' ἔρριψε μετ' ἀμφίπολον βασιλεία· 115  
 ἀμφιπόλου μὲν ἄμαρτε, βαθείη δ' ἔμβαλε δῖνῃ·  
 αἰ δ' ἐπὶ μακρὸν ἄυσαν· ὁ δ' ἔγρετο δῖος Ὀδυσσεύς,  
 ἐζόμενος δ' ὄρμαινε κατὰ φρένα καὶ κατὰ θυμόν·

“Ὡ μοι ἐγὼ, τέων αὐτε βροτῶν ἐς γαίαν ἰκάνω;  
 ἦ ῥ' οἱ γ' ὑβρισταί τε καὶ ἄγριοι οὐδὲ δίκαιοι, 120  
 ἦε φιλόξενοι καὶ σφιν νόος ἐστὶ θεουδής;  
 ὧς τέ με κουράων ἀμφήλυθε θῆλυς αὐτή·  
 νυμφάων, αἰ ἔχουσ' ὀρέων αἰπεινὰ κάρηνα  
 καὶ πηγὰς ποταμῶν καὶ πίσεια ποιήεντα.  
 ἦ νύ που ἀνθρώπων εἰμὶ σχεδὸν αὐδηέντων;  
 ἀλλ' ἄγ' ἐγὼν αὐτὸς πειρήσομαι ἠδὲ ἴδωμαι.”

Ὡς εἰπὼν θάμνων ὑπεδύσετο δῖος Ὀδυσσεύς,  
 ἐκ πυκινῆς δ' ὕλης πτόρθου κλάσε χειρὶ παχείῃ  
 φύλλων, ὧς ῥύσαιο περὶ χροῦ μῆδεα φωτός.  
 βῆ δ' ἴμεν ὧς τε λέων ὀρεσίτροφος ἀλκὶ πεποιθώς, 13  
 ὅς τ' εἰς ὕομενος καὶ ἀήμενος, ἐν δέ οἱ ὅσσε  
 δαίεται· αὐτὰρ ὁ βουσι μετέρχεται ἠὲ ὅισσιν  
 ἠὲ μετ' ἀγροτέρας ἐλάφους· κέλεται δέ ἐ γαστήρ

THE ODYSSEY, VI. 105-133

swift deer, and with her sport the wood-nymphs, the daughters of Zeus who bears the aegis, and Leto is glad at heart—high above them all Artemis holds her head and brows, and easily may she be known, though all are fair—so amid her handmaidens shone the maid unwed.

But when she was about to yoke the mules, and fold the fair raiment, in order to return homeward, then the goddess, flashing-eyed Athene, took other counsel, that Odysseus might awake and see the fair-faced maid, who should lead him to the city of the Phaeacians. So then the princess tossed the ball to one of her maidens; the maiden indeed she missed, but cast it into a deep eddy, and thereat they cried aloud, and goodly Odysseus awoke, and sat up, and thus he pondered in mind and heart:

“Woe is me! to the land of what mortals am I now come? Are they cruel, and wild, and unjust? or do they love strangers and fear the gods in their thoughts? There rang in my ears a cry as of maidens, of nymphs who haunt the towering peaks of the mountains, the springs that feed the rivers, and the grassy meadows! Can it be that I am somewhere near men of human speech? Nay, I will myself make trial and see.”

So saying the goodly Odysseus came forth from beneath the bushes, and with his stout hand he broke from the thick wood a leafy branch, that he might hold it about him and hide therewith his nakedness. Forth he came like a mountain-nurtured lion trusting in his might, who goes forth, beaten with rain and wind, but his two eyes are ablaze: into the midst of the kine he goes, or of the sheep, or on the track of the wild deer, and his belly bids

μῆλων πειρήσονται καὶ ἐς πυκινὸν δόμον ἔλθειν·  
 ὡς Ὀδυσσεὺς κούρησιν ἐνπλοκάμοισιν ἔμελλε  
 μίξεσθαι, γυμνὸς περ ἐών· χρεῖῶ γὰρ ἵκανε.  
 σμερδαλέος δ' αὐτῆσι φάνη κεκακωμένος ἄλμη,  
 τρέσσαν δ' ἄλλυδις ἄλλη ἐπ' ἠϊόνας προὔχουσας·  
 οἷη δ' Ἀλκινόου θυγάτηρ μένε· τῇ γὰρ Ἀθήνη  
 θάρσος ἐνὶ φρεσὶ θῆκε καὶ ἐκ δέος εἴλετο γυίων.  
 στῆ δ' ἄντα σχομένη· ὁ δὲ μερμήριξεν Ὀδυσσεύς,  
 ἢ γούνων λίσσοιτο λαβὼν ἐνώπιδα κούρην,  
 ἢ αὐτῶς ἐπέεσσιν ἀποσταδὰ μειλιχίοισι  
 λίσσοιτ', εἰ δείξειε πόλιν καὶ εἶματα δοίη.  
 ὡς ἄρα οἱ φρονέοντι δοάσσατο κέρδιον εἶναι,  
 λίσσεσθαι ἐπέεσσιν ἀποσταδὰ μειλιχίοισι,  
 μή οἱ γούνα λαβόντι χολώσαιτο φρένα κούρη.  
 αὐτίκα μειλίχιον καὶ κερδαλέον φάτο μῦθον.

“Γουνοῦμαί σε, ἄνασσα· θεὸς νύ τις, ἢ βροτὸς ἐσσι  
 εἰ μὲν τις θεὸς ἐσσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν,  
 Ἀρτέμιδί σε ἐγὼ γε, Διὸς κούρη μέγαλοιο,  
 εἰδὸς τε μέγεθός τε φυήν τ' ἄγχιστα εἴσκω·  
 εἰ δέ τις ἐσσι βροτῶν, τοὶ ἐπὶ χθονὶ ναιετάουσιν,  
 τρὶς μάκαρες μὲν σοί γε πατήρ καὶ πότνια μήτηρ,  
 τρὶς μάκαρες δὲ κασίγνητοι· μάλα πού σφισι θυμὸς 15  
 αἰὲν ἐνφροσύνησιν ἰαίνεται εἵνεκα σείο,  
 λευσσόντων τοιόνδε θάλος χορὸν εἰσοιχνεύσαν.  
 κείνος δ' αὐτὸν περὶ κῆρι μακάρτατος ἔξοχον ἄλλων,  
 ὅς κέ σ' ἐέδνοισι βρίσας οἰκόνδ' ἀγάγηται.

<sup>1</sup> This metaphorical use of *θάλος* and, e.g., *ἔρνος* is very common: see *Il.* xxii. 87; xviii. 56, and cf. *Psalms* cxliv. 12.

him go even into the close-built fold, to make an attack upon the flocks. Even so Odysseus was about to enter the company of the fair-tressed maidens, naked though he was, for need had come upon him. But terrible did he seem to them, all befouled with brine, and they shrank in fear, one here, one there, along the jutting sand-spits. Alone the daughter of Alcinous kept her place, for in her heart Athene put courage, and took fear from her limbs. She fled not, but stood and faced him; and Odysseus pondered whether he should clasp the knees of the fair-faced maid, and make his prayer, or whether, standing apart as he was, he should beseech her with gentle words, in hope that she might show him the city and give him raiment. And, as he pondered, it seemed to him better to stand apart and beseech her with gentle words, lest the maiden's heart should be wroth with him if he clasped her knees; so straight-way he spoke a gentle word and crafty:

“I beseech thee, O queen,—a goddess art thou, or art thou mortal? If thou art a goddess, one of those who hold broad heaven, to Artemis, the daughter of great Zeus, do I liken thee most nearly in comeliness and in stature and in form. But if thou art one of mortals who dwell upon the earth, thrice-blessed then are thy father and thy honoured mother, and thrice-blessed thy brethren. Full well, I ween, are their hearts ever warmed with joy because of thee, as they see thee entering the dance, a plant<sup>1</sup> so fair. But he again is blessed in heart above all others, who shall prevail with his gifts of wooing and lead thee to his home. For

“That our sons may be as plants”; and *Isaiah* v. 7, “For the vineyard of the Lord of Hosts is the house of Israel, and the men of Judah his pleasant plant.”

οὐ γάρ πω τοιοῦτον ἴδον βροτὸν<sup>1</sup> ὀφθαλμοῖσιν, 160  
 οὔτ' ἄνδρ' οὔτε γυναῖκα· σέβας μ' ἔχει εἰσορόωντα.  
 Δήλω δὴ ποτε τοῖον Ἀπόλλωνος παρὰ βωμῶ  
 φοίνικος νέον ἔρνος ἀνερχόμενον ἐνόησα·  
 ἦλθον γὰρ καὶ κείσε, πολὺς δέ μοι ἔσπετο λαός,  
 τὴν ὁδὸν ἧ δὴ μέλλεν ἐμοὶ κακὰ κήδε' ἔσεσθαι. 165  
 ὡς δ' αὐτως καὶ κείνο ἰδὼν ἐτεθήπεα θυμῶ  
 δῆν, ἐπεὶ οὔ πω τοῖον ἀνήλυθεν ἐκ δόρυ γαίης,  
 ὡς σέ, γύναι, ἄγαμαί τε τέθηπά τε, δεΐδια δ' αἰνῶς  
 γούνων ἄψασθαι· χαλεπὸν δέ με πένθος ἰκάνει.  
 χθιζὸς ἐεικοστῶ φύγον ἡματι οἴνοπα πόντον· 170  
 τόφρα δέ μ' αἰεὶ κῦμ' ἐφόρει κραιπναί τε θύελλαι  
 νήσου ἀπ' Ὠγυγίης. νῦν δ' ἐνθάδε κάββαλε δαιμων,  
 ὄφρ' ἔτι που καὶ τῆδε πάθω κακόν· οὐ γὰρ οἶω  
 παύσεσθ', ἀλλ' ἔτι πολλὰ θεοὶ τελέουσι πάροιθεν.  
 ἀλλά, ἄνασσ', ἐλέαιρε· σέ γὰρ κακὰ πολλὰ μογήσας 175  
 ἐς πρώτην ἰκόμην, τῶν δ' ἄλλων οὔ τινα οἶδα  
 ἀνθρώπων, οἳ τήνδε πόλιν καὶ γαίαν ἔχουσιν.  
 ἄστυ δέ μοι δείξον, δὸς δὲ ῥάκος ἀμφιβαλέσθαι,  
 εἴ τί που εἴλυμα σπεύρων ἔχες ἐνθάδ' ἰοῦσα.  
 σοὶ δὲ θεοὶ τόσα δοῖεν ὅσα φρεσὶ σῆσι μενοιναῖς, 180  
 ἄνδρα τε καὶ οἶκον, καὶ ὁμοφροσύνην ὀπάσειαν  
 ἐσθλήν· οὐ μὲν γὰρ τοῦ γε κρεῖσσον καὶ ἄρειον,  
 ἧ ὄθ' ὁμοφρονέοντε νοήμασιν οἶκον ἔχητον  
 ἀνὴρ ἠδὲ γυνή· πόλλ' ἄλγεα δυσμενέεσσι,  
 χάρματα δ' εὐμενέτησι, μάλιστα δέ τ' ἐκλυον αὐτοί." 185

<sup>1</sup> ἴδον βροτὸν : ἐγὼ ἴδον.



never yet have mine eyes looked upon a mortal such as thou, whether man or woman; amazement holds me as I look on thee. Of a truth in Delos once I saw such a thing, a young shoot of a palm springing up beside the altar of Apollo—for thither, too, I went, and much people followed with me, on that journey on which evil woes were to be my portion;—even so, when I saw that, I marvelled long at heart, for never yet did such a tree spring up from the earth. And in like manner, lady, do I marvel at thee, and am amazed, and fear greatly to touch thy knees; but sore grief has come upon me. Yesterday, on the twentieth day, I escaped from the wine-dark sea, but ever until then the wave and the swift winds bore me from the island of Ogygia; and now fate has cast me ashore here, that here too, haply, I may suffer some ill. For not yet, methinks, will my troubles cease, but the gods ere that will bring many to pass. Nay, O queen, have pity; for it is to thee first that I am come after many grievous toils, and of the others who possess this city and land I know not one. Shew me the city, and give me some rag to throw about me, if thou hadst any wrapping for the clothes when thou camest hither. And for thyself, may the gods grant thee all that thy heart desires; a husband and a home may they grant thee, and oneness of heart—a goodly gift. For nothing is greater or better than this, when man and wife dwell in a home in one accord, a great grief to their foes and a joy to their friends; but they know it<sup>1</sup> best themselves.”

<sup>1</sup> Lit. “they hear.” This use of κλύω is quite without parallel.

## HOMER

Τὸν δ' αὖ Ναυσικαὰ λευκώλενος ἀντίον ἤδα·  
 “Ξεῖν', ἐπεὶ οὔτε κακῶ οὔτ' ἄφρονι φωτὶ ἔοικας·  
 Ζεὺς δ' αὐτὸς νέμει ὄλβον Ὀλύμπιος ἀνθρώποισιν,  
 ἐσθλοῖς ἠδὲ κακοῖσιν, ὅπως ἐθέλησιν, ἐκάστω·  
 καὶ που σοὶ τάδ' ἔδωκε, σὲ δὲ χρῆ τετλάμεν ἔμπης. 190  
 νῦν δ', ἐπεὶ ἡμετέρην τε πόλιν καὶ γαῖαν ἰκάνεις,  
 οὔτ' οὖν ἐσθῆτος δευήσεαι οὔτε τευ ἄλλου,  
 ὦν ἐπέοιχ' ἰκέτην ταλαπείριον ἀντιάσαντα.  
 ἄστυ δέ τοι δείξω, ἐρέω δέ τοι οὔνομα λαῶν.  
 Φαίηκες μὲν τήνδε πόλιν καὶ γαῖαν ἔχουσιν, 195  
 εἰμὶ δ' ἐγὼ θυγάτηρ μεγαλήτορος Ἀλκινόοιο,  
 τοῦ δ' ἐκ Φαιήκων ἔχεται κάρτος τε βίη τε.”

Ἡ ῥα καὶ ἀμφιπόλοισιν εὐπλοκάμοισι κέλευσε·  
 “Στῆτέ μοι, ἀμφίπολοι· πόσε φεύγετε φῶτα ἰδοῦσαι;  
 ἢ μή πού τινα δυσμενέων φάσθ' ἔμμεναι ἀνδρῶν; 200  
 οὐκ ἔσθ' οὔτος ἀνὴρ διερὸς βροτὸς οὐδὲ γένηται,  
 ὅς κεν Φαιήκων ἀνδρῶν ἐς γαῖαν ἵκηται  
 δημοτῆτα φέρων· μάλα γὰρ φίλοι ἀθανάτοισιν.  
 οἰκέομεν δ' ἀπάνευθε πολυκλύστῳ ἐνὶ πόντῳ,  
 ἔσχατοι, οὐδέ τις ἄμμι βροτῶν ἐπιμίσγεται ἄλλος. 205  
 ἀλλ' ὅδε τις δύστηνος ἀλώμενος ἐνθάδ' ἰκάνει,  
 τὸν νῦν χρῆ κομέειν· πρὸς γὰρ Διὸς εἰσιν ἅπαντες  
 ξεῖνοί τε πτωχοί τε, δόσις δ' ὀλίγη τε φίλη τε.  
 ἀλλὰ δότ', ἀμφίπολοι, ξείνῳ βρῶσιν τε πόσιν τε,  
 λούσατέ τ' ἐν ποταμῶ, ὅθ' ἐπὶ σκέπας ἔστ' ἀνέμοιο.” 210

Ὡς ἔφαθ', αἱ δ' ἔσταν τε καὶ ἀλλήλησι κέλευσαν,  
 καδ δ' ἄρ' Ὀδυσσῆ' εἶσαν ἐπὶ σκέπας, ὡς ἐκέλευσεν

Then white-armed Nausicaa answered him : "Stranger, since thou seemest to be neither an evil man nor a witless, and it is Zeus himself, the Olympian, that gives happy fortune to men, both to the good and the evil, to each man as he will ; so to thee, I ween, he has given this lot, and thou must in any case endure it. But now, since thou hast come to our city and land, thou shalt not lack clothing or aught else of those things which befit a sore-tried suppliant when he cometh in the way. The city will I shew thee, and will tell thee the name of the people. The Phaeacians possess this city and land, and I am the daughter of great-hearted Alcinous, upon whom depend the might and power of the Phaeacians."

She spoke, and called to her fair-tressed hand-maids : "Stand, my maidens. Whither do ye flee at the sight of a man? Ye do not think, surely, that he is an enemy? That mortal man lives not, or exists<sup>1</sup> nor shall ever be born who shall come to the land of the Phaeacians as a foeman, for we are very dear to the immortals. Far off we dwell in the surging sea, the furthestmost of men, and no other mortals have dealings with us. Nay, this is some hapless wanderer that has come hither. Him must we now tend ; for from Zeus are all strangers and beggars, and a gift, though small, is welcome. Come, then, my maidens, give to the stranger food and drink, and bathe him in the river in a spot where there is shelter from the wind."

So she spoke, and they halted and called to each other. Then they set Odysseus in a sheltered

<sup>1</sup> The doubtful word *διερός* is here taken to mean "living" (Aristarchus, *δ* (*ᾠν*). In ix. 43 *διερωφ* must be a different word.

Ναυσικάα θυγάτηρ μεγάλητορος Ἀλκινόοιο·  
 παρ δ' ἄρα οἱ φᾶρός τε χιτῶνά τε εἴματ' ἔθηκαν,  
 δῶκαν δὲ χρυσέῃ ἐν ληκύθῳ ὑγρὸν ἔλαιον, 215  
 ἦνωγον δ' ἄρα μιν λούσθαι ποταμοῖο ῥοῆσιν.  
 δῆ ῥα τότε ἀμφιπόλοισι μετηύδα δῖος Ὀδυσσεύς·  
 “ Ἀμφίπολοι, στήθ' οὕτω ἀπόπροθεν, ὄφρ' ἐγὼ αὐτὸς  
 ἄλμην ὤμοιιν ἀπολούσομαι, ἀμφὶ δ' ἐλαίῳ  
 χρίσομαι· ἦ γὰρ δηρὸν ἀπὸ χροός ἐστιν ἀλοιφή. 220  
 ἄντην δ' οὐκ ἂν ἐγὼ γε λοέσσομαι· αἰδέομαι γὰρ  
 γυμνοῦσθαι κούρησιν ἐμπλοκάμοισι μετελθών.”

Ὡς ἔφαθ', αἱ δ' ἀπάνευθεν ἴσαν, εἶπον δ' ἄρα κούρη.  
 αὐτὰρ ὁ ἐκ ποταμοῦ χροά νίξετο δῖος Ὀδυσσεύς  
 ἄλμην, ἣ οἱ νῶτα καὶ εὐρέας ἄμπεχεν ὤμους, 225  
 ἐκ κεφαλῆς δ' ἔσμηχεν ἀλὸς χυρὸν ἀτρυγέτοιο.  
 αὐτὰρ ἐπεὶ δὴ πάντα λοέσσατο καὶ λίπ' ἄλειψεν,  
 ἀμφὶ δὲ εἴματα ἔσσαθ' ἅ οἱ πόρε παρθένος ἀδμῆς,  
 τὸν μὲν Ἀθηναίη θῆκεν Διὸς ἐκγεγαυῖα  
 μείζονά τ' εἰσιδέειν καὶ πάσσονα, καδ δὲ κάρητος 230  
 οὔλας ἦκε κόμας, ὑακινθίνῳ ἄνθει ὁμοίας.  
 ὥς δ' ὅτε τις χρυσὸν περιχεύεται ἀργύρῳ ἀνῆρ  
 ἴδρις, ὃν Ἥφαιστος δέδαεν καὶ Παλλὰς Ἀθήνη  
 τέχνην παντοίην, χαρίεντα δὲ ἔργα τελείει,  
 ὥς ἄρα τῷ κατέχευε χάριν κεφαλῇ τε καὶ ὤμοις. 235  
 ἔζετ' ἐπειτ' ἀπάνευθε κιῶν ἐπὶ θίνα θαλάσσης,  
 κάλλει καὶ χάρισι στίλβων· θηεῖτο δὲ κούρη.  
 δῆ ῥα τότε ἀμφιπόλοισιν ἐμπλοκάμοισι μετηύδα·

“ Κλυτέ μεν, ἀμφίπολοι λευκώλενοι, ὄφρα τι εἴπω.  
 οὐ πάντων ἀέκητι θεῶν, οἷ' Ὀλυμπον ἔχουσιν, 240

place, as Nausicaa, the daughter of great-hearted Alcinous, bade, and beside him they put a cloak and a tunic for raiment, and gave him soft olive oil in the flask of gold, and bade him bathe in the streams of the river. Then among the maidens spoke goodly Odysseus: "Maidens, stand yonder apart, that by myself I may wash the brine from my shoulders, and anoint myself with olive oil; for of a truth it is long since oil came near my skin. But in your presence will I not bathe, for I am ashamed to make me naked in the midst of fair-tressed maidens."

So he said, and they went apart and told the princess. But with water from the river goodly Odysseus washed from his skin the brine which clothed his back and broad shoulders, and from his head he wiped the scurf of the unresting sea. But when he had washed his whole body and anointed himself with oil, and had put on him the raiment which the unwedded maid had given him, then Athene, the daughter of Zeus, made him taller to look upon and mightier, and from his head she made the locks to flow in curls like unto the hyacinth flower. And as when a man overlays silver with gold, a cunning workman whom Hephaestus and Pallas Athene have taught all manner of craft, and full of grace is the work he produces, even so the goddess shed grace upon his head and shoulders. Then he went apart and sat down on the shore of the sea, gleaming with beauty and grace; and the damsel marvelled at him, and spoke to her fair-tressed handmaids, saying:

"Listen, white-armed maidens, that I may say somewhat. Not without the will of all the gods who hold Olympus does this man come among the

Φαιήκεσσ' ὄδ' ἄνῆρ ἐπιμίσγεται ἀντιθέοισι  
 πρόσθεν μὲν γὰρ δὴ μοι ἀεικέλιος δέατ' εἶναι,  
 νῦν δὲ θεοῖσιν ἔοικε, τοὶ οὐρανὸν εὐρὺν ἔχουσιν.  
 αἱ γὰρ ἐμοὶ τοιόσδε πόσις κεκλημένος εἶη  
 ἐνθάδε ναιετάων, καὶ οἱ ἄδοι αὐτόθι μίμνειν. 245  
 ἀλλὰ δότ', ἀμφίπολοι, ξείνῳ βρώσιν τε πόσιν τε."

ἌΩς ἔφαθ', αἱ δ' ἄρα τῆς μάλα μὲν κλύον ἠδ' ἐπίθοντο,  
 παρ δ' ἄρ' Ὀδυσσῆι ἔθεσαν βρώσιν τε πόσιν τε.  
 ἦ τοι ὁ πῖνε καὶ ἦσθε πολύτλας δῖος Ὀδυσσεὺς  
 ἀρπαλέως· δηρὸν γὰρ ἐδητύος ἦεν ἄπαστος. 250

Αὐτὰρ Ναυσικαία λευκώλενος ἄλλ' ἐνόησεν  
 εἶματ' ἄρα πτύξασα τίθει καλῆς ἐπ' ἀπήνης,  
 ζεῦξεν δ' ἡμιόνους κρατερώνυχας, ἂν δ' ἔβη αὐτή,  
 ὠτρυνεν δ' Ὀδυσῆα, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·  
 "Ὅρσεο δὴ νῦν, ξεῖνε, πόλιδ' ἵμεν, ὄφρα σε πέμψω  
 πατρὸς ἐμοῦ πρὸς δῶμα δαΐφρονος, ἔνθα σέ φημι 256  
 πάντων Φαιήκων εἰδησέμεν ὅσσοι ἄριστοι.

ἀλλὰ μάλ' ὦδ' ἔρδειν, δοκέεις δέ μοι οὐκ ἀπινύσσειν·  
 ὄφρ' ἂν μὲν κ' ἀγρούς ἴομεν καὶ ἔργ' ἀνθρώπων,  
 τόφρα σὺν ἀμφιπόλοισι μεθ' ἡμιόνους καὶ ἄμαξαν 260  
 καρπαλίμως ἔρχεσθαι· ἐγὼ δ' ὁδὸν ἡγεμονεύσω.

αὐτὰρ ἐπὴν πόλιος ἐπιβήομεν, ἦν πέρι πύργος  
 ὑψηλός, καλὸς δὲ λιμὴν ἐκάτερθε πόληος,  
 λεπτή δ' εἰσίθμη· νῆες δ' ὁδὸν ἀμφιέλισσαι  
 εἰρύαται· πᾶσιν γὰρ ἐπίστιόν ἐστιν ἐκάστω. 265  
 ἔνθα δέ τέ σφ' ἀγορὴ καλὸν Ποσιδήϊον ἀμφίς,  
 ῥυτοῖσιν λάεσσι κατωρυχέεσσ' ἀραρυῖα.  
 ἔνθα δὲ νηῶν ὄπλα μελαινάων ἀλέγουσι,

godlike Phaeacians. Before he seemed to me uncouth, but now he is like the gods, who hold broad heaven. Would that a man such as he might be called my husband, dwelling here, and that it might please him here to remain. But come, my maidens; give to the stranger food and drink."

So she spoke, and they readily hearkened and obeyed, and set before Odysseus food and drink. Then verily did the much-enduring goodly Odysseus drink and eat, ravenously; for long had he been without taste of food.

But the white-armed Nausicaa took other counsel. She folded the raiment and put it in the fair waggon, and yoked the stout-hoofed mules, and mounted the car herself. Then she hailed Odysseus, and spoke and addressed him: "Rouse thee now, stranger, to go to the city, that I may escort thee to the house of my wise father, where, I tell thee, thou shalt come to know all the noblest of the Phaeacians. Only do thou thus, and, methinks, thou dost not lack understanding: so long as we are passing through the country and the tilled fields of men go thou quickly with the handmaids behind the mules and the waggon, and I will lead the way. But when we are about to enter the city, around which runs a lofty wall,—a fair harbour lies on either side of the city and the entrance is narrow, and curved ships are drawn up along the road, for they all have stations for their ships, each man one for himself. There, too, is their place of assembly about the fair temple of Poseidon, fitted with huge<sup>1</sup> stones set deep in the earth. Here the men are busied

<sup>1</sup> Lit. "drawn thither," or, according to others, "quarried." cf. xiv. 10.

## HOMER

πείσματα καὶ σπεῖρα, καὶ ἀποξύνουσιν ἔρετμά.  
 οὐ γὰρ Φαιήκεσσι μέλει βιὸς οὐδὲ φαρέτρη, 270  
 ἀλλ' ἴστοι καὶ ἔρετμὰ νεῶν καὶ νῆες εἴσαι,  
 ἦσιν ἀγαλλόμενοι πολιὴν περώωσι θάλασσαν.  
 τῶν ἀλεείνω φῆμιν ἀδευκέα, μή τις ὀπίσσω  
 μωμεύῃ· μάλα δ' εἰσὶν ὑπερφίαλοι κατὰ δῆμον·  
 καὶ νύ τις ὦδ' εἶπησι κακώτερος ἀντιβολήσας· 275  
 'Τίς δ' ὅδε Ναυσικάα ἔπεται καλὸς τε μέγας τε  
 ξεῖνος; ποῦ δέ μιν εὔρε; πόσις νύ οἱ ἔσσεται αὐτῇ.  
 ἦ τινά που πλαγχθέντα κομίσσατο ἦς ἀπὸ νηὸς  
 ἀνδρῶν τηλεδαπῶν, ἐπεὶ οὐ τινες ἐγγύθεν εἰσὶν·  
 ἦ τίς οἱ εὐξαμένη πολυάρητος θεὸς ἦλθεν 280  
 οὐρανόθεν καταβάς, ἔξει δέ μιν ἤματα πάντα.  
 βέλτερον, εἰ καὐτῇ περ ἐποιχομένη πόσιν εὔρεν  
 ἄλλοθεν· ἦ γὰρ τούσδε γ' ἀτιμάζει κατὰ δῆμον  
 Φαίηκας, τοί μιν μνῶνται πολέες τε καὶ ἐσθλοί·  
 ὡς ἐρέουσιν, ἐμοὶ δέ κ' ὀνειδέα ταῦτα γένοιτο. 285  
 καὶ δ' ἄλλη νεμεσῶ, ἦ τις τοιαῦτά γε ῥέζοι,  
 ἦ τ' ἀέκητι φίλων πατρὸς καὶ μητρὸς ἐόντων,  
 ἀνδράσι μίσγηται, πρὶν γ' ἀμφάδιον γάμον ἐλθεῖν.  
 ξεῖνε, σὺ δ' ὦκ' <sup>1</sup> ἐμέθεν ξυνίει ἔπος, ὄφρα τάχιστα  
 πομπῆς καὶ νόστοιο τύχης παρὰ πατρὸς ἐμοῖο. 290  
 δῆεις ἀγλαδὸν ἄλσος Ἀθήνης ἄγχι κελεύθου  
 αἰγείρων· ἐν δὲ κρήνῃ νάει, ἀμφὶ δὲ λειμών·  
 ἔνθα δὲ πατρὸς ἐμοῦ τέμενος τεθαλυῖά τ' ἀλωή,  
 τόσσον ἀπὸ πτόλιος, ὅσσον τε γέγωνε βοήσας.  
 ἔνθα καθεζόμενος μεῖναι χρόνον, εἰς ὃ κεν ἡμεῖς 295

<sup>1</sup> ὦκ' Aristarchus : ὦδ' MSS.



with the tackle of their black ships, with cables and sails, and here they shape the thin oar-blades. For the Phaeacians care not for bow or quiver, but for masts and oars of ships, and for the shapely ships, rejoicing in which they cross over the grey sea. It is their ungentle speech that I shun, lest hereafter some man should taunt me, for indeed there are insolent folk in the land, and thus might some baser fellow say, should he meet us: 'Who is this that follows Nausicaa, a comely man and tall, a stranger? Where did she find him? He will doubtless be a husband for her. Haply she has brought from his ship some wanderer of a folk that dwell afar—for none are near us—or some god, long prayed-for, has come down from heaven in answer to her prayers, and she will have him as her husband all her days. Better so, even if she has herself gone forth and found a husband from another people; for of a truth she scorns the Phaeacians here in the land, where she has wooers many and noble!' So will they say, and this would become a reproach to me. Yea, I would myself blame another maiden who should do such thing, and in despite of her dear father and mother, while yet they live, should consort with men before the day of open marriage. Nay, stranger, do thou quickly hearken to my words, that with all speed thou mayest win from my father an escort and a return to thy land. Thou wilt find a goodly grove of Athene hard by the road, a grove of poplar trees. In it a spring wells up, and round about is a meadow. There is my father's park and fruitful vineyard, as far from the city as a man's voice carries when he shouts. Sit thou down there, and wait for a time, until we come to the city and

HOMER

ἄστυδε ἔλθωμεν καὶ ἰκώμεθα δώματα πατρὸς.  
 αὐτὰρ ἐπὴν ἡμέας ἔλπη ποτὶ δώματ' ἀφίχθαι,  
 καὶ τότε Φαιήκων ἴμεν ἐς πόλιν ἢδ' ἐρέεσθαι  
 δώματα πατρὸς ἐμοῦ μεγάλητορος Ἀλκινόοιο.  
 ρεία δ' ἀρίγνωτ' ἐστί, καὶ ἄν πάις ἠγήσαιο 300  
 νήπιος· οὐ μὲν γάρ τι εἰκότα τοῖσι τέτυκται  
 δώματα Φαιήκων, οἷος δόμος Ἀλκινόοιο  
 ἦρωος. ἀλλ' ὅπότε ἄν σε δόμοι κεκύθωσι καὶ αὐλή,  
 ὦκα μάλα μεγάροιο διελθέμεν, ὄφρ' ἄν ἴκηαι  
 μητέρ' ἐμήν· ἢ δ' ἦσται ἐπ' ἐσχάρη ἐν πυρὸς αὐγῇ, 305  
 ἠλάκατα στρωφῶσ' ἀλιπόρφυρα, θαῦμα ιδέσθαι,  
 κίονι κεκλιμένη· δμῶαί δέ οἱ εἴατ' ὄπισθεν.  
 ἔνθα δὲ πατρὸς ἐμοῖο θρόνος ποτικέκλιται αὐτῇ,  
 τῷ ὃ γε οἰνοποτάζει ἐφήμενος ἀθάνατος ὤς.  
 τὸν παραμειψάμενος μητρὸς περὶ γούνασι χεῖρας 310  
 βάλλειν ἡμετέρης, ἵνα νόστιμον ἡμαρ ἴδῃαι  
 χαίρων καρπαλίμως, εἰ καὶ μάλα τηλόθεν ἐσσί.  
 εἴ κέν τοι κείνη γε φίλα φρονέησ' ἐνὶ θυμῷ,  
 ἔλπωρή τοι ἔπειτα φίλους τ' ιδέειν καὶ ἰκέσθαι  
 οἶκον ἐνκτίμενον καὶ σὴν ἐς πατρίδα γαίαν." <sup>1</sup> 315  
 Ὡς ἄρα φωνήσας ἴμασεν μάλιστα φαεινῇ  
 ἡμιόνουσ· αἰ δ' ὦκα λίπον ποταμοῖο ρέεθρα.  
 αἰ δ' ἐν μὲν τρώχων, ἐν δὲ πλίσσοντο πόδεσσιν·  
 ἢ δὲ μάλ' ἠνιόχευεν, ὅπως ἄμ' ἐποίατο πεζοὶ  
 ἀμφίπολοί τ' Ὀδυσσεύς τε, νόῳ δ' ἐπέβαλλεν ἰμάσθλην.  
 δύσετό τ' ἠέλιος καὶ τοὶ κλυτὸν ἄλσος ἴκοντο 321  
 ἱρὸν Ἀθηναίης, ἵν' ἄρ' ἔζητο δῖος Ὀδυσσεύς.  
 αὐτίκ' ἔπειτ' ἠρᾶτο Διὸς κούρη μέγαλοιο·  
 "Κλυθί μεν, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη·  
 νῦν δὴ πέρ μεν ἄκουσον, ἐπεὶ πάρος οὐ ποτ' ἄκουσας 325

<sup>1</sup> Lines 313-5 are omitted in many MSS.; cf. vii. 75-7.

reach the house of my father. But when thou thinkest that we have reached the house, then do thou go to the city of the Phaeacians and ask for the house of my father, great-hearted Alcinous. Easily may it be known, and a child could guide thee, a mere babe; for the houses of the Phaeacians are no wise built of such sort as is the palace of the lord Alcinous. But when the house and the court enclose thee, pass quickly through the great hall, till thou comest to my mother, who sits at the hearth in the light of the fire, spinning the purple yarn, a wonder to behold, leaning against a pillar, and her handmaids sit behind her. There, too, leaning against the selfsame pillar, is set the throne of my father, whereon he sits and quaffs his wine, like unto an immortal. Him pass thou by, and cast thy hands about my mother's knees, that thou mayest quickly see with rejoicing the day of thy return, though thou art come from never so far. If in her sight thou dost win favour, then there is hope that thou wilt see thy friends, and return to thy well-built house and unto thy native land."

So saying, she smote the mules with the shining whip, and they quickly left the streams of the river. Well did they trot, well did they ply their ambling feet,<sup>1</sup> and she drove with care that the maidens and Odysseus might follow on foot, and with judgment did she ply the lash. Then the sun set, and they came to the glorious grove, sacred to Athene. There Odysseus sat him down, and straightway prayed to the daughter of great Zeus: "Hear me, child of aegis-bearing Zeus, unwearied one. Harken now to my prayer, since aforetime thou didst not hearken when

<sup>1</sup> The word *πλίσσοντο* is doubtless connected with *πλέκω*, but the rendering should not be made too specific.

## HOMER

ῥαιομένου, ὅτε μ' ἔρραιε κλυτὸς ἐννοσίγαιος.  
δός μ' ἐς Φαίηκας φίλον ἐλθεῖν ἢ δ' ἐλεεινόν.”

Ὡς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη.  
αὐτῷ δ' οὐ πω φαίνεται ἐναντίη· αἶδετο γάρ ῥα  
πατροκασίγνητον· ὁ δ' ἐπιζαφελῶς μενέαινε  
ἀντιθέῳ Ὀδυσῆι πάρος ἦν γαῖαν ἰκέσθαι.

330

THE ODYSSEY, VI. 326-331

I was smitten, what time the glorious Earth-shaker smote me. Grant that I may come to the Phaeacians as one to be welcomed and to be pitied."

So he spoke in prayer, and Pallas Athene heard him; but she did not yet appear to him face to face, for she feared her father's brother; but he furiously raged against godlike Odysseus, until at length he reached his own land.

## Η

Ὡς ὁ μὲν ἔνθ' ἠρᾶτο πολύτλας δῖος Ὀδυσσεύς,  
 κούρην δὲ προτὶ ἄστυ φέρον μένος ἠμιόνοιν.  
 ἢ δ' ὅτε δὴ οὐ πατρὸς ἀγακλυτὰ δώμαθ' ἵκανε,  
 στῆσεν ἄρ' ἐν προθύροισι, κασίγνητοι δέ μιν ἀμφὶς  
 ἴσταντ' ἀθανάτοις ἐναλίγκιοι, οἳ ῥ' ὑπ' ἀπήνης  
 ἠμιόνοους ἔλνου ἐσθῆτά τε ἔσφερον εἴσω.

αὐτὴ δ' ἐς θάλαμον ἐὼν ἦε· δαίε δέ οἱ πῦρ  
 γρήυς Ἀπειραίη, θαλαμηπόλος Εὐρυμέδουσα,  
 τήν ποτ' Ἀπείρηθεν νέες ἤγαγον ἀμφιέλισσαι·  
 Ἀλκινόω δ' αὐτὴν γέρας ἔξελον, οὐνεκα πᾶσιν  
 Φαιήκεσσιν ἄνασσε, θεοῦ δ' ὡς δῆμος ἄκουεν·  
 ἢ τρέφε Νausικάαν λευκώλενον ἐν μεγάροισιν.  
 ἢ οἱ πῦρ ἀνέκαιε καὶ εἴσω δόρπον ἐκόσμει.

Καὶ τότε Ὀδυσσεὺς ὦρτο πόλινδ' ἴμεν· ἀμφὶ δ' Ἀθήνη  
 πολλὴν ἠέρα χεῦε φίλα φρονέουσ' Ὀδυσῆι,  
 μή τις Φαιήκων μεγαθύμων ἀντιβολήσας  
 κερτομέοι τ' ἐπέεσσι καὶ ἐξερέοιθ' ὅτις εἴη.  
 ἀλλ' ὅτε δὴ ἄρ' ἔμελλε πόλιν δύσεσθαι ἐραννῆν,  
 ἔνθα οἱ ἀντεβόλησε θεά, γλαυκῶπις Ἀθήνη,  
 παρθενικῇ εἰκυῖα νεήνιδι, κάλπιν ἐχούσῃ.  
 στῆ δὲ πρόσθ' αὐτοῦ, ὃ δ' ἀνείρετο δῖος Ὀδυσσεύς·

## BOOK VII

So he prayed there, the much-enduring goodly Odysseus, while the two strong mules bore the maiden to the city. But when she had come to the glorious palace of her father, she halted the mules at the outer gate, and her brothers thronged about her, men like the immortals, and loosed the mules from the waggon, and bore the raiment within; and she herself went to her chamber. There a fire was kindled for her by her waiting-woman, Eurymedusa, an aged dame from Apeirê. Long ago the curved ships had brought her from Apeirê, and men had chosen her from the spoil as a gift of honour for Alcinous, for that he was king over all the Phaeacians, and the people hearkened to him as to a god. She it was who had reared the white-armed Nausicaa in the palace, and she it was who kindled the fire for her, and made ready her supper in the chamber.

Then Odysseus roused himself to go to the city, and Athene, with kindly purpose, cast about him a thick mist, that no one of the great-hearted Phaeacians, meeting him, should speak mockingly to him, and ask him who he was. But when he was about to enter the lovely city, then the goddess, flashing-eyed Athene, met him in the guise of a young maiden carrying a pitcher, and she stood before him; and goodly Odysseus questioned her, saying:

“ὦ τέκος, οὐκ ἄν μοι δόμον ἀνέρος ἠγήσαιο  
 Ἀλκινόου, ὃς τοῖσδε μετ’ ἀνθρώποισι ἀνάσσει;  
 καὶ γὰρ ἐγὼ ξεῖνος ταλαπείριος ἐνθάδ’ ἰκάνω  
 τηλόθεν ἐξ ἀπίης γαίης· τῷ οὐ τινα οἶδα  
 ἀνθρώπων, οἳ τήνδε πόλιν καὶ γαῖαν ἔχουσιν.”<sup>1</sup> 25

Τὸν δ’ αὖτε προσέειπε θεά, γλαυκῶπις Ἀθήνη·  
 “Τοιγὰρ ἐγὼ τοι, ξεῖνε πάτερ, δόμον, ὃν με κελεύεις,  
 δείξω, ἐπεὶ μοι πατρὸς ἀμύμονος ἐγγύθι ναίει.  
 ἀλλ’ ἴθι σιγῇ τοῖον, ἐγὼ δ’ ὁδὸν ἠγεμονεύσω,  
 μηδέ τιν’ ἀνθρώπων προτιόσσεο μηδ’ ἐρέεινε. 30  
 οὐ γὰρ ξείνους οἶδε μάλ’ ἀνθρώπους ἀνέχονται,  
 οὐδ’ ἀγαπαζόμενοι φιλέουσ’ ὅς κ’ ἄλλοθεν ἔλθῃ.  
 νηυσὶ θοῆσιν τοί γε πεποιθότες ὠκείησι  
 λαῖτμα μέγ’ ἐκπερόωσιν, ἐπεὶ σφισι δῶκ’ ἐνοσίχθων· 35  
 τῶν νέες ὠκείαι ὡς εἰ πτερὸν ἢ ἐ νόημα.”

Ὡς ἄρα φωνήσασ’ ἠγήσατο Παλλὰς Ἀθήνη  
 καρπαλίμως· ὁ δ’ ἔπειτα μετ’ ἵχνια βαῖνε θεοῖο.  
 τὸν δ’ ἄρα Φαίηκες ναυσικλυτοὶ οὐκ ἐνόησαν  
 ἐρχόμενον κατὰ ἄστυ διὰ σφέας· οὐ γὰρ Ἀθήνη 40  
 εἶα εὐπλόκαμος, δεινὴ θεός, ἢ ῥά οἱ ἀχλὺν  
 θεσπεσίην κατέχευε φίλα φρονέουσ’ ἐνὶ θυμῷ.  
 θαύμαζεν δ’ Ὀδυσσεὺς λιμένας καὶ νῆας εἴσας  
 αὐτῶν θ’ ἠρώων ἀγορὰς καὶ τείχεα μακρὰ  
 ὑψηλά, σκολόπεσσιν ἀρηρότα, θαῦμα ἰδέσθαι. 45  
 ἀλλ’ ὅτε δὴ βασιλῆος ἀγακλυτὰ δῶμαθ’ ἴκοντο,  
 τοῖσι δὲ μύθων ἦρχε θεά, γλαυκῶπις Ἀθήνη·

“Οὗτος δὴ τοι, ξεῖνε πάτερ, δόμος, ὃν με κελεύεις

<sup>1</sup> γαῖαν ἔχουσιν : ἔργα νέμονται.



“My child, couldst thou not guide me to the house of him they call Alcinous, who is lord among the people here? For I am come hither a stranger sore-tryed from afar, from a distant country; wherefore I know no one of the people who possess this city and land.”

Then the goddess, flashing-eyed Athene, answered him: “Then verily, Sir stranger, I will shew thee the palace as thou dost bid me, for it lies hard by the house of my own noble father. Only go thou quietly, and I will lead the way. But turn not thine eyes upon any man nor question any, for the men here endure not stranger-folk, nor do they give kindly welcome to him who comes from another land. They, indeed, trusting in the speed of their swift ships, cross over the great gulf of the sea, for this the Earth-shaker has granted them; and their ships are swift as a bird on the wing or as a thought.”

So speaking, Pallas Athene led the way quickly, and he followed in the footsteps of the goddess. And as he went through the city in the midst of them, the Phaeacians, famed for their ships, took no heed of him, for fair-tressed Athene, the dread goddess, would not suffer it, but shed about him a wondrous mist, for her heart was kind toward him. And Odysseus marvelled at the harbours and the stately ships, at the meeting-places where the heroes themselves gathered, and the walls, long and high and crowned with palisades, a wonder to behold. But when they had come to the glorious palace of the king, the goddess, flashing-eyed Athene, was the first to speak, saying:

“Here, Sir stranger, is the house which thou

## HOMER

πεφραδέμεν· δῆεις δὲ διοτρεφέας βασιλῆας  
 δαίτην δαινυμένους· σὺ δ' ἔσω κίε, μηδέ τι θυμῷ 50  
 τάρβει· θαρσαλέος γὰρ ἀνὴρ ἐν πᾶσιν ἀμείνων  
 ἔργοισιν τελέθει, εἰ καὶ ποθεν ἄλλοθεν ἔλθοι.  
 δέσποιναν μὲν πρῶτα κιχήσεται ἐν μεγάροισιν·  
 Ἀρήτη δ' ὄνομ' ἔστιν ἐπώνυμον, ἐκ δὲ τοκῆων 55  
 τῶν αὐτῶν οἷ περ τέκον Ἀλκίνοον βασιλῆα.  
 Ναυσίθοον μὲν πρῶτα Ποσειδάων ἐνοσίχθων  
 γείνατο καὶ Περίβοια, γυναικῶν εἶδος ἀρίστη,  
 ὄπλοτάτη θυγάτηρ μεγαλήτορος Εὐρυμέδοντος,  
 ὃς ποθ' ὑπερθύμοισι Γιγάντεσσιν βασίλευεν.  
 ἀλλ' ὁ μὲν ὤλεσε λαὸν ἀτάσθαλον, ὤλετο δ' αὐτός· 60  
 τῇ δὲ Ποσειδάων ἐμίγη καὶ ἐγείνατο παῖδα  
 Ναυσίθοον μεγάθυμον, ὃς ἐν Φαίηξιν ἀνασσε·  
 Ναυσίθοος δ' ἔτεκεν Ῥηξήνορά τ' Ἀλκινόον τε.  
 τὸν μὲν ἄκουρον εἶοντα βάλ' ἀργυρότοξος Ἀπόλλων  
 νυμφίον ἐν μεγάρῳ, μίαν οἴην παῖδα λιπόντα 65  
 Ἀρήτην· τὴν δ' Ἀλκίνοος ποιήσατ' ἄκοιτιν,  
 καὶ μιν ἔτισ', ὡς οὐ τις ἐπὶ χθονὶ τίεται ἄλλη,  
 ὅσσαι νῦν γε γυναῖκες ὑπ' ἀνδράσιν οἶκον ἔχουσιν.  
 ὧς κείνη περὶ κῆρι τετίμηταί τε καὶ ἔστιν  
 ἐκ τε φίλων παίδων ἐκ τ' αὐτοῦ Ἀλκινόοιο 70  
 καὶ λαῶν, οἳ μὴν ῥα θεὸν ὧς εἰσορόωντες  
 δειδέχεται μύθοισιν, ὅτε στείχησ' ἀνὰ ἄστυ.  
 οὐ μὲν γάρ τι νόου γε καὶ αὐτῇ δεύεται ἐσθλοῦ·  
 ἦσί τ' <sup>1</sup> εὐφρονέησι καὶ ἀνδράσι νείκεα λύει.  
 εἴ κέν τοι κείνη γε φίλα φρονέησ' ἐνὶ θυμῷ, 75  
 ἐλπωρή τοι ἔπειτα φίλους τ' ἰδέειν καὶ ἰκέσθαι  
 οἶκον ἐς ὑψόροφον καὶ σῆν ἐς πατρίδα γαίαν."

<sup>1</sup> ἦσί τ' : οἴσι(ν) τ'.

## THE ODYSSEY, VII. 49-77

didst bid me shew to thee, and thou wilt find the kings, fostered of Zeus, feasting at the banquet. Go thou within, and let thy heart fear nothing; for a bold man is better in all things, though he be a stranger from another land. The queen shalt thou approach first in the palace; Arete is the name by which she is called, and she is sprung from the same line as is the king Alcinous. Nausithous at the first was born from the earth-shaker Poseidon and Periboea, the comeliest of women, youngest daughter of great-hearted Eurymedon, who once was king over the insolent Giants. But he brought destruction on his froward people, and was himself destroyed. But with Periboea lay Poseidon and begat a son, great-hearted Nausithous, who ruled over the Phaeacians; and Nausithous begat Rhexenor and Alcinous. Rhexenor, when as yet he had no son, Apollo of the silver bow smote in his hall, a bridegroom though he was, and he left only one daughter, Arete. Her Alcinous made his wife, and honoured her as no other woman on earth is honoured, of all those who in these days direct their households in subjection to their husbands; so heartily is she honoured, and has ever been, by her children and by Alcinous himself and by the people, who look upon her as upon a goddess, and greet her as she goes through the city. For she of herself is no wise lacking in good understanding, and for the women<sup>1</sup> to whom she has good will she makes an end of strife even among their husbands. If in her sight thou dost win favour, then there is hope that thou wilt see thy friends, and return to thy high-roofed house and unto thy native land."

<sup>1</sup> Or, reading *οἱσιν*, "settles the quarrels of those to whom she has good will, even though they be men."

## HOMER

Ὡς ἄρα φωνήσασ' ἀπέβη γλαυκῶπις Ἀθήνη  
 πόντον ἐπ' ἀτρύγετον, λίπε δὲ Σχερίην ἐρατεινήν, 80  
 ἴκετο δ' ἐς Μαραθῶνα καὶ εὐρυάγυιαν Ἀθήνην,  
 δύνε δ' Ἐρεχθῆος πυκινὸν δόμον. αὐτὰρ Ὀδυσσεὺς  
 Ἀλκινόου πρὸς δῶματ' ἴε κλυτά· πολλὰ δέ οἱ κῆρ  
 ὄρμαιν' ἰσταμένῳ, πρὶν χάλκεον οὐδὸν ἰκέσθαι.  
 ὥς τε γὰρ ἡελίου αἴγλη πέλεν ἢ σελήνης  
 δῶμα καθ' ὑψερεφές μεγαλήτορος Ἀλκινόοιο. 85  
 χάλκεοι μὲν γὰρ τοῖχοι ἐληλέδατ' ἔνθα καὶ ἔνθα,  
 ἐς μυχὸν ἐξ οὐδοῦ, περὶ δὲ θριγκὸς κυάνοιο·  
 χρύσειαι δὲ θύραι πυκινὸν δόμον ἐντὸς ἔεργον·  
 σταθμοὶ δ' ἀργύρεοι ἐν χαλκῷ ἔστασαν οὐδῶ,  
 ἀργύρεον δ' ἐφ' ὑπερθύριον, χρυσῆ δὲ κορώνη. 90  
 χρύσειοι δ' ἐκάτερθε καὶ ἀργύρεοι κύνες ἦσαν,  
 οὓς Ἥφαιστος ἔτευξεν ἰδυίησι πραπίδεσσι  
 δῶμα φυλασσέμεναι μεγαλήτορος Ἀλκινόοιο,  
 ἀθανάτους ὄντας καὶ ἀγήρωσ ἤματα πάντα.  
 ἐν δὲ θρόνοι περὶ τοῖχον ἐρηρέδατ' ἔνθα καὶ ἔνθα, 95  
 ἐς μυχὸν ἐξ οὐδοῖο διαμπερές, ἔνθ' ἐνὶ πέπλοι  
 λεπτοὶ εὐνήητοι βεβλήατο, ἔργα γυναικῶν.  
 ἔνθα δὲ Φαιήκων ἠγήτορες ἐδριόωντο  
 πίνοντες καὶ ἔδοντες· ἐπηετανὸν γὰρ ἔχεσκον.  
 χρύσειοι δ' ἄρα κοῦροι ἐνδμήτων ἐπὶ βωμῶν 100  
 ἔστασαν αἰθομένας δαΐδας μετὰ χερσὶν ἔχοντες,  
 φαίνοντες νύκτας κατὰ δῶματα δαιτυμόνεσσι.  
 πεντήκοντα δέ οἱ δμῳαὶ κατὰ δῶμα γυναῖκες  
 αἰ μὲν ἀλετρεύουσι μύλης ἐπι μήλοπα καρπὸν,  
 αἰ δ' ἰστοὺς ὑφώουσι καὶ ἠλάκατα στρωφῶσιν 105

<sup>1</sup> There stood upon the Acropolis of Athens in very ancient days a temple dedicated jointly to Athene and Erectheus.

<sup>2</sup> A blue enamel, or glass paste, imitating *lapis lazuli*. Fragments of this have been found at Tiryns.

## THE ODYSSEY, VII. 78-105

So saying, flashing-eyed Athene departed over the unresting sea, and left lovely Scheria. She came to Marathon and broad-wayed Athens, and entered the well-built house of Erectheus;<sup>1</sup> but Odysseus went to the glorious palace of Alcinous. There he stood, and his heart pondered much before he reached the threshold of bronze; for there was a gleam as of sun or moon over the high-roofed house of great-hearted Alcinous. Of bronze were the walls that stretched this way and that from the threshold to the innermost chamber, and around was a cornice of cyanus.<sup>2</sup> Golden were the doors that shut in the well-built house, and doorposts of silver were set in a threshold of bronze. Of silver was the lintel above, and of gold the handle. On either side of the door there stood gold and silver dogs, which Hephaestus had fashioned with cunning skill to guard the palace of great-hearted Alcinous; immortal were they and ageless all their days.<sup>3</sup> Within, seats were fixed along the wall on either hand, from the threshold to the innermost chamber, and on them were thrown robes of soft fabric, cunningly woven, the handiwork of women. On these the leaders of the Phaeacians were wont to sit drinking and eating, for they had unfailing store. And golden youths stood on well-built pedestals, holding lighted torches in their hands to give light by night to the banqueters in the hall. And fifty slave-women he had in the house, of whom some grind the yellow grain on the mill-stone, and others weave webs, or, as they sit, twirl

<sup>3</sup> The dogs, though wrought of gold and silver, are thought of as alive. The Phaeacians dwell in fairy-land.

## HOMER

ἤμεναι, οἷά τε φύλλα μακεδνῆς αἰγείροιο  
 καιρουσσέων δ' ὀθονέων ἀπολείβεται ὑγρὸν ἔλαιον.  
 ὅσσον Φαίηκες περὶ πάντων ἴδριες ἀνδρῶν  
 νῆα θοὴν ἐνὶ πόντῳ ἐλαυνέμεν, ὥς δὲ γυναῖκες  
 ἰστῶν τεχνῆσαι· πέρι γάρ σφισι δῶκεν Ἀθήνη 110  
 ἔργα τ' ἐπίστασθαι περικαλλέα καὶ φρένας ἔσθλας.  
 ἔκτοσθεν δ' αὐλῆς μέγας ὄρχατος ἄγχι θυράων  
 τετράγυος· περὶ δ' ἔρκος ἐλήλαται ἀμφοτέρωθεν.  
 ἔνθα δὲ δένδρεα μακρὰ πεφύκασι τηλεθώοντα,  
 ὄγχναι καὶ ῥοιαὶ καὶ μηλέαι ἀγλαόκαρποι 115  
 συκέαι τε γλυκεραὶ καὶ ἐλαῖαι τηλεθώουσαι.  
 τάων οὐ ποτε καρπὸς ἀπόλλυται οὐδ' ἀπολείπει  
 χείματος οὐδὲ θέρευσ, ἐπετήσιος· ἀλλὰ μάλ' αἰεὶ  
 Ζεφυρίῃ πνείουσα τὰ μὲν φύει, ἄλλα δὲ πέσσει.  
 ὄγχνῃ ἐπ' ὄγχνῃ γηράσκει, μῆλον δ' ἐπὶ μῆλῳ, 120  
 αὐτὰρ ἐπὶ σταφυλῇ σταφυλῇ, σύκον δ' ἐπὶ σύκῳ.  
 ἔνθα δὲ οἱ πολύκαρπος ἀλωὴ ἐρρίζωται,  
 τῆς ἕτερον μὲν θειλόπεδον λευρῷ ἐνὶ χώρῳ  
 τέρσεται ἠελίῳ, ἑτέρας δ' ἄρα τε τρυγώουσιν,  
 ἄλλας δὲ τραπέουσιν· πάροιθε δὲ τ' ὄμφακές εἰσιν 125  
 ἄνθος ἀφιεῖσαι, ἕτεραι δ' ὑποπερκάζουσιν.  
 ἔνθα δὲ κοσμηταὶ πρασιαὶ παρὰ νεΐατον ὄρχον  
 παντοῖαι πεφύασιν, ἐπηετανὸν γανόωσαι·  
 ἐν δὲ δύο κρῆναι ἢ μὲν τ' ἀνὰ κῆπον ἅπαντα  
 σκίδναται, ἢ δ' ἐτέρωθεν ὑπ' αὐλῆς οὐδὸν ἴησι 130  
 πρὸς δόμον ὑψηλόν, ὅθεν ὑδρεύοντο πολῖται.  
 τοῖ' ἄρ' ἐν Ἀλκινόοιο θεῶν ἔσαν ἀγλαὰ δῶρα.

<sup>1</sup> Said with reference to their restless activity.

<sup>2</sup> The reference is probably to the use of a wash to give a

the yarn, like unto the leaves<sup>1</sup> of a tall poplar tree; and from the closely-woven linen the soft olive oil drips down.<sup>2</sup> For as the Phaeacian men are skilled above all others in speeding a swift ship upon the sea, so are the women cunning workers at the loom, for Athene has given to them above all others skill in fair handiwork, and an understanding heart. But without the courtyard, hard by the door, is a great orchard of four acres,<sup>3</sup> and a hedge runs about it on either side. Therein grow trees, tall and luxuriant, pears and pomegranates and apple-trees with their bright fruit, and sweet figs, and luxuriant olives. Of these the fruit perishes not nor fails in winter or in summer, but lasts throughout the year; and ever does the west wind, as it blows, quicken to life some fruits, and ripen others; pear upon pear waxes ripe, apple upon apple, cluster upon cluster, and fig upon fig. There, too, is his fruitful vineyard planted, one part of which, a warm spot on level ground, is being dried in the sun, while other grapes men are gathering, and others, too, they are treading; but in front are unripe grapes that are shedding the blossom, and others that are turning purple. There again, by the last row of the vines, grow trim garden beds of every sort, blooming the year through, and therein are two springs, one of which sends its water throughout all the garden, while the other, over against it, flows beneath the threshold of the court toward the high house; from this the townsfolk drew their water. Such were the glorious gifts of the gods in the palace of Alcinous.

gloss to the linen. Others assume the meaning to be that the linen is so closely woven that oil will not soak through it.

<sup>3</sup> The word appears to mean a stretch of four days' (mornings') ploughing.

## HOMER

Ἐνθα στὰς θηεῖτο πολύτλας δῖος Ὀδυσσεύς.  
 αὐτὰρ ἐπεὶ δὴ πάντα ἐφ' ἠθήσατο θυμῷ,  
 καρπαλίμως ὑπὲρ οὐδὸν ἐβήσετο δώματος εἴσω. 135  
 εὔρε δὲ Φαιήκων ἠγήτορας ἠδὲ μέδοντας  
 σπένδοντας δεπάεσσιν ἐυσκόπῳ ἀργεῖφόντῃ,  
 ᾧ πυμάτῳ σπένδεσκον, ὅτε μνησαίατο κοίτου.  
 αὐτὰρ ὁ βῆ διὰ δῶμα πολύτλας δῖος Ὀδυσσεύς  
 πολλὴν ἠέρ' ἔχων, ἣν οἱ περίχευεν Ἀθήνη, 140  
 ὄφρ' ἴκετ' Ἀρήτην τε καὶ Ἀλκίνοον βασιλῆα.  
 ἀμφὶ δ' ἄρ' Ἀρήτης βάλε γούνασι χεῖρας Ὀδυσσεύς,  
 καὶ τότε δὴ ῥ' αὐτοῖο πάλιν χύτο θέσφατος ἀήρ.  
 οἱ δ' ἄνεφ' ἐγένοντο, δόμον κάτα φῶτα ἰδόντες·  
 θαύμαζον δ' ὀρόωντες. ὁ δὲ λιτάνευεν Ὀδυσσεύς· 145

“Ἀρήτη, θύγατερ Ῥηξήνορος ἀντιθέοιο,  
 σὸν τε πόσιν σά τε γούναθ' ἰκάνω πολλὰ μογήσας  
 τούσδε τε δαιτυμόνας· τοῖσιν θεοὶ ὄλβια δοῖεν  
 ζώμεναι, καὶ παισὶν ἐπιτρέψειεν ἕκαστος  
 κτήματ' ἐνὶ μεγάροισι γέρας θ' ὅ τι δῆμος ἔδωκεν· 150  
 αὐτὰρ ἐμοὶ πομπὴν ὀτρύνετε πατρίδ' ἰκέσθαι  
 θᾶσσον, ἐπεὶ δὴ διηθὰ φίλων ἄπο πῆματα πάσχω.”

“Ὡς εἰπὼν κατ' ἄρ' ἔζετ' ἐπ' ἐσχάρῃ ἐν κονίησιν  
 πὰρ πυρί· οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῆ.  
 ὄψε δὲ δὴ μετέειπε γέρων ἦρωσ' Ἐχένης, 155  
 ὃς δὴ Φαιήκων ἀνδρῶν προγενέστερος ἦεν  
 καὶ μύθοισι κέκαστο, παλαιά τε πολλά τε εἰδώς·  
 ὁ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν·  
 “Ἀλκίνο', οὐ μὲν τοι τόδε κάλλιον, οὐδὲ ἔοικε,



There the much-enduring goodly Odysseus stood and gazed. But when he had marvelled in his heart at all things, he passed quickly over the threshold into the house. There he found the leaders and counsellors of the Phaeacians pouring libations from their cups to the keen-sighted Argeïphontes, to whom they were wont to pour the wine last of all, when they were minded to go to their rest. But the much-enduring goodly Odysseus went through the hall, wrapped in the thick mist which Athene had shed about him, till he came to Arete and to Alcinous the king. About the knees of Arete Odysseus cast his hands, and straightway the wondrous mist melted from him, and a hush fell upon all that were in the room at sight of the man, and they marvelled as they looked upon him. But Odysseus made his prayer :

“Arete, daughter of godlike Rhexenor, to thy husband and to thy knees am I come after many toils,—aye and to these banqueters, to whom may the gods grant happiness in life, and may each of them hand down to his children the wealth in his halls, and the dues of honour which the people have given him. But for me do ye speed my sending, that I may come to my native land, and that quickly; for long time have I been suffering woes far from my friends.”

So saying he sat down on the hearth in the ashes by the fire, and they were all hushed in silence. But at length there spoke among them the old lord Echeneüs, who was an elder among the Phaeacians, well skilled in speech, and understanding all the wisdom of old. He with good intent addressed the assembly, and said: “Alcinous, lo, this is not the

ξείνον μὲν χαμαὶ ἦσθαι ἐπ' ἐσχάρη ἐν κούρησιν, 160  
 οἶδε δὲ σὸν μῦθον ποτιδέγμενοι ἰσχανόωνται.  
 ἄλλ' ἄγε δὴ ξείνον μὲν ἐπὶ θρόνου ἀργυροήλου  
 εἶσον ἀναστήσας, σὺ δὲ κηρύκεσσι κέλευσον  
 οἶνον ἐπικρῆσαι, ἵνα καὶ Διὶ τερπικεραύνῳ  
 σπείσομεν, ὅς θ' ἰκέτησιν ἅμ' αἰδοίοισιν ὀπηδεῖ· 165  
 δόρπον δὲ ξείνῳ ταμίῃ δότῳ ἔνδον ἑόντων.”

Αὐτὰρ ἐπεὶ τό γ' ἄκουσ' ἱερὸν μένος Ἀλκινόοιο,  
 χειρὸς ἐλῶν Ὀδυσῆα δαΐφρονα ποικιλομήτην  
 ὤρσεν ἀπ' ἐσχαρόφιν καὶ ἐπὶ θρόνου εἶσε φαεινοῦ,  
 υἱὸν ἀναστήσας ἀγαπήνορα Λαοδάμαντα, 170  
 ὅς οἱ πλησίον ἴζε, μάλιστα δέ μιν φιλέεσκεν.  
 χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα  
 καλῇ χρυσεῖῃ ὑπὲρ ἀργυρέοιο λέβητος,  
 νίψασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.  
 σῖτον δ' αἰδοίῃ ταμίῃ παρέθηκε φέρουσα, 175  
 εἶδατα πόλλ' ἐπιθείσα, χαριζομένη παρεόντων.  
 αὐτὰρ ὁ πῖνε καὶ ἦσθε πολύτλας δῖος Ὀδυσσεύς.  
 καὶ τότε κήρυκα προσέφη μένος Ἀλκινόοιο·

“ Ποντόνοε, κρητῆρα κερασσάμενος μέθῃ νεῖμον  
 πᾶσιν ἀνὰ μέγαρον, ἵνα καὶ Διὶ τερπικεραύνῳ 180  
 σπείσομεν, ὅς θ' ἰκέτησιν ἅμ' αἰδοίοισιν ὀπηδεῖ.”

Ὡς φάτο, Ποντόνοος δὲ μελίφρονα οἶνον ἐκίρνα,  
 νώμησεν δ' ἄρα πᾶσιν ἐπαρξάμενος δεπάεσσιν.  
 αὐτὰρ ἐπεὶ σπείσαν τ' ἐπιὸν θ', ὅσον ἤθελε θυμός,  
 τοῖσιν δ' Ἀλκίνοος ἀγορήσατο καὶ μετέειπε· 185

better way, nor is it seemly, that a stranger should sit upon the ground on the hearth in the ashes; but these others hold back waiting for thy word. Come, make the stranger to arise, and set him upon a silver-studded chair, and bid the heralds mix wine, that we may pour libations also to Zeus, who hurls the thunderbolt; for he ever attends upon reverend suppliants. And let the housewife give supper to the stranger of the store that is in the house."

When the strong and mighty Alcinous heard this, he took by the hand Odysseus, the wise and crafty-minded, and raised him from the hearth, and set him upon a bright chair from which he bade his son, the kindly<sup>1</sup> Laodamas, to rise; for he sat next to him, and was his best beloved. Then a handmaid brought water for the hands in a fair pitcher of gold, and poured it over a silver basin, for him to wash, and beside him drew up a polished table. And the grave housewife brought and set before him bread, and therewith dainties in abundance, giving freely of her store. So the much-enduring goodly Odysseus drank and ate; and then the mighty Alcinous spoke to the herald, and said:

"Pontonous, mix the bowl, and serve wine to all in the hall, that we may pour libations also to Zeus, who hurls the thunderbolt; for he ever attends upon reverend suppliants."

He spoke, and Pontonous mixed the honey-hearted wine, and served out to all, pouring first drops for libation into the cups. But when they had poured libations, and had drunk to their heart's content, Alcinous addressed the assembly, and spoke among them:

<sup>1</sup> The word is commonly rendered "valiant."

## HOMER

“ Κέκλυτε, Φαιήκων ἡγήτορες ἠδὲ μέδοντες,  
 ὄφρ' εἶπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.  
 νῦν μὲν δαισάμενοι κατακείετε οἴκαδ' ἴοντες·  
 ἠῶθεν δὲ γέροντας ἐπὶ πλέονας καλέσαντες  
 190  
 ξεῖνον ἐνὶ μεγάροις ξεινίσσομεν ἠδὲ θεοῖσιν  
 ῥέξομεν ἱερὰ καλά, ἔπειτα δὲ καὶ περὶ πομπῆς  
 μνησόμεθ', ὥς χ' ὁ ξεῖνος ἀνευθε πόνου καὶ ἀνίης  
 πομπῇ ὑφ' ἡμετέρῃ ἦν πατρίδα γαίαν ἵκηται  
 χαίρων καρπαλίμως, εἰ καὶ μάλα τηλόθεν ἐστί,  
 195  
 μηδέ τι μεσσηγύς γε κακὸν καὶ πῆμα πάθησι,  
 πρὶν γε τὸν ἧς γαίης ἐπιβήμεναι· ἐνθα δ' ἔπειτα  
 πείσεται, ἄσσα οἱ αἶσα κατὰ κλῶθές τε βαρεῖαι  
 γιγνομένῳ νήσαντο λίνῳ, ὅτε μιν τέκε μήτηρ.  
 εἰ δέ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθεν,  
 200  
 ἄλλο τι δὴ τόδ' ἔπειτα θεοὶ περιμηχανόωνται.  
 αἰεὶ γὰρ τὸ πάρος γε θεοὶ φαίνονται ἐναργεῖς  
 ἡμῖν, εὐτ' ἔρδωμεν ἀγακλειτὰς ἐκατόμβας,  
 δαίνυνταί τε παρ' ἄμμι καθήμενοι ἐνθα περ ἡμεῖς.  
 εἰ δ' ἄρα τις καὶ μῦθος ἰὼν ξύμβληται ὀδίτης,  
 205  
 οὐ τι κατακρύπτουσιν, ἐπεὶ σφισιν ἐγγύθεν εἰμέν,  
 ὥς περ Κύκλωπές τε καὶ ἄγρια φῦλα Γιγάντων.”

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·  
 “ Ἄλκίνο', ἄλλο τί τοι μελέτω φρεσίν· οὐ γὰρ ἐγὼ γε  
 ἀθανάτοισιν ἔοικα, τοὶ οὐρανὸν εὐρὺν ἔχουσιν,  
 οὐ δέμας οὐδὲ φυήν, ἀλλὰ θνητοῖσι βροτοῖσιν.  
 210  
 οὐς τινὰς ὑμεῖς ἴστε μάλιστ' ὀχέοντας οἰζὺν  
 ἀνθρώπων, τοῖσιν κεν ἐν ἄλγεσιν ἰσωσαίμην.  
 καὶ δ' ἔτι κεν καὶ μᾶλλον<sup>1</sup> ἐγὼ κακὰ μυθησαίμην,  
 ὅσσα γε δὴ ξύμπαντα θεῶν ἰότητι μόγησα.  
 215  
 ἀλλ' ἐμὲ μὲν δορπηῆσαι ἐάσατε κηδόμενόν περ·  
 οὐ γάρ τι στυγερῇ ἐπὶ γαστέρι κύντερον ἄλλο

<sup>1</sup> μᾶλλον: πλείον'.

“Hearken to me, leaders and counsellors of the Phaeacians, that I may say what the heart in my breast bids me. Now that ye have finished your feast, go each of you to his house to rest. But in the morning we will call more of the elders together, and will entertain the stranger in our halls and offer goodly victims to the gods. After that we will take thought also of his sending, that without toil or pain yon stranger may under our sending, come to his native land speedily and with rejoicing, though he come from never so far. Nor shall he meanwhile suffer any evil or harm, until he sets foot upon his own land; but thereafter he shall suffer whatever Fate and the dread Spinners spun with their thread for him at his birth, when his mother bore him. But if he is one of the immortals come down from heaven, then is this some new thing which the gods are planning; for ever heretofore have they been wont to appear to us in manifest form, when we sacrifice to them glorious hecatombs, and they feast among us, sitting even where we sit. Aye, and if one of us as a lone wayfarer meets them, they use no concealment, for we are of near kin to them, as are the Cyclopes and the wild tribes of the Giants.”

Then Odysseus of many wiles answered him, and said: “Alcinous, far from thee be that thought; for I am not like the immortals, who hold broad heaven, either in stature or in form, but like mortal men. Whomsoever ye know among men who bear greatest burden of woe, to them might I liken myself in my sorrows. Yea, and I could tell a yet longer tale of all the evils which I have endured by the will of the gods. But as for me, suffer me now to eat, despite my grief; for there is nothing more

HOMER

ἔπλετο, ἦ τ' ἐκέλευσεν ἔο μνήσασθαι ἀνάγκη  
καὶ μάλα τειρόμενον καὶ ἐνὶ φρεσὶ πένθος ἔχοντα,  
ὡς καὶ ἐγὼ πένθος μὲν ἔχω φρεσίν, ἦ δὲ μάλ' αἰεὶ  
ἔσθήμεναι κέλεται καὶ πινέμεν, ἐκ δέ με πάντων 220  
ληθάνει ὅσσο' ἔπαθον, καὶ ἐνιπλησθῆναι ἀνώγει.  
ὑμεῖς δ' ὀτρύνεσθαι ἅμ' ἡοὶ φαινομένηφιν,  
ὥς κ' ἐμὲ τὸν δύστηνον ἐμῆς ἐπιβήσετε πατρὸς  
καὶ περ πολλὰ παθόντα· ἰδόντα με καὶ λίποι αἰὼν  
κτῆσιν ἐμὴν, δμῶάς τε καὶ ὑψερεφὲς μέγα δῶμα." 225

ἌΩς ἔφαθ', οἱ δ' ἄρα πάντες ἐπήνεον ἠδ' ἐκέλευον  
πεμπέμεναι τὸν ξείνιον, ἐπεὶ κατὰ μοῖραν ἔειπεν.  
αὐτὰρ ἐπεὶ σπεῖσάν τ' ἔπιον θ' ὅσον ἤθελε θυμός,  
οἱ μὲν κακκείοντες ἔβαν οἰκόνδε ἕκαστος, 230  
αὐτὰρ ὁ ἐν μεγάρῳ ὑπελείπετο δῖος Ὀδυσσεύς,  
τὰρ δέ οἱ Ἀρήτη τε καὶ Ἀλκίνοος θεοειδῆς  
ἦσθην· ἀμφίπολοι δ' ἀπεκόσμεον ἔντευ δαιτός.  
τοῖσιν δ' Ἀρήτη λευκώλενος ἦρχετο μύθων·  
ἔγνω γὰρ φᾶρός τε χιτῶνά τε εἶματ' ἰδοῦσα  
καλά, τά ῥ' αὐτῇ τεύξε σὺν ἀμφιπόλοισι γυναιξί· 235  
καὶ μιν φωνήσασ' ἔπεα πτερόεντα προσηύδα·

“Ξεῖνε, τὸ μὲν σε πρῶτον ἐγὼν εἰρήσομαι αὐτή·  
τίς, πόθεν εἰς ἀνδρῶν; τίς τοι τάδε εἶματ' ἔδωκεν;  
οὐ δὴ φῆς ἐπὶ πόντου ἀλώμενος ἐνθάδ' ἰκέσθαι;”

Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς  
“Ἀργαλέον, βασιλεία, διηνεκέως ἀγορεύσαι 241  
κῆδε', ἐπεὶ μοι πολλὰ δόσαν θεοὶ Οὐρανίωνες·  
τοῦτο δέ τοι ἐρέω ὃ μ' ἀνείρρει ἠδὲ μεταλλάξ.

shameless than a hateful belly, which bids a man perforce take thought thereof, be he never so sore distressed and laden with grief at heart, even as I, too, am laden with grief at heart, yet ever does my belly bid me eat and drink, and makes me forget all that I have suffered, and commands me to eat my fill. But do ye make haste at break of day, that ye may set me, hapless one, on the soil of my native land, even after my many woes. Yea, let life leave me, when I have seen once more my possessions, my slaves, and my great high-roofed house."

So he spoke, and they all praised his words, and bade send the stranger on his way, since he had spoken fittingly. Then when they had poured libations, and had drunk to their heart's content, they went each man to his home, to take their rest, and goodly Odysseus was left behind in the hall, and beside him sat Arete and godlike Alcinous; and the handmaids cleared away the dishes of the feast. Then white-armed Arete was the first to speak; for, as she saw it, she knew his fair raiment, the mantle and tunic, which she herself had wrought with her handmaids. And she spoke, and addressed him with winged words:

"Stranger, this question will I myself ask thee first. Who art thou among men, and from whence? Who gave thee this raiment? Didst thou not say that thou camest hither wandering over the sea?"

Then Odysseus of many wiles answered her, and said: "Hard were it, O queen, to tell to the end the tale of my woes, since full many have the heavenly gods given me. But this will I tell thee, of which thou dost ask and enquire. There is an

Ὀγυγίη τις νῆσος ἀπόπροθεν εἰν ἀλλί κείται·  
 ἔνθα μὲν Ἄτλαντος θυγάτηρ, δολόεσσα Καλυψὼ 245  
 ναίει εὐπλόκαμος, δεινὴ θεός· οὐδέ τις αὐτῇ  
 μίσγεται οὔτε θεῶν οὔτε θνητῶν ἀνθρώπων.  
 ἀλλ' ἐμὲ τὸν δύστηνον ἐφέστιον ἤγαγε δαίμων  
 οἶον, ἐπεὶ μοι νῆα θοὴν ἀργῆτι κεραυνῶ  
 Ζεὺς ἔλσας<sup>1</sup> ἐκέασσε μέσῳ ἐνὶ οἴνοπι πόντῳ. 250  
 ἔνθ' ἄλλοι μὲν πάντες ἀπέφθιθεν ἐσθλοὶ ἐταῖροι,  
 αὐτὰρ ἐγὼ τρόπιν ἀγκὰς ἑλὼν νεὸς ἀμφιελίσσης  
 ἐννήμαρ φερόμην· δεκάτη δέ με νυκτὶ μελαίνῃ  
 νῆσον ἐς Ὀγυγίην πέλασαν θεοί, ἔνθα Καλυψὼ  
 ναίει εὐπλόκαμος, δεινὴ θεός, ἣ με λαβοῦσα 255  
 ἐνδυκέως ἐφίλει τε καὶ ἔτρεφεν ἠδὲ ἔφασκε  
 θήσειν ἀθάνατον καὶ ἀγήραον ἤματα πάντα·  
 ἀλλ' ἐμὸν οὐ ποτε θυμὸν ἐνὶ στήθεσσιν ἔπειθεν.<sup>2</sup>  
 ἔνθα μὲν ἐπτάετες μένον ἔμπεδον, εἶματα δ' αἰεὶ  
 δάκρυσι δεύεσκον, τὰ μοι ἄμβροτα δῶκε Καλυψὼ· 260  
 ἀλλ' ὅτε δὴ οὐδῶτά μοι ἐπιπλόμενον ἔτος ἦλθεν,  
 καὶ τότε δὴ μ' ἐκέλευσεν ἐποτρύνουσα νέεσθαι  
 Ζηνὸς ὑπ' ἀγγελίης, ἣ καὶ νόος ἐτράπετ' αὐτῆς.  
 πέμπε δ' ἐπὶ σχεδίης πολυδέσμου, πολλὰ δ' ἔδωκε,  
 σῖτον καὶ μέθυ ἠδύ, καὶ ἄμβροτα εἶματα ἔσσειν, 265  
 οὔρον δὲ προέηκεν ἀπήμονά τε λιάρων τε.  
 ἐπτα δὲ καὶ δέκα μὲν πλέον ἤματα ποντοπορεύων,  
 ὀκτωκαὶδεκάτη δ' ἐφάνη ὄρεα σκιόεντα  
 γαίης ὑμετέρης, γήθησε δέ μοι φίλον ἦτορ  
 δυσμόρῳ· ἣ γὰρ ἔμελλον ἔτι ξυνέσεσθαι οἰζυῖ  
 πολλῇ, τήν μοι ἐπῶρσε Ποσειδάων ἐνοσίχθων,  
 ὃς μοι ἐφορμήσας ἀνέμους κατέδησε κέλευθον,  
 ὥρινεν δὲ θάλασσαν ἀθέσφατον, οὐδέ τι κῦμα

<sup>1</sup> ἔλσας: ἐλάσας; cf. v. 132.

<sup>2</sup> Lines 251-8 were rejected by Aristarchus.



isle, Ogygia, which lies far off in the sea. Therein dwells the fair-tressed daughter of Atlas, guileful Calypso, a dread goddess, and with her no one either of gods or mortals hath aught to do; but me in my wretchedness did fate bring to her hearth alone, for Zeus had smitten my swift ship with his bright thunderbolt, and had shattered it in the midst of the wine-dark sea. There all the rest of my trusty comrades perished, but I clasped in my arms the keel of my curved ship and was borne drifting for nine days, and on the tenth black night the gods brought me to the isle, Ogygia, where the fair-tressed Calypso dwells, a dread goddess. She took me to her home with kindly welcome, and gave me food, and said that she would make me immortal and ageless all my days; but she could never persuade the heart in my breast. There for seven years' space I remained continually, and ever with my tears would I wet the immortal raiment which Calypso gave me. But when the eighth year came in circling course, then she roused me and bade me go, either because of some message from Zeus, or because her own mind was turned. And she sent me on my way on a raft, stoutly bound, and gave me abundant store of bread and sweet wine, and clad me in immortal raiment, and sent forth a gentle wind and warm. So for seventeen days I sailed over the sea, and on the eighteenth appeared the shadowy mountains of your land; and my heart was glad, ill-starred that I was; for verily I was yet to have fellowship with great woe, which Poseidon, the earth-shaker, sent upon me. For he stirred up the winds against me and stayed my course, and wondrously roused the sea,

εἶα ἐπὶ σχεδίδης ἀδινὰ στενάχοντα φέρεσθαι.  
 τὴν μὲν ἔπειτα θύελλα διεσκέδασ'· αὐτὰρ ἐγὼ γε 275  
 νηχόμενος τόδε λαῖτμα διέτμαγον, ὄφρα με γαίῃ  
 ὑμετέρῃ ἐπέλασσε φέρων ἄνεμός τε καὶ ὕδωρ.  
 ἔνθα κέ μ' ἐκβαίνοντα βιήσατο κῦμ' ἐπὶ χέρσου,  
 πέτρης πρὸς μεγάλησι βαλὸν καὶ ἀτερπεί χῶρῳ·  
 ἀλλ' ἀναχασσάμενος νῆχον πάλιν, ἦος ἐπήλθον 280  
 ἐς ποταμόν, τῇ δὴ μοι εἰείσατο χῶρος ἄριστος,  
 λείος πετράων, καὶ ἐπὶ σκέπας ἦν ἀνέμοιο.  
 ἐκ δ' ἔπεσον θυμηγερέων, ἐπὶ δ' ἀμβροσίῃ νύξ  
 ἦλυθ'. ἐγὼ δ' ἀπάνευθε διπτετέος ποταμοῖο  
 ἐκβὰς ἐν θάμνοισι κατέδραθον, ἀμφὶ δὲ φύλλα 285  
 ἠφυσάμην· ὕπνον δὲ θεὸς κατ' ἀπίερόνα χεῦεν.  
 ἔνθα μὲν ἐν φύλλοισι φίλον τετιημένος ἦτορ  
 εὐδον παινύχιος καὶ ἐπ' ἠῶ καὶ μέσον ἡμαρ.  
 δείλετό<sup>1</sup> τ' ἠέλιος καί με γλυκὺς ὕπνος ἀνῆκεν.  
 ἀμφιπόλους δ' ἐπὶ θινὶ τεῆς ἐνόησα θυγατρὸς 290  
 παιζούσας, ἐν δ' αὐτῇ ἔην εἰκυῖα θεῆσι·  
 τὴν ἰκέτευσ'· ἦ δ' οὐ τι νοήματος ἤμβροτεν ἐσθλοῦ,  
 ὡς οὐκ ἂν ἔλποιο νεώτερον ἀντιάσαντα  
 ἐρξέμεν· αἰεὶ γάρ τε νεώτεροι ἀφραδέουσιν.  
 ἦ μοι σίτον ἔδωκεν ἄλις ἠδ' αἰθοπα οἶνον 295  
 καὶ λούσ' ἐν ποταμῷ καὶ μοι τάδε εἶματ' ἔδωκε.  
 ταῦτά τοι ἀχνύμενός περ ἀληθείην κατέλεξα."

Τὸν δ' αὐτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε·  
 “Ξεῖν’, ἦ τοι μὲν τοῦτό γ’ ἐναίσιμον οὐκ ἐνόησε

<sup>1</sup> δείλετο Aristarchus : δύσετο.

nor would the wave suffer me to be borne upon my raft, as I groaned ceaselessly. My raft indeed the storm shattered, but by swimming I clove my way through yon gulf of the sea, until the wind and the waves, as they bore me, brought me to your shores. There, had I sought to land, the waves would have hurled me upon the shore, and dashed me against the great crags and a cheerless place, but I gave way, and swam back until I came to a river, where seemed to me the best place, since it was smooth of rocks, and besides there was shelter from the wind. Forth then I staggered, and sank down, gasping for breath, and immortal night came on. Then I went forth from the heaven-fed river, and lay down to sleep in the bushes, gathering leaves about me; and a god shed over me infinite sleep. So there among the leaves I slept, my heart sore stricken, the whole night through, until the morning and until midday; and the sun turned to his setting<sup>1</sup> ere sweet sleep released me. Then I saw the handmaids of thy daughter on the shore at play, and amid them was she, fair as the goddesses. To her I made my prayer; and she in no wise failed in good understanding, to do as thou wouldst not deem that one of younger years would do on meeting thee; for younger folk are ever thoughtless. She gave bread in plenty and flaming wine, and bathed me in the river, and gave me this raiment. In this, for all my sorrows, have I told thee the truth."

Then in turn Alcinous answered him, and said: "Stranger, verily my daughter was not minded

<sup>1</sup> In thus rendering *δείλετο* I have attempted to meet the difficulty that most of the events recorded in Book VI. occur in the interval between the waking of Odysseus and the actual setting of the sun. Hence *δύσεται* is impossible.

## HOMER

παῖς ἐμή, οὐνεκά σ' οὔ τι μετ' ἀμφιπόλοισι γυναιξίν 300  
ἦγεν ἐς ἡμέτερον, σὺ δ' ἄρα πρώτην ἰκέτευσας.”

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς

“ Ἡρως, μή τοι τούνεκ' ἀμύμονα νείκεε κούρη·  
ἢ μὲν γάρ μ' ἐκέλευε σὺν ἀμφιπόλοισιν ἔπεσθαι,  
ἀλλ' ἐγὼ οὐκ ἔθελον δείσας αἰσχυνόμενός τε, 305  
μή πως καὶ σοὶ θυμὸς ἐπισκύσσαιτο ἰδόντι·  
δύσζηλοι γάρ τ' εἰμὲν ἐπὶ χθονὶ φύλ' ἀνθρώπων.”

Τὸν δ' αὐτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε·

“ Ξεῖν', οὔ μοι τοιοῦτον ἐνὶ στήθεσσι φίλον κῆρ  
μαψιδίως κεχολῶσθαι· ἀμείνω δ' αἴσιμα πάντα. 310

αἱ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίῃ καὶ Ἀπολλων,  
τοῖος ἐὼν οἴός ἐσσι, τά τε φρονέων ἅ τ' ἐγὼ περ,  
παῖδά τ' ἐμὴν ἐχέμεν καὶ ἐμὸς γαμβρὸς καλέεσθαι  
αὐθι μένων· οἶκον δέ κ' ἐγὼ καὶ κτήματα δοίην,  
εἴ κ' ἐθέλων γε μένοις· ἀέκοντα δέ σ' οὔ τις ἐρύξει 315  
Φαιήκων· μὴ τοῦτο φίλον Διὶ πατρὶ γένοιτο.

πομπὴν δ' ἐς τόδ' ἐγὼ τεκμαίρομαι, ὄφρ' ἐὺ εἰδῆς,  
αὔριον ἔς· τῆμος δὲ σὺ μὲν δεδμημένος ὕπνω  
λέξεαι, οἱ δ' ἐλόωσι γαλήνην, ὄφρ' ἂν ἴκηαι  
πατρίδα σὴν καὶ δῶμα, καὶ εἴ πού τοι φίλον ἐστίν, 320  
εἴ περ καὶ μάλα πολλὸν ἕκαστέρω ἔστ' Ἐυβοίης,  
τὴν περ τηλοτάτω φάσ' ἔμμεναι, οἳ μιν ἴδοντο  
λαῶν ἡμετέρων, ὅτε τε ξανθὸν Ῥαδάμανθυν  
ἦγον ἐποψόμενον Τιτυὸν Γαίηιον υἱόν.

καὶ μὲν οἱ ἔνθ' ἦλθον καὶ ἄτερ καμάτοιο τέλεσσαν 325  
ἦματι τῷ αὐτῷ καὶ ἀπήνυσαν οἴκαδ' ὀπίσσω.  
εἰδήσεις δὲ καὶ αὐτὸς ἐνὶ φρεσὶν ὅσσον ἄρισται  
νῆες ἐμαὶ καὶ κούροι ἀναρρίπτειν ἄλα πηδῶ.”

aright in this, that she did not bring thee to our house with her maidens. Yet it was to her first that thou didst make thy prayer."

Then Odysseus of many wiles answered him, and said: "Prince, rebuke not for this, I pray thee, thy blameless daughter. She did indeed bid me follow with her maidens, but I would not for fear and shame, lest haply thy heart should darken with wrath as thou sawest it; for we are quick to anger, we tribes of men upon the earth."

And again Alcinous answered him, and said: "Stranger, not such is the heart in my breast, to be filled with wrath without a cause. Better is due measure in all things. I would, O father Zeus, and Athene and Apollo, that thou, so goodly a man, and like-minded with me, wouldst have my daughter to wife, and be called my son, and abide here; a house and possessions would I give thee, if thou shouldst choose to remain, but against thy will shall no one of the Phaeacians keep thee; let not that be the will of father Zeus. But as for thy sending, that thou mayest know it surely, I appoint a time thereto, even the morrow. Then shalt thou lie down, overcome by sleep, and they shall row thee over the calm sea until thou comest to thy country and thy house, or to whatsoever place thou wilt, aye though it be even far beyond Euboea, which those of our people who saw it, when they carried fair-haired Rhadamanthus to visit Tityus, the son of Gaea, say is the furthest of lands. Thither they went, and without toil accomplished their journey, and on the selfsame day came back home. So shalt thou, too, know for thyself how far my ships are the best, and my youths at tossing the brine with the oar-blade."

## HOMER

ἌΩς φάτο, γήθησεν δὲ πολύτλας δῖος Ὀδυσσεύς,  
 εὐχόμενος δ' ἄρα εἶπεν, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν.<sup>1</sup> 330  
 Ζεῦ πάτερ, αἴθ' ὅσα εἶπε τελευτήσειεν ἅπαντα  
 Ἀλκίνοος· τοῦ μὲν κεν ἐπὶ ζεῖδωρον ἄρουραν  
 ἄσβεστον κλέος εἴη, ἐγὼ δέ κε πατρίδ' ἰκοίμην.”

ἌΩς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον·  
 κέκλετο δ' Ἀρήτη λευκώλενος ἀμφιπόλοισιν 335  
 δέμνι' ὑπ' αἰθούσῃ θέμεναι καὶ ῥήγεα καλὰ  
 πορφύρε' ἐμβαλέειν, στορέσαι τ' ἐφύπερθε τάπητας  
 χλαίνας τ' ἐνθέμεναι οὔλας καθύπερθεν ἔσασθαι.  
 αἱ δ' ἴσαν ἐκ μεγάροιο δάος μετὰ χερσὶν ἔχουσαι·  
 αὐτὰρ ἐπεὶ στόρεσαν πυκινὸν λέχος ἐγκονέουσαι, 340  
 ὠτρυνον δ' Ὀδυσῆα παριστάμεναι ἐπέεσσιν·  
 “Ὅρσο κέων, ὦ ξεῖνε· πεποίηται δέ τοι εὐνή.”

ἌΩς φάν, τῷ δ' ἀσπαστὸν εἰείσατο κοιμηθῆναι.  
 ὡς ὁ μὲν ἔνθα καθεῦδε πολύτλας δῖος Ὀδυσσεύς  
 τρητοῖς ἐν λεχέεσσιν ὑπ' αἰθούσῃ ἐριδούπῳ· 345  
 Ἀλκίνοος δ' ἄρα λέκτο μυχῶ δόμου ὑψηλοῖο,  
 πὰρ δὲ γυνὴ δέσποινα λέχος πόρσυνε καὶ εὐνήν.

<sup>1</sup> ἔπος . . . ὀνόμαζεν : πρὸς δὲν μεγαλήτορα θυμόν.

THE ODYSSEY, VII, 329-347

So said he, and the much-enduring goodly Odysseus was glad; and he spoke in prayer, and said: "Father Zeus, grant that Alcinous may bring to pass all that he has said. So shall his fame be unquenchable over the earth, the giver of grain, and I shall reach my native land."

Thus they spoke to one another, and white-armed Arete bade her maidens place a bedstead under cover of the portico, and to lay on it fair blankets of purple, and to spread thereover coverlets, and on these to put fleecy cloaks for clothing. So they went forth from the hall with torches in their hands. But when they had busily spread the stout-built bedstead, they came to Odysseus, and called to him, and said: "Rouse thee now, stranger, to go to thy rest; thy bed is made."

Thus they spoke, and welcome did it seem to him to lay him down to sleep. So there he slept, the much-enduring goodly Odysseus, on the corded bedstead under the echoing portico. But Alcinous lay down in the inmost chamber of the lofty house, and beside him lay the lady his wife, who had strewn the couch.

Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,  
 ὠρνυτ' ἄρ' ἐξ εὐνῆς ἱερὸν μένος Ἀλκινόοιο,  
 ἂν δ' ἄρα διογενῆς ὦρτο πτολίπορθος Ὀδυσσεύς.  
 τοῖσιν δ' ἠγεμόνευ' ἱερὸν μένος Ἀλκινόοιο  
 Φαιήκων ἀγορήνδ', ἣ σφιν παρὰ νηυσὶ τέτυκτο. 5  
 ἐλθόντες δὲ καθίζον ἐπὶ ξεστοῖσι λίθοισι  
 πλησίον. ἣ δ' ἀνὰ ἄστυ μετώχετο Παλλὰς Ἀθήνη  
 εἰδομένη κήρυκι δαΐφρονος Ἀλκινόοιο,  
 νόστον Ὀδυσσῆι μεγαλήτορι μητιώσα,  
 καὶ ῥα ἐκάστῳ φωτὶ παρισταμένη φάτο μῦθον. 10  
 “Δεῦτ' ἄγε, Φαιήκων ἠγήτορες ἠδὲ μέδοντες,  
 εἰς ἀγορὴν ἰέναι, ὄφρα ξείνοιο πύθησθε,  
 ὃς νέον Ἀλκινόοιο δαΐφρονος ἵκετο δῶμα  
 πόντον ἐπιπλαγχθεῖς, δέμας ἀθανάτοισιν ὁμοῖος.”  
 “Ὡς εἰποῦσ' ὠτρυνε μένος καὶ θυμὸν ἐκάστου. 15  
 καρπαλίμως δ' ἔμπληντο βροτῶν ἀγοραὶ τε καὶ ἔδραι  
 ἀγρομένων· πολλοὶ δ' ἄρ' ἐθήσαντο ἰδόντες  
 υἷδν Λαέρταο δαΐφρονα· τῷ δ' ἄρ' Ἀθήνη  
 θεσπεσίην κατέχευε χάριν κεφαλῇ τε καὶ ὤμοις  
 καὶ μιν μακρότερον καὶ πάσσονα θῆκεν ἰδέσθαι, 20  
 ὥς κεν Φαιήκεσσι φίλος πάντεσσι γένοιτο  
 δεινός τ' αἰδοῖός τε καὶ ἐκτελέσειεν ἀέθλους  
 πολλούς, τοὺς Φαίηκες ἐπειρήσαντ' Ὀδυσῆος.



## BOOK VIII

As soon as early Dawn appeared, the rosy-fingered, the strong and mighty Alcinous rose from his couch, and up rose also Zeus-born Odysseus, the sacker of cities. And the strong and mighty Alcinous led the way to the place of assembly of the Phaeacians, which was builded for them hard by their ships. Thither they came and sat down on the polished stones close by one another; and Pallas Athene went throughout the city, in the likeness of the herald of wise Alcinous, devising a return for great-hearted Odysseus. To each man's side she came, and spoke and said :

“Hither now, leaders and counsellors of the Phaeacians, come to the place of assembly, that you may learn of the stranger who has newly come to the palace of wise Alcinous after his wanderings over the sea, and in form is like unto the immortals.”

So saying she roused the spirit and heart of each man, and speedily the place of assembly and the seats were filled with men that gathered. And many marvelled at the sight of the wise son of Laertes, for wondrous was the grace that Athene shed upon his head and shoulders; and she made him taller and sturdier to behold, that he might be welcomed by all the Phaeacians, and win awe and reverence, and might accomplish the many feats wherein the Phaeacians made trial of Odysseus. Now when they were

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αὐτὰρ ἐπεὶ ῥ' ἤγερθεν ὀμηγερέες τ' ἐγένοντο,  
τοῖσιν δ' Ἀλκίνοος ἀγορήσατο καὶ μετέειπε· 25

“ Κέκλυτε, Φαιήκων ἠγήτορες ἠδὲ μέδοντες,  
ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.  
ξείνος ὄδ', οὐκ οἶδ' ὅς τις, ἀλώμενος ἵκετ' ἐμὸν δῶ,  
ἢ ἐπρὸς ἠοίων ἢ ἐσπερίων ἀνθρώπων·

πομπὴν δ' ὀτρύνει, καὶ λίσσεται ἔμπεδον εἶναι. 30  
ἡμεῖς δ', ὡς τὸ πάρος περ, ἐποτρυνώμεθα πομπήν.  
οὐδὲ γὰρ οὐδέ τις ἄλλος, ὅτις κ' ἐμὰ δῶμαθ' ἵκηται,  
ἐνθάδ' ὀδυρόμενος δηρὸν μένει εἵνεκα πομπῆς.

ἀλλ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἄλα δῖαν  
πρωτόπλοον, κούρω δὲ δύω καὶ πεντήκοντα 35

κρινάσθων κατὰ δῆμον, ὅσοι πάρος εἰσὶν ἄριστοι.  
δησάμενοι δ' ἐὺ πάντες ἐπὶ κληῖσιν ἐρετμὰ  
ἔκβητ'· αὐτὰρ ἔπειτα θοὴν ἀλεγύνετε δαῖτα  
ἡμετερόνδ' ἐλθόντες· ἐγὼ δ' ἐὺ πᾶσι παρέξω.

κούροισιν μὲν ταῦτ' ἐπιτέλλομαι· αὐτὰρ οἱ ἄλλοι 40  
σκηπτοῦχοι βασιλῆες ἐμὰ πρὸς δῶματα καλὰ  
ἔρχεσθ', ὄφρα ξεῖνον ἐνὶ μεγάροισι φιλέωμεν,  
μηδέ τις ἀρνεῖσθω. καλέσασθε δὲ θεῖον ἀοιδόν  
Δημόδοκον· τῷ γάρ ῥα θεὸς πέρι δῶκεν ἀοιδὴν  
τέρπειν, ὅππῃ θυμὸς ἐποτρύνῃσιν ἀείδειν.” 45

“Ὡς ἄρα φωνήσας ἠγήσατο, τοὶ δ' ἄμ' ἔποντο  
σκηπτοῦχοι· κῆρυξ δὲ μετώχετο θεῖον ἀοιδόν.  
κούρω δὲ κρινθέντε δύω καὶ πεντήκοντα  
βήτην, ὡς ἐκέλευσ', ἐπὶ θῖν' ἀλὸς ἀτρυγέτιο.

αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλυθον ἠδὲ θάλασσαν, 50  
νῆα μὲν οἷ γε μέλαιναν ἀλὸς βένθοσδε ἔρυσσαν,  
ἐν δ' ἰστόν τ' ἐτίθεντο καὶ ἰστία νηὶ μελαίνῃ,

assembled and met together, Alcinous addressed their assembly and spoke among them :

“Hearken to me, leaders and counsellors of the Phaeacians, that I may speak what the heart in my breast bids me. This stranger—I know not who he is—has come to my house in his wanderings, whether from men of the east or of the west. He urges that he be sent on his way, and prays for assurance, and let us on our part, as of old we were wont, speed on his sending; for verily no man soever who comes to my house, abides here long in sorrow for lack of sending. Nay come, let us draw a black ship down to the bright sea for her first voyage, and let men choose two and fifty youths from out the people, even those that have heretofore been the best. And when you have all duly lashed the oars to the thole-pins,<sup>1</sup> go ashore, and then go your way to my house, and prepare a feast with speed; and I will provide bountifully for all. To the youths this is my command, but do you others, the sceptred kings, come to my fair palace, that we may entertain yon stranger in the halls; and let no man say me nay. And summon hither the divine minstrel, Demodocus; for to him above all others has the god granted skill in song, to give delight in whatever way his spirit prompts him to sing.”

So saying, he led the way, and the sceptred kings followed him, while a herald went for the divine minstrel. And chosen youths, two and fifty, went, as he bade, to the shore of the unresting sea. And when they had come down to the ship and to the sea, they drew the black ship down to the deep water, and placed the mast and sail in the black

<sup>1</sup> Or “rowing-benches,” as commonly.

ἤρτύναντο δ' ἔρετμὰ τροποῖς ἐν δερματίνοισι,  
 πάντα κατὰ μοῖραν, ἀνά θ' ἰστία λευκὰ πέτασσαν.  
 ὑψοῦ δ' ἐν νοτίῳ τήν γ' ὤρμισαν· αὐτὰρ ἔπειτα 55  
 βάν ῥ' ἴμεν Ἀλκινόοιο δαΐφρονος ἐς μέγα δῶμα.  
 πλῆντο δ' ἄρ' αἴθουσαί τε καὶ ἔρκεα καὶ δόμοι ἀνδρῶν  
 ἀγρομένων· πολλοὶ δ' ἄρ' ἔσαν, νέοι ἠδὲ παλαιοί.<sup>1</sup>  
 τοῖσιν δ' Ἀλκίνοος δυοκαίδεκα μῆλ' ἰέρευσεν,  
 ὀκτῶ δ' ἀργιόδοντας ὕας, δύο δ' εἰλίποδας βούς· 60  
 τοὺς δέρον ἀμφί θ' ἔπον, τετύκοντό τε δαιτ' ἐρατεινήν.  
 Κῆρυξ δ' ἐγγύθεν ἦλθεν ἄγων ἐρίηρον ἀοιδόν,  
 τὸν πέρι μοῦσ' ἐφίλησε, δίδου δ' ἀγαθὸν τε κακὸν τε·  
 ὀφθαλμῶν μὲν ἄμερσε, δίδου δ' ἠδείαν ἀοιδήν.  
 τῷ δ' ἄρα Ποντόνοος θῆκε θρόνον ἀργυρόηλον 65  
 μέσσω δαιτυμόνων, πρὸς κίονα μακρὸν ἐρείσας·  
 καδ δ' ἐκ πασσαλόφι κρέμασεν φόρμιγγα λίγεια  
 αὐτοῦ ὑπὲρ κεφαλῆς καὶ ἐπέφραδε χερσὶν ἐλέσθαι  
 κῆρυξ· πὰρ δ' ἐτίθει κάνεον καλήν τε τράπεζαν,  
 πὰρ δὲ δέπας οἴνοιο, πιεῖν ὅτε θυμὸς ἀνώγοι. 70  
 οἱ δ' ἐπ' ὀνειάθ' ἐτοῖμα προκείμενα χεῖρας ἴαλλον.  
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρου ἔντο,  
 μοῦσ' ἄρ' ἀοιδὸν ἀνήκεν ἀειδέμεναι κλέα ἀνδρῶν,  
 οἴμης τῆς τότ' ἄρα κλέος οὐρανὸν εὐρὺν ἴκανε,  
 νεῖκος Ὀδυσσῆος καὶ Πηλεΐδew Ἀχιλλῆος, 75  
 ὥς ποτε δηρίσαντο θεῶν ἐν δαιτὶ θαλεῖῃ  
 ἐκπάγλοις ἐπέεσσιν, ἀναξ δ' ἀνδρῶν Ἀγαμέμνων  
 χαῖρε νόω, ὃ τ' ἄριστοι Ἀχαιῶν δηριόωντο.  
 ὥς γάρ οἱ χρεῖων μυθήσατο Φοῖβος Ἀπόλλων  
 Πυθοῖ ἐν ἠγαθέῃ, ὅθ' ὑπέρβη λάινον οὐδὸν 80

<sup>1</sup> Line 58 is omitted in most MSS.

ship, and fitted the oars in the leathern thole-straps, all in due order, and spread the white sail. Well out in the roadstead they moored the ship, and then went their way to the great palace of the wise Alcinous. Filled were the porticoes and courts and rooms with the men that gathered, for many there were, both young and old. For them Alcinous slaughtered twelve sheep, and eight white-tusked boars, and two oxen of shambling gait. These they flayed and dressed, and made ready a goodly feast.

Then the herald drew near, leading the good minstrel, whom the Muse loved above all other men, and gave him both good and evil; of his sight she deprived him, but gave him the gift of sweet song. For him Pontonous, the herald, set a silver-studded chair in the midst of the banqueters, leaning it against a tall pillar, and he hung the clear-toned lyre from a peg close above his head, and showed him how to reach it with his hands. And beside him he placed a basket and a beautiful table, and a cup of wine, to drink when his heart should bid him. So they put forth their hands to the good cheer lying ready before them. But when they had put from them the desire of food and drink, the Muse moved the minstrel to sing of the glorious deeds of warriors, from that lay the fame whereof had then reached broad heaven, even the quarrel of Odysseus and Achilles, son of Peleus, how once they strove with furious words at a rich feast of the gods, and Agamemnon, king of men, was glad at heart that the best of the Achaeans were quarrelling; for thus Phoebus Apollo, in giving his response, had told him that it should be, in sacred Pytho, when he passed over the threshold of stone to enquire of the oracle.

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χρησόμενος· τότε γάρ ῥα κυλίνδετο πήματος ἀρχὴ  
 Τρωσί τε καὶ Δαναοῖσι Διὸς μεγάλου διὰ βουλὰς.

Ταῦτ' ἄρ' ἀοιδὸς ἄειδε περικλυτός· αὐτὰρ Ὀδυσσεὺς  
 πορφύρεον μέγα φᾶρος ἔλων χερσὶ στιβαρῆσι  
 κὰκ κεφαλῆς εἴρυσσε, κάλυψε δὲ καλὰ πρόσωπα· 85  
 αἶδετο γὰρ Φαίηκας ὑπ' ὀφρύσι δάκρυα λείβων.  
 ἦ τοι ὅτε λήξειεν αἰδῶν θεῖος ἀοιδός,  
 δάκρυ ὁμορξάμενος κεφαλῆς ἀπο φᾶρος ἔλεσκε  
 καὶ δέπας ἀμφικύπελλον ἔλων σπείσασκε θεοῖσιν·  
 αὐτὰρ ὅτ' ἀψ' ἄρχειτο καὶ ὀτρύνειαν αἰεῖδεν 90  
 Φαιήκων οἱ ἄριστοι, ἐπεὶ τέρποντ' ἐπέεσσιν,  
 ἀψ' Ὀδυσσεὺς κατὰ κρᾶτα καλυψάμενος γοῖάσκειν.  
 ἐνθ' ἄλλους μὲν πάντας ἐλάνθανε δάκρυα λείβων,  
 Ἄλκίνοος δέ μιν οἶος ἐπεφράσατ' ἠδ' ἐνόησεν  
 ἦμενος ἄγχ' αὐτοῦ, βαρὺ δὲ στενάχοντος ἄκουσεν. 95  
 αἶψα δὲ Φαιήκεσσι φιληρέτμοισι μετηῦδα·

“Κέκλυτε, Φαιήκων ἠγήτορες ἠδὲ μέδοντες.  
 ἦδη μὲν δαιτὸς κεκορήμεθα θυμὸν εἴσης  
 φόρμιγγός θ', ἦ δαιτὶ συνήροός ἐστι θαλείη·  
 νῦν δ' ἐξέλθωμεν καὶ ἀέθλων πειρηθῶμεν 100  
 πάντων, ὥς χ' ὁ ξεῖνος ἐνίσπη οἷσι φίλοισιν  
 οἴκαδε νοστήσας, ὅσσον περιγιγνόμεθ' ἄλλων  
 πύξ τε παλαιμοσύνη τε καὶ ἄλμασιν ἠδὲ πόδεσσιν.”

Ὡς ἄρα φωνήσας ἠγήσατο, τοὶ δ' ἅμ' ἔποντο.  
 καδ' δ' ἐκ πασσαλόφι κρέμασεν φόρμιγγα λίγειαν, 105  
 Δημοδόκου δ' ἔλε χεῖρα καὶ ἔξαγεν ἐκ μεγάρου  
 κῆρυξ· ἦρχε δὲ τῷ αὐτῆν ὁδὸν ἦν περ οἱ ἄλλοι  
 Φαιήκων οἱ ἄριστοι, ἀέθλια θαυμανέοντες.  
 βὰν δ' ἴμεν εἰς ἀγορήν, ἅμα δ' ἔσπετο πουλὺς ὄμιλος,

## THE ODYSSEY, VIII. 81-109

For then the beginning of woe was rolling upon Trojans and Danaans through the will of great Zeus.

This song the famous minstrel sang; but Odysseus grasped his great purple cloak with his stout hands, and drew it down over his head, and hid his comely face; for he had shame of the Phaeacians as he let fall tears from beneath his eyebrows. Yea, and as often as the divine minstrel ceased his singing, Odysseus would wipe away his tears and draw the cloak from off his head, and taking the two-handled cup would pour libations to the gods. But as often as he began again, and the nobles of the Phaeacians bade him sing, because they took pleasure in his lay, Odysseus would again cover his head and moan. Now from all the rest he concealed the tears that he shed, but Alcinous alone marked him and took heed, for he sat by him, and heard him groaning heavily. And straightway he spoke among the Phaeacians, lovers of the oar:

“Hear me, ye leaders and counsellors of the Phaeacians, already have we satisfied our hearts with the equal banquet and with the lyre, which is the companion of the rich feast. But now let us go forth, and make trial of all manner of games, that yon stranger may tell his friends, when he returns home, how far we excel other men in boxing and wrestling and leaping and in speed of foot.”

So saying, he led the way, and they followed him. From the peg the herald hung the clear-toned lyre, and took Demodocus by the hand, and led him forth from the hall, guiding him by the self-same road by which the others, the nobles of the Phaeacians, had gone to gaze upon the games. They went their way to the place of assembly, and with them went a

μυρίοι· ἂν δ' ἴσταντο νέοι πολλοί τε καὶ ἔσθλοί. 110  
 ὦρτο μὲν Ἀκρόνεώς τε καὶ Ὠκύαλος καὶ Ἐλατρεύς,  
 Ναυτεύς τε Πρυμνεύς τε καὶ Ἀγχίαλος καὶ Ἐρετμεύς,  
 Ποντεύς τε Πρωρεύς τε, Θόων Ἀναβησίνεώς τε  
 Ἀμφιάλός θ', υἱὸς Πολυνήου Τεκτονίδαο· 115  
 ἂν δὲ καὶ Εὐρύαλος, βροτολοιγῶ ἴσος Ἄρηι,  
 Ναυβολίδης, ὃς ἄριστος ἔην εἰδός τε δέμας τε  
 πάντων Φαιήκων μετ' ἀμύμονα Λαοδάμαντα.  
 ἂν δ' ἔσταν τρεῖς παῖδες ἀμύμονος Ἀλκινόοιο,  
 Λαοδάμας θ' Ἀλιός τε καὶ ἀντίθεος Κλυτόνης. 120  
 οἱ δ' ἦ τοι πρῶτον μὲν ἐπειρήσαντο πόδεσσι.  
 τοῖσι δ' ἀπὸ νύσσης τέτατο δρόμος· οἱ δ' ἅμα πάντες  
 καρπαλίμως ἐπέτοντο κονίοντες πεδίοιο·  
 τῶν δὲ θέειν ὄχ' ἄριστος ἔην Κλυτόνης ἀμύμων·  
 ὄσσον τ' ἐν νειῶ οὖρον πέλει ἡμίονοιιν, 125  
 τόσσον ὑπεκπροθέων λαοὺς ἴκεθ', οἱ δ' ἐλίποντο.  
 οἱ δὲ παλαιμοσύνης ἀλεγεινῆς πειρήσαντο·  
 τῇ δ' αὖτ' Εὐρύαλος ἀπεκαίνυτο πάντας ἀρίστους.  
 ἄλματι δ' Ἀμφιάλος πάντων προφερέστατος ἦεν·  
 δίσκω δ' αὖ πάντων πολὺ φέρτατος ἦεν Ἐλατρεύς,  
 πύξ δ' αὖ Λαοδάμας, ἀγαθὸς πάις Ἀλκινόοιο. 130  
 αὐτὰρ ἐπεὶ δὴ πάντες ἐτέρφθησαν φρέν' ἀέθλοις,  
 τοῖς ἄρα Λαοδάμας μετέφη πάις Ἀλκινόοιο·  
 “ Δεῦτε, φίλοι, τὸν ξεῖνον ἐρώμεθα εἴ τιν' ἄεθλον  
 οἰδέ τε καὶ δεδάηκε. φυὴν γε μὲν οὐ κακός ἐστι,  
 μηρούς τε κνήμας τε καὶ ἄμφω χεῖρας ὑπερθεν 135  
 αὐχένα τε στιβαρὸν μέγα τε σθένος· οὐδέ τι ἥβης  
 δεύεται, ἀλλὰ κακοῖσι συνέρρηκται πολέεσιν·

<sup>1</sup> This rendering of *νύσσα* is given by Agar (*Homericæ*, pp. 115 ff.). The word is generally taken to denote the “scratch,” not the turning-point, and the line is then rendered: “The course was stretched (laid out) from the



great throng, past counting; and up rose many noble youths. There rose Acroneüs, and Ocyalus, and Elatreus, and Nauteus, and Pymneus, and Anchialus, and Eretmeus, and Ponteus, and Proreus, Thoon and Anabesineüs, and Amphialus, son of Polyneüs, son of Tecton; and up rose also Euryalus, the peer of man-destroying Ares, the son of Naubolus, who in comeliness and form was the best of all the Phaeacians after peerless Laodamas; and up rose the three sons of noble Alcinous, Laodamas, and Halius, and god-like Clytoneüs. These then first made trial in the foot-race: a course was marked out for them from the turning point,<sup>1</sup> and they all sped swiftly, raising the dust of the plain; but among them noble Clytoneüs was far the best at running, and by as far as is the range<sup>2</sup> of a team of mules in fallow land, by so far he shot to the front and reached the host, and the others were left behind. Then they made trial of toilsome wrestling, and here in turn Euryalus excelled all the princes. And in leaping Amphialus was best of all, and with the discus again far the best of all was Elatreus, and in boxing Laodamas, the good son of Alcinous. But when the hearts of all had taken pleasure in the contests, Laodamas, the son of Alcinous, spoke among them:

“Come, friends, let us ask yon stranger whether he knows and has learned any contests. In build, surely, he is no mean man, in thighs and calves, and in his two arms above, his stout neck, and his great might. In no wise does he lack aught of the strength of youth, but he has been broken by many starting-point,” or “From the start their running was strained to the utmost.”

<sup>1</sup> The word probably denotes the length of the furrow cut before a turn was made.

οὐ γὰρ ἐγὼ γέ τί φημι κακώτερον ἄλλο θαλάσσης  
ἄνδρα γε συγχεύαι, εἰ καὶ μάλα καρτερός εἴη.”

Τὸν δ' αὐτ' Εὐρύαλος ἀπαμείβετο φώνησέν τε· 140

“ Λαοδάμα, μάλα τοῦτο ἔπος κατὰ μοῖραν ἔειπες.  
αὐτὸς νῦν προκάλεσσαι ἰὼν καὶ πέφραδε μῦθον.”<sup>1</sup>

Αὐτὰρ ἐπεὶ τό γ' ἄκουσ' ἀγαθὸς πάϊς Ἀλκινόοιο,  
στῆ ῥ' ἐς μέσσον ἰὼν καὶ Ὀδυσσῆα προσέειπε·

“ Δεῦρ' ἄγε καὶ σύ, ξεῖνε πάτερ, πείρησαι ἀέθλων, 145

εἴ τινα που δεδάηκας· ἔοικε δέ σ' ἴδμεν ἀέθλους·

οὐ μὲν γὰρ μείζον κλέος ἀνέρος ὄφρα κ' ἔησιν,

ἢ ὃ τι ποσσίν τε ῥέξῃ καὶ χερσίν ἔησιν.

ἀλλ' ἄγε πείρησαι, σκέδασον δ' ἀπὸ κήδεα θυμοῦ.

σοὶ δ' ὁδὸς οὐκέτι δηρὸν ἀπέσσεται, ἀλλὰ τοι ἤδη 150

νηὺς τε κατείρυσται καὶ ἐπαρτέες εἰσὶν ἑταῖροι.”

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·

“ Λαοδάμα, τί με ταῦτα κελεύετε κερτομέοντες;

κήδεά μοι καὶ μᾶλλον ἐνὶ φρεσὶν ἢ περ ἄεθλοι,

ὃς πρὶν μὲν μάλα πολλὰ πάθον καὶ πολλὰ μόγησα, 155

νῦν δὲ μεθ' ὑμετέρῃ ἀγορῇ νόστοιο χατίζων

ἦμαι, λισσόμενος βασιλῆά τε πάντα τε δῆμον.”

Τὸν δ' αὐτ' Εὐρύαλος ἀπαμείβετο νεῖκεσέ τ' αὐτην·

“ Οὐ γάρ σ' οὐδέ, ξεῖνε, δαήμονι φωτὶ εἴσκω

ἄθλων, οἷά τε πολλὰ μετ' ἀνθρώποισι πέλονται, 160

ἀλλὰ τῷ, ὅς θ' ἅμα νηὶ πολυκλήιδι θαμίζων,

ἀρχὸς ναυτῶν οἷ τε πρηκτῆρες ἔασιν,

φόρτου τε μνήμων καὶ ἐπίσκοπος ἦσιν ὀδαίων

κερδέων θ' ἀρπαλέων· οὐδ' ἀθλητῆρι ἔοικας.”

<sup>1</sup> Line 142 was unknown to Alexandrian critics.

troubles. For to my mind there is naught worse than the sea to confound a man, be he never so strong."

And Euryalus in turn answered him, and said: "Laodamas, this word of thine is right fitly spoken. Go now thyself and challenge him, and make known thy word."

Now when the good son of Alcinous heard this he came and took his stand in the midst and spoke to Odysseus: "Come, Sir stranger, do thou, too, make trial of the contests, if thou knowest any; and it must be that thou knowest contests, for there is no greater glory for a man so long as he lives than that which he achieves by his own hands and his feet. Nay, come, make trial, and cast away care from thy heart. Thy journey shall no more be long delayed, nay, even now thy ship is launched and the crew is ready."

Then Odysseus of many wiles answered him, and said: "Laodamas, why do ye mock me with this challenge? Sorrow is in my mind far more than contests, seeing that in time past I have suffered much and toiled much, and now I sit in the midst of your assembly, longing for my return home, and making my prayer to the king and to all the people."

Then again Euryalus made answer and taunted him to his face: "Nay verily, stranger, for I do not liken thee to a man that is skilled in contests, such as abound among men, but to one who, faring to and fro with his benched ship, is a captain of sailors who are merchantmen, one who is mindful of his freight, and has charge of a home-borne cargo, and the gains of his greed. Thou dost not look like an athlete."

## HOMER

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς·  
 “Ξεῖν', οὐ καλὸν ἔειπες· ἀτασθάλῳ ἀνδρὶ ἔοικας. 166  
 οὕτως οὐ πάντεσσι θεοὶ χαρίεντα διδοῦσιν  
 ἀνδράσιν, οὔτε φυὴν οὔτ' ἄρ φρένας οὔτ' ἀγορητύν.  
 ἄλλος μὲν γάρ τ' εἶδος ἀκιδνότερος πέλει ἀνήρ,  
 ἀλλὰ θεὸς μορφήν ἔπεσι στέφει, οἳ δέ τ' ἐς αὐτὸν 170  
 τερπόμενοι λεύσσουσιν· ὁ δ' ἀσφαλέως ἀγορεύει  
 αἰδοῖ μελιχίῃ, μετὰ δὲ πρέπει ἀγρομένοισιν,  
 ἐρχόμενον δ' ἀνὰ ἄστυ θεὸν ὡς εἰσορόωσιν.  
 ἄλλος δ' αὖ εἶδος μὲν ἀλίγκιος ἀθανάτοισιν,  
 ἀλλ' οὔ οἱ χάρις ἀμφιπεριστέφεται ἐπέεσσιν, 175  
 ὡς καὶ σοὶ εἶδος μὲν ἀριπρεπές, οὐδέ κεν ἄλλως  
 οὐδέ θεὸς τεύξειε, νόον δ' ἀποφώλιός ἐσσι.  
 ὄρινάς μοι θυμὸν ἐνὶ στήθεσσι φίλοισιν  
 εἰπὼν οὐ κατὰ κόσμον. ἐγὼ δ' οὐ νῆις ἀέθλων,  
 ὡς σύ γε μυθεῖαι, ἀλλ' ἐν πρώτοισιν οἴω 180  
 ἔμμεναι, ὄφρ' ἦβῃ τε πεποίθεα χερσὶ τ' ἐμῆσι.  
 νῦν δ' ἔχομαι κακότητι καὶ ἄλγεσι· πολλὰ γὰρ ἔτλην  
 ἀνδρῶν τε πτολέμους ἀλεγεινά τε κύματα πείρων.  
 ἀλλὰ καὶ ὧς, κακὰ πολλὰ παθῶν, πειρήσομ' ἀέθλων·  
 θυμοδακῆς γὰρ μῦθος, ἐπώτρυνας δέ με εἰπῶν.” 185  
 Ἦ ῥα καὶ αὐτῷ φάροι ἀναίξας λάβε δίσκον  
 μείζονα καὶ πάχετον, στιβαρότερον οὐκ ὀλίγον περ  
 ἢ οἴῳ Φαίηκες ἐδίσκεον ἀλλήλοισι.  
 τὸν ῥα περιστρέψας ἦκε στιβαρῆς ἀπὸ χειρός,  
 βόμβησεν δὲ λίθος· κατὰ δ' ἔπτηξαν ποτὶ γαίῃ 190

THE ODYSSEY, VIII. 165-190

Then with an angry glance from beneath his brows Odysseus of many wiles answered him: "Stranger, thou hast not spoken well; thou art as one blind with folly. So true is it that the gods do not give gracious gifts to all alike, not form nor mind nor eloquence. For one man is inferior in comeliness, but the god sets a crown<sup>1</sup> of beauty upon his words, and men look upon him with delight, and he speaks on unflinchingly with sweet modesty, and is conspicuous among the gathered people, and as he goes through the city men gaze upon him as upon a god. Another again is in comeliness like the immortals, but no crown of grace is set about his words. So, in thy case, thy comeliness is preëminent, nor could a god himself mend it, but in mind thou art stunted. Thou hast stirred the spirit in my breast by speaking thus unmannerly. I am not unskilled in sports as thou pratest, nay, methinks I was among the first so long as I trusted in my youth and in my hands. But now I am bound by suffering and pains; for much have I endured in passing through wars of men and the grievous waves. But even so, though I have suffered much, I will make trial of the contests, for thy word has stung me to the heart, and thou hast provoked me with thy speech."

He spoke, and, leaping up with his cloak about him as it was, seized a discus larger than the rest and thick, no little heavier than those with which the Phaeacians were wont to contend one with another. This with a whirl he sent from his stout hand, and the stone hummed as it flew; and down they crouched to the earth, the Phaeacians of the

<sup>1</sup> *στέφω* does not of itself mean "crown," but the meaning here is fixed by vs. 175.

Φαίηκες δολιχῆρετμοι, ναυσίκλυτοι ἄνδρες,  
 λαὸς ὑπὸ ῥιπῆς· ὁ δ' ὑπέρπτατο σήματα πάντων  
 ῥίμφα θεῶν ἀπὸ χειρός. ἔθηκε δὲ τέρματ' Ἀθήνη  
 ἀνδρὶ δέμας εἰκυῖα, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·

“Καὶ κ' ἀλαός τοι, ξεῖνε, διακρίνειε τὸ σῆμα  
 ἀμφαφόων, ἐπεὶ οὔ τι μεμιγμένον ἐστὶν ὀμίλῳ,  
 ἀλλὰ πολὺ πρῶτον. σὺ δὲ θάρσει τόνδε γ' ἄεθλον·  
 οὔ τις Φαιήκων τόδε γ' ἴξεται, οὐδ' ὑπερήσει.”

Ἦς φάτο, γήθησεν δὲ πολύτλας δῖος Ὀδυσσεύς,  
 χαίρων, οὔνεχ' ἑταῖρον ἐνγέα λεύσσει ἐν ἀγῶνι.  
 καὶ τότε κουφότερον μετεφώνεε Φαιήκεσσι·

“Τοῦτον νῦν ἀφίκεσθε, νέοι. τάχα δ' ὕστερον ἄλλον  
 ἦσειν ἢ τοσοῦτον ὀίομαι ἢ ἔτι μᾶσσον.  
 τῶν δ' ἄλλων ὅτινα κραδίη θυμός τε κελεύει,  
 δευρ' ἄγε πειρηθήτω, ἐπεὶ μ' ἐχολώσατε λίην,  
 ἢ πύξι ἢ ἐπάλῃ ἢ καὶ ποσίν, οὔ τι μεγαίρω,  
 πάντων Φαιήκων, πλὴν γ' αὐτοῦ Λαοδάμαντος.  
 ξεῖνος γάρ μοι ὄδ' ἐστί· τίς ἂν φιλέοντι μάχοιτο;  
 ἄφρων δὴ κείνός γε καὶ οὔτιδανὸς πέλει ἀνήρ,  
 ὅς τις ξεινοδόκῳ ἔριδα προφέρηται ἀέθλων  
 δήμῳ ἐν ἀλλοδαπῷ· ἔο δ' αὐτοῦ πάντα κολουεῖ.  
 τῶν δ' ἄλλων οὔ πέρ τιν' ἀναίνομαι οὐδ' ἀθερίζω,  
 ἀλλ' ἐθέλω ἴδμεν καὶ πειρηθήμεναι ἄντην.  
 πάντα γὰρ οὐ κακός εἰμι, μετ' ἀνδράσιν ὅσσοι ἄεθλοι·  
 εὔ μὲν τόξον οἶδα εὐξοον ἀμφαφάασθαι·  
 πρῶτός κ' ἄνδρα βάλοιμι ὀιστεύσας ἐν ὀμίλῳ  
 ἀνδρῶν δυσμενέων, εἰ καὶ μάλα πολλοὶ ἑταῖροι  
 ἄγχι παρασταῖεν καὶ τοξαζοῖατο φωτῶν.

long oars, men famed for their ships, beneath the rush of the stone. Past the marks of all it flew, speeding lightly from his hand, and Athene, in the likeness of a man, set the mark, and she spoke and addressed him :

“Even a blind man, stranger, could distinguish this mark, groping for it with his hands, for it is in no wise confused with the throng of the others, but is far the first. Be thou of good cheer for this bout at least : no one of the Phaeacians will reach this, or cast beyond it.”

So she spoke, and the much-enduring goodly Odysseus was glad, rejoicing that he saw a true friend in the lists. Then with a lighter heart he spoke among the Phaeacians :

“Reach this now, young men ; and presently, methinks, I will send another after it, as far or even further. Of the rest, if any man’s heart and spirit bid him, let him come hither and make trial—for ye have greatly angered me—be it in boxing or in wrestling, aye, or in running, I care not ; let any one come of all the Phaeacians, save Laodamas alone. For he is my host, and who would quarrel with one that entertains him ? Foolish is that man and worthless, who challenges to a contest the host who receives him in a strange land ; he does but mar his own fortunes. But of all the rest I refuse none, and make light of none, but am fain to know them, and make trial of them man to man. For in all things I am no weakling, even in all the contests that are practised among men. Well do I know how to handle the polished bow, and ever would I be the first to shoot and smite my man in the throng of the foe, even though many comrades stood by me and

οἷος δὴ με Φιλοκτῆτης ἀπεκαίνυτο τόξῳ  
 δῆμῳ ἐνὶ Τρώων, ὅτε τοξαζοίμεθ' Ἀχαιοί. 220  
 τῶν δ' ἄλλων ἐμέ φημι πολὺ προφερέστερον εἶναι,  
 ὅσσοι νῦν βροτοὶ εἰσιν ἐπὶ χθονὶ σίτον ἔδοντες.  
 ἀνδράσι δὲ προτέροισιν ἐριζέμεν οὐκ ἐθέλησω,  
 οὔθ' Ἑρακλῆι οὔτ' Εὐρύτῳ Οἰχαλιῆι,  
 οἳ ῥα καὶ ἀθανάτοισιν ἐρίζεσκον περὶ τόξων. 225  
 τῷ ῥα καὶ αἰψ' ἔθανεν μέγας Εὐρυτος, οὐδ' ἐπὶ γῆρας  
 ἵκετ' ἐνὶ μεγάροισι· χολωσάμενος γὰρ Ἀπόλλων  
 ἔκτανεν, οὐνεκά μιν προκαλίζετο τοξάζεσθαι.  
 δουρὶ δ' ἀκοντίζω ὅσον οὐκ ἄλλος τις οἶστῳ.  
 οἴοισιν δείδοικα ποσὶν μὴ τίς με παρέλθη 230  
 Φαιήκων· λίην γὰρ ἀεικελίως ἔδαμάσθην  
 κύμασιν ἐν πολλοῖς, ἐπεὶ οὐ κομιδὴ κατὰ νῆα  
 ἦεν ἐπηετανός· τῷ μοι φίλα γυῖα λέλυνται.”  
 Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.  
 Ἀλκίνοος δέ μιν οἷος ἀμειβόμενος προσέειπεν 235  
 “Ξεῖν', ἐπεὶ οὐκ ἀχάριστα μεθ' ἡμῖν ταῦτ' ἀγορεύεις,  
 ἀλλ' ἐθέλεις ἀρετὴν σὴν φαινέμεν, ἣ τοι ὀπηδεῖ,  
 χωόμενος ὅτι σ' οὔτος ἀνὴρ ἐν ἀγῶνι παραστὰς  
 νεέκεσεν, ὡς ἂν σὴν ἀρετὴν βροτὸς οὐ τις ὄνοιτο,  
 ὅς τις ἐπίσταιτο ἦσι φρεσὶν ἄρτια βάζειν· 240  
 ἀλλ' ἄγε νῦν ἐμέθεν ξυνίει ἔπος, ὄφρα καὶ ἄλλῳ  
 εἵπης ἠρώων, ὅτε κεν σοῖς ἐν μεγάροισι  
 δαινύη παρὰ σῆ τ' ἀλόχῳ καὶ σοῖσι τέκεσσιν,  
 ἡμετέρης ἀρετῆς μεμνημένος, οἶα καὶ ἡμῖν  
 Ζεὺς ἐπὶ ἔργα τίθησι διαμπερὲς ἐξ ἔτι πατρῶν. 245  
 οὐ γὰρ πυγμαῖοι εἰμὲν ἀμύμονες οὐδὲ παλαισταί,  
 ἀλλὰ ποσὶ κραιπνῶς θέομεν καὶ νηυσὶν ἄριστοι,  
 αἰεὶ δ' ἡμῖν δαῖς τε φίλη κίθαρίς τε χοροὶ τε  
 εἵματά τ' ἐξημοιβὰ λοετρά τε θερμὰ καὶ εὐναί.



were shooting at the men. Only Philoctetes excelled me with the bow in the land of the Trojans, when we Achaeans shot. But of all others I declare that I am best by far, of all mortals that are now upon the earth and eat bread. Yet with men of former days I will not seek to vie, with Heracles or with Eurytus of Oechalia, who strove even with the immortals in archery. Wherefore great Eurytus died soon, nor did old age come upon him in his halls, for Apollo waxed wroth and slew him, because he had challenged him to a contest with the bow. And with the spear I throw farther than any other man can shoot with an arrow. In the foot race alone I fear that someone of the Phaeacians may outstrip me, for cruelly have I been broken amid the many waves, since there was in my ship no lasting store of provisions; therefore my limbs are loosened."

So he spoke and they were all hushed in silence; but Alcinous alone answered him and said:

"Stranger, since not ungraciously dost thou speak thus in our midst, but art minded to shew forth the prowess which waits upon thee, in anger that yonder man came up to thee in the lists and taunted thee in a way in which no mortal would make light of thy prowess, who knew in his heart how to speak fitly; come, now, hearken to my words, that thou mayest tell to another hero, when in thy halls thou art feasting with thy wife and children, and rememberest our skill, what feats Zeus has vouchsafed to us from our fathers' days even until now. For we are not faultless boxers or wrestlers, but in the foot race we run swiftly, and we are the best seamen; and ever to us is the banquet dear, and the lyre, and the dance, and changes of raiment, and warm baths, and the couch.

ἀλλ' ἄγε, Φαιήκων βητάρμονες ὄσσοι ἄριστοι, 250  
 παίσατε, ὥς χ' ὁ ξεῖνος ἐνίσπη οἷσι φίλοισιν  
 οἴκαδε νοστήσας, ὄσσον περιγιγνόμεθ' ἄλλων  
 ναυτιλίῃ καὶ ποσσὶ καὶ ὄρχηστυῖ καὶ αἰοιδῇ.  
 Δημοδόκῳ δέ τις αἶψα κιὼν φόρμιγγα λίγειαν  
 οἰσέτω, ἣ πον κεῖται ἐν ἡμετέροισι δόμοισιν." 255

Ἦς ἔφατ' Ἀλκίνοος θεοεΐκελος, ὦρτο δὲ κῆρυξ  
 οἷσων φόρμιγγα γλαφυρὴν δόμου ἐκ βασιλῆος.  
 αἰσυμνήται δὲ κριτοὶ ἐννέα πάντες ἀνέσταν  
 δῆμιοι, οἳ κατ' ἀγῶνας ἐν πρήσσεσκον ἕκαστα,  
 λείηναν δὲ χορὸν, καλὸν δ' εὐρύναν ἀγῶνα. 260  
 κῆρυξ δ' ἐγγύθεν ἦλθε φέρων φόρμιγγα λίγειαν  
 Δημοδόκῳ· ὁ δ' ἔπειτα κί' ἐς μέσον· ἀμφὶ δὲ κούροι  
 πρωθῆβαι ἴσταντο, δαήμονες ὄρχηθμοῖο,  
 πέπληγον δὲ χορὸν θεῖον ποσίν. αὐτὰρ Ὀδυσσεὺς  
 μαρμαρυγὰς θηεῖτο ποδῶν, θαύμαζε δὲ θυμῷ. 265

Αὐτὰρ<sup>1</sup> ὁ φορμίζων ἀνεβάλλετο καλὸν ἀεΐδειν  
 ἀμφ' Ἄρεος φιλότητος εὐστεφάνου τ' Ἀφροδίτης,  
 ὡς τὰ πρῶτα μίγησαν ἐν Ἐφαιστοῖο δόμοισι  
 λάθρη, πολλὰ δ' ἔδωκε, λέχος δ' ἥσχυνε καὶ εὐνήν  
 Ἐφαιστοῖο ἀνακτος. ἄφαρ δὲ οἱ ἄγγελος ἦλθεν 270  
 "Ἥλιος, ὃ σφ' ἐνόησε μιγαζομένους φιλότητι.  
 "Ἐφαιστος δ' ὡς οὖν θυμαλγέα μῦθον ἄκουσε,  
 βῆ ῥ' ἴμεν ἐς χαλκεῶνα κακὰ φρεσὶ βυσοδομεύων,  
 ἐν δ' ἔθετ' ἀκμοθέτῳ μέγαν ἄκμονα, κόπτε δὲ δεσμούς  
 ἀρρήκτους ἀλύτους, ὄφρ' ἔμπεδον αὐθι μένοιεν. 275  
 αὐτὰρ ἐπεὶ δὴ τεύξε δόλον κεχολωμένος Ἄρει,

<sup>1</sup> The whole passage 266-369 (or 267-366) was on moral grounds rejected by some ancient critics.

But come now, all ye that are the best dancers of the Phaeacians, make sport, that the stranger may tell his friends on reaching home how far we surpass others in seamanship and in fleetness of foot, and in the dance and in song. And let one go straightway and fetch for Demodocus the clear-toned lyre which lies somewhere in our halls."

So spoke Alcinous the godlike, and the herald rose to fetch the hollow lyre from the palace of the king. Then stood up masters of the lists, nine in all, men chosen from out the people, who in their gatherings were wont to order all things aright. They levelled a place for the dance, and marked out a fair wide ring, and the herald came near, bearing the clear-toned lyre for Demodocus. He then moved into the midst, and around him stood boys in the first bloom of youth, well skilled in the dance, and they smote the goodly dancing floor with their feet. And Odysseus gazed at the twinklings of their feet and marvelled in spirit.

But the minstrel struck the chords in prelude to his sweet lay and sang of the love of Ares and Aphrodite of the fair crown, how first they lay together in the house of Hephaestus secretly; and Ares gave her many gifts, and shamed the bed of the lord Hephaestus. But straightway one came to him with tidings, even Helius, who had marked them as they lay together in love. And when Hephaestus heard the grievous tale, he went his way to his smithy, pondering evil in the deep of his heart, and set on the anvil block the great anvil and forged bonds which might not be broken or loosed, that the lovers<sup>1</sup> might bide fast where they were. But when he had fashioned the snare in his wrath against Ares, he

<sup>1</sup> Or the subject of μένοιεν may be the bonds.

## HOMER

βῆ ῥ' ἴμεν ἐς θάλαμον, ὅθι οἱ φίλα δέμνι' ἔκειτο,  
 ἀμφὶ δ' ἄρ' ἐρμίσιν χέε δέσματα κύκλω ἀπάντη·  
 πολλὰ δὲ καὶ καθύπερθε μελαθρόφιον ἐξεκέχυντο,  
 ἡύτ' ἀράχνια λεπτά, τὰ γ' οὐ κέ τις οὐδὲ ἴδοιτο, 280  
 οὐδὲ θεῶν μακάρων· πέρι γὰρ δολόεντα τέτυκτο.  
 αὐτὰρ ἐπεὶ δὴ πάντα δόλον περι δέμνια χεῦεν,  
 εἶσατ' ἴμεν ἐς Λῆμνον, ἐυκτίμενον πτολίεθρον,  
 ἣ οἱ γαῖαν πολὺ φιλτάτη ἐστὶν ἀπασέων.  
 οὐδ' ἀλαοσκοπιὴν εἶχε χρυσήνιος Ἄρης, 285  
 ὡς ἴδεν Ἡφαιστον κλυτοτέχνην νόσφι κίοντα·  
 βῆ δ' ἰέναι πρὸς δῶμα περικλυτοῦ Ἡφαιστοιο  
 ἰσχανόων φιλότητος ἐυστεφάνου Κυθερείης.  
 ἣ δὲ νέον παρὰ πατρὸς ἐρισθενέος Κρονίωνος  
 ἐρχομένη κατ' ἄρ' ἔζεθ'· ὁ δ' εἶσω δώματος ἦει, 290  
 ἐν τ' ἄρα οἱ φῦ χειρί, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·  
 “ Δεῦρο, φίλη, λέκτρονδε τραπέιομεν εὐνηθέντες·  
 οὐ γὰρ ἔθ' Ἡφαιστος μεταδήμιος, ἀλλὰ που ἤδη  
 οἴχεται ἐς Λῆμνον μετὰ Σίντιας ἀγριοφώνους.”  
 “ Ὡς φάτο, τῇ δ' ἀσπαστὸν ἐείσατο κοιμηθῆναι. 295  
 τῶ δ' ἐς δέμνια βάντε κατέδραθον· ἀμφὶ δὲ δεσμοὶ  
 τεχνήεντες ἔχυντο πολύφρονος Ἡφαιστοιο,  
 οὐδέ τι κινῆσαι μελέων ἦν οὐδ' ἀναεῖραι.  
 καὶ τότε δὴ γίγνωσκον, ὅ τ' οὐκέτι φυκτὰ πέλοντο.  
 ἀγχίμολον δέ σφ' ἦλθε περικλυτὸς ἀμφιγυήεις, 300  
 αὐτὶς ὑποστρέψας πρὶν Λῆμνου γαῖαν ἰκέσθαι·  
 Ἥελιος γάρ οἱ σκοπιὴν ἔχεν εἰπέ τε μῦθον.  
 βῆ δ' ἴμεναι πρὸς δῶμα φίλον τετιημένος ἦτορ·<sup>1</sup>

<sup>1</sup> Line 303 is omitted in most MSS.; cf. ii. 298.

went to his chamber where lay his bed, and everywhere round about the bed-posts he spread the bonds, and many too were hung from above, from the roof-beams, fine as spiders' webs, so that no one even of the blessed gods could see them, so exceeding craftily were they fashioned. But when he had spread all his snare about the couch, he made as though he would go to Lemnos, that well-built citadel, which is in his eyes far the dearest of all lands. And no blind watch did Ares of the golden rein keep, when he saw Hephaestus, famed for his handicraft, departing, but he went his way to the house of famous Hephaestus, eager for the love of Cytherea of the fair crown. Now she had but newly come from the presence of her father, the mighty son of Cronos, and had sat her down. And Ares came into the house and clasped her hand and spoke and addressed her:

"Come, love, let us to bed and take our joy, couched together. For Hephaestus is no longer here in the land, but has now gone, I ween, to Lemnos, to visit the Sintians of savage speech."

So he spoke, and a welcome thing it seemed to her to lie with him. So they two went to the couch, and lay them down to sleep, and about them clung the cunning bonds of the wise Hephaestus, nor could they in any wise stir their limbs or raise them up. Then at length they learned that there was no more escaping. And near to them came the famous god of the two strong arms,<sup>1</sup> having turned back before he reached the land of Lemnos; for Helios had kept watch for him and had brought him word. So he went to his house with a heavy heart, and stood at

<sup>1</sup> Others render "lame in both limbs."

HOMER

ἔστη δ' ἐν προθύροισι, χόλος δέ μιν ἄγριος ἦρει·  
 σμερδαλέον δ' ἐβόησε, γέγωνέ τε πᾶσι θεοῖσιν· 305

“ Ζεῦ πάτερ ἦδ' ἄλλοι μάκαρες θεοὶ αἰὲν ἔοντες,  
 δεῦθ', ἵνα ἔργα γελαστὰ καὶ οὐκ ἐπιεικτὰ ἴδησθε,  
 ὡς ἐμὲ χωλὸν ἔοντα Διὸς θυγάτηρ Ἀφροδίτη  
 αἰὲν ἀτιμάζει, φιλέει δ' αἰδήλου Ἄρηα,  
 οὐνεχ' ὁ μὲν καλὸς τε καὶ ἀρτίπος, αὐτὰρ ἐγὼ γε 310  
 ἠπεδανὸς γενόμην. ἀτὰρ οὐ τί μοι αἴτιος ἄλλος,  
 ἀλλὰ τοκῆε δύω, τὼ μὴ γείνασθαι ὄφελλον.

ἀλλ' ὄψεσθ', ἵνα τὼ γε καθεύδεται ἐν φιλότῃ  
 εἰς ἐμὰ δέμνια βάντες, ἐγὼ δ' ὀρόων ἀκάχημαι.  
 οὐ μὲν σφεας ἔτ' ἔολπα μίνυθ' ἀ γε κειέμεν οὕτως 315  
 καὶ μάλα περ φιλέοντε· τάχ' οὐκ ἐβελήσετον ἄμφω  
 εὔδειν· ἀλλὰ σφωε δόλος καὶ δεσμὸς ἐρύξει,  
 εἰς ὃ κέ μοι μάλα πάντα πατήρ ἀποδῶσιν ἔεδνα,  
 ὅσσα οἱ ἐγγυάλιξα κυνώπιδος εἵνεκα κούρης,  
 οὐνεκά οἱ καλὴ θυγάτηρ, ἀτὰρ οὐκ ἐχέθυμος.” 320

Ἦς ἔφαθ', οἱ δ' ἀγέροντο θεοὶ ποτὶ χαλκοβατῆς δῶ·  
 ἦλθε Ποσειδάων γαιήοχος, ἦλθ' ἐριούνης  
 Ἑρμείας, ἦλθεν δὲ ἄναξ ἐκαέργος Ἀπόλλων.  
 θηλύτεραι δὲ θεαὶ μένον αἰδοῖ οἴκοι ἐκάστη.  
 ἔσταν δ' ἐν προθύροισι θεοί, δωτῆρες ἑάων· 325  
 ἄσβεστος δ' ἄρ' ἐνῶρτο γέλωσ μακάρεσσι θεοῖσι  
 τέχνας εἰσορόωσι πολύφρονος Ἐφαιστοιο.  
 ὦδε δὲ τις εἶπεσκεν ἰδὼν ἐς πλησίον ἄλλον·

“ Οὐκ ἀρετᾶ κακὰ ἔργα· κιχάνει τοι βραδὺς ὠκύν,  
 ὡς καὶ νῦν Ἐφαιστος ἐὼν βραδὺς εἶλεν Ἄρηα 330

the gateway, and fierce anger seized him. And terribly he cried out and called to all the gods :

“ Father Zeus, and ye other blessed gods that are forever, come hither that ye may see a laughable matter and a monstrous,<sup>1</sup> even how Aphrodite, daughter of Zeus, scorns me for that I am lame and loves destructive Ares because he is comely and strong of limb, whereas I was born misshapen. Yet for this is none other to blame but my two parents—would they had never begotten me! But ye shall see where these two have gone up into my bed and sleep together in love ; and I am troubled at the sight. Yet, methinks, they will not wish to lie longer thus, no, not for a moment, how loving soever they are. Soon shall both lose their desire to sleep ; but the snare and the bonds shall hold them until her father pays back to me all the gifts of wooing that I gave him for the sake of his shameless girl ; for his daughter is fair but bridles not her passion.”<sup>2</sup>

So he spoke and the gods gathered to the house of the brazen floor.<sup>3</sup> Poseidon came, the earth-encoder, and the helper Hermes came, and the lord Apollo, the archer god.<sup>4</sup> Now the goddesses abode for shame each in her own house, but the gods, the givers of good things, stood in the gateway ; and unquenchable laughter arose among the blessed gods as they saw the craft of wise Hephaestus. And thus would one speak, with a glance at his neighbour :

“ Ill deeds thrive not. The slow catches the swift ; even as now Hephaestus, slow though he is, has out-

<sup>1</sup> Lit. “ hard,” “ unyielding.”

<sup>2</sup> Others render simply, “ lacking in discretion.”

<sup>3</sup> Or, “ with threshold of brass.”

<sup>4</sup> Or, possibly, “ the averter of ills.” The word means literally, “ he who works afar.”

ὠκύτατόν περ ἔοντα θεῶν οἷ "Ὀλυμπον ἔχουσιν,  
χωλὸς ἔὼν τέχνησι· τὸ καὶ μοιχάγρι' ὀφέλλει."

Ἦς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον·  
Ἐρμῆν δὲ προσέειπεν ἄναξ Διὸς υἱὸς Ἀπόλλων·

"Ἐρμεία, Διὸς υἱέ, διάκτορε, δῶτορ ἑάων, 335  
ἦ ῥά κεν ἐν δεσμοῖς ἐθέλοις κρατεροῖσι πιεσθεῖς  
εὔδειν ἐν λέκτροισι παρὰ χρυσῆν Ἀφροδίτῃ;"

Τὸν δ' ἠμείβεται ἔπειτα διάκτορος ἀργεῖφόντης·  
"Αἶ γὰρ τοῦτο γένοιτο, ἄναξ ἑκατηβόλ' Ἀπολλων· 340  
δεσμοὶ μὲν τρὶς τόσσοι ἀπείρονες ἀμφὶς ἔχοιεν,  
ὕμεις δ' εἰσορόωτε θεοὶ πᾶσαί τε θέαιναι,  
αὐτὰρ ἐγὼν εὔδοιμι παρὰ χρυσῆν Ἀφροδίτῃ."

Ἦς ἔφατ', ἐν δὲ γέλωσ ὦρτ' ἀθανάτοισι θεοῖσιν.  
οὐδὲ Ποσειδάωνα γέλωσ ἔχε, λίσσεται δ' αἰεὶ 345  
"Ἥφαιστον κλυτοεργὸν ὅπως λύσειεν Ἄρηα.  
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

"Ἀὔσον· ἐγὼ δέ τοι αὐτὸν ὑπίσχομαι, ὡς σὺ κελεύεις·  
τίσειν αἴσιμα πάντα μετ' ἀθανάτοισι θεοῖσιν."

Τὸν δ' αὖτε προσέειπε περικλυτὸς ἀμφιγυήεις·  
"Μή με, Ποσειδάων γαιηοχε, ταῦτα κέλευε· 350  
δειλαί τοι δειλῶν γε καὶ ἐγγυαὶ ἐγγυάασθαι,  
πῶς ἂν ἐγὼ σε δέοιμι μετ' ἀθανάτοισι θεοῖσιν,  
εἴ κεν Ἄρης οἴχοιτο χρέος καὶ δεσμὸν ἀλύξας;"

Τὸν δ' αὖτε προσέειπε Ποσειδάων ἐνοσίχθων·  
"Ἥφαιστ', εἴ περ γάρ κεν Ἄρης χρεῖος ὑπαλύξας 355  
οἴχηται φεύγων, αὐτὸς τοι ἐγὼ τάδε τίσω."

Τὸν δ' ἠμείβεται ἔπειτα περικλυτὸς ἀμφιγυήεις·  
"Οὐκ ἔστ' οὐδὲ ἔοικε τεὸν ἔπος ἀρνήσασθαι."



THE ODYSSEY, VIII. 331-358

stripped Ares for all that he is the swiftest of the gods who hold Olympus. Lame though he is, he has caught him by craft, wherefore Ares owes the fine of the adulterer."

Thus they spoke to one another. But to Hermes the lord Apollo, son of Zeus, said :

"Hermes, son of Zeus, messenger, giver of good things, wouldst thou in sooth be willing, even though ensnared with strong bonds, to lie on a couch by the side of golden Aphrodite?"

Then the messenger, Argeiphontes, answered him : "Would that this might befall, lord Apollo, thou archer god—that thrice as many bonds inextricable might clasp me about and ye gods, aye, and all the goddesses too might be looking on, but that I might sleep by the side of golden Aphrodite."

So he spoke and laughter arose among the immortal gods. Yet Poseidon laughed not, but ever besought Hephaestus, the famous craftsman, to set Ares free; and he spoke, and addressed him with winged words :

"Loose him, and I promise, as thou biddest me, that he shall himself pay thee all that is right in the presence of the immortal gods."

Then the famous god of the two strong arms answered him : "Ask not this of me, Poseidon, thou earth-enfolder. A sorry thing to be sure of is the surety for a sorry knave. How could I put thee in bonds among the immortal gods, if Ares should avoid both the debt and the bonds and depart?"

Then again Poseidon, the earth-shaker, answered him : "Hephaestus, even if Ares shall avoid the debt and flee away, I will myself pay thee this."

Then the famous god of the two strong arms answered him : "It may not be that I should say thee nay, nor were it seemly."

## HOMER

Ὡς εἰπὼν δεσμὸν ἀνίει μέγας Ἡφαίστοιο.  
 τὼ δ' ἐπεὶ ἐκ δεσμοῖο λύθεν, κρατεροῦ περ ἔοντος, 360  
 αὐτίκ' ἀναΐξαντε ὁ μὲν Θρήκηνδε βεβήκει,  
 ἢ δ' ἄρα Κύπρον ἵκανε φιλομμειδῆς Ἀφροδίτη,  
 ἐς Πάφον· ἔνθα δέ οἱ τέμενος βωμός τε θυήεις.  
 ἔνθα δέ μιν Χάριτες λούσαν καὶ χρίσαν ἐλαίῳ  
 ἀμβρότῳ, οἶα θεοὺς ἐπενήνοθεν αἰὲν ἔοντας, 365  
 ἀμφὶ δὲ εἴματα ἔσσαν ἐπήρατα, θαῦμα ἰδέσθαι.

Ταῦτ' ἄρ' ἀοιδὸς ἄειδε περικλυτός· αὐτὰρ Ὀδυσσεὺς  
 τέρπετ' ἐνὶ φρεσὶν ἧσιν ἀκούων ἠδὲ καὶ ἄλλοι  
 Φαίηκες δολιχῆρετμοι, ναυσίκλυτοι ἄνδρες.

Ἀλκίνοος δ' Ἄλιον καὶ Λαοδάμαντα κέλευσεν 370  
 μουνάξ ὀρχήσασθαι, ἐπεὶ σφισιν οὐ τις ἔριζεν.  
 οἱ δ' ἐπεὶ οὖν σφαῖραν καλὴν μετὰ χερσὶν ἔλοντο,  
 πορφυρέην, τὴν σφιν Πόλυβος ποίησε δαΐφρων,  
 τὴν ἕτερος ῥίπτασκε ποτὶ νέφεα σκιδόεντα  
 ἰδνωθεὶς ὀπίσω, ὁ δ' ἀπὸ χθονὸς ὑψόσ' ἀερθεὶς 375  
 ῥηιδίως μεθέλεσκε, πάρος ποσὶν οὐδας ἰκέσθαι.  
 αὐτὰρ ἐπεὶ δὴ σφαίρῃ ἀν' ἰθὺν πειρήσαντο,  
 ὠρχείσθην δὴ ἔπειτα ποτὶ χθονὶ πουλυβοτείρῃ  
 ταρφέ' ἀμειβομένῳ· κούροι δ' ἐπελήκεον ἄλλοι  
 ἔστεῶτες κατ' ἀγῶνα, πολὺς δ' ὑπὸ κόμπῳ ὀρώρει. 380

Δὴ τότε ἄρ' Ἀλκίνοον προσεφώνεε δῖος Ὀδυσσεύς·  
 “Ἀλκίνοε κρεῖιον, πάντων ἀριδείκετε λαῶν,  
 ἡμὲν ἀπέιλῃσας βητάρμονας εἶναι ἀρίστους,  
 ἠδ' ἄρ' ἑτοῖμα τέτυκτο· σέβας μ' ἔχει εἰσορόωντα.”

Ὡς φάτο, γήθησεν δ' ἱερὸν μένος Ἀλκινόοιο, 385  
 αἴψα δὲ Φαίηκεσσι φιληρέτμοισι μετηύδα·

So saying the mighty Hephaestus loosed the bonds and the two, when they were freed from that bond so strong, sprang up straightway. And Ares departed to Thrace, but she, the laughter-loving Aphrodite, went to Cyprus, to Paphos, where is her demesne and fragrant altar. There the Graces bathed her and anointed her with immortal oil, such as gleams<sup>1</sup> upon the gods that are forever. And they clothed her in lovely raiment, a wonder to behold.

This song the famous minstrel sang; and Odysseus was glad at heart as he listened, and so too were the Phaeacians of the long oars, men famed for their ships.

Then Alcinous bade Halius and Laodamas dance alone, for no one could vie with them. And when they had taken in their hands the beautiful ball of purple, which wise Polybus had made for them, the one would lean backward and toss it toward the shadowy clouds, and the other would leap up from the earth and skilfully catch it before his feet touched the ground again. But when they had tried their skill in throwing the ball straight up, the two fell to dancing on the bounteous earth, ever tossing the ball to and fro, and the other youths stood in the lists and beat time, and thereat a great din arose.

Then to Alcinous spoke goodly Odysseus: "Lord Alcinous, renowned above all men,<sup>2</sup> thou didst boast that thy dancers were the best, and lo, thy words are made good; amazement holds me as I look on them."

So he spoke, and the strong and mighty Alcinous was glad; and straightway he spoke among the Phaeacians, lovers of the oar:

<sup>1</sup> Or, simply, "decks," "covers."

<sup>2</sup> Or, "above all the people."

## HOMER

“ Κέκλυτε, Φαιήκων ἡγήτορες ἠδὲ μέδοντες.  
 ὁ ξεῖνος μάλα μοι δοκίει πεπνυμένος εἶναι.  
 ἀλλ’ ἄγε οἱ δῶμεν ξεινήιον, ὡς ἐπιεικές.  
 δώδεκα γὰρ κατὰ δῆμον ἀριπρεπέες βασιλῆες 390  
 ἀρχοὶ κραίνουσι, τρισκαιδέκατος δ’ ἐγὼ αὐτός·  
 τῶν οἱ ἕκαστος φᾶρος εὐπλυνὲς ἠδὲ χιτῶνα  
 καὶ χρυσοῖο τάλαντον ἐνείκατε τιμήεντος.  
 αἶψα δὲ πάντα φέρωμεν ἀολλέα, ὄφρ’ ἐνὶ χερσὶν  
 ξεῖνος ἔχων ἐπὶ δόρπον ἴη χαίρων ἐνὶ θυμῷ. 395  
 Εὐρύαλος δέ ἐ αὐτὸν ἀρεσσάσθω ἐπέεσσι  
 καὶ δώρω, ἐπεὶ οὐ τι ἔπος κατὰ μοῖραν ἔειπεν.”

“Ὡς ἔφαθ’, οἱ δ’ ἄρα πάντες ἐπήνεον ἠδ’ ἐκέλευον,  
 δῶρα δ’ ἄρ’ οἰσέμεναι πρόεσαν κήρυκα ἕκαστος.  
 τὸν δ’ αὐτ’ Εὐρύαλος ἀπαμείβετο φώνησέν τε· 400

“ Ἄλκίνοε κρεῖιον, πάντων ἀριδείκετε λαῶν,  
 τοιγὰρ ἐγὼ τὸν ξεῖνον ἀρέσσομαι, ὡς σὺ κελεύεις.  
 δώσω οἱ τόδ’ ἄορ παγχάλκεον, ᾧ ἔπι κώπη  
 ἀργυρέη, κολεὸν δὲ νεοπρίστου ἐλέφαντος  
 ἀμφιδεδίνηται· πολέος δέ οἱ ἄξιον ἔσται.” 405

“Ὡς εἰπὼν ἐν χερσὶ τίθει ξίφος ἀργυρόηλον  
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·  
 “ Χαῖρε, πάτερ ὦ ξεῖνε· ἔπος δ’ εἴ πέρ τι βέβακται  
 δεινόν, ἄφαρ τὸ φέροισιν ἀναρπάξασαι ἄελλαι.  
 σοὶ δὲ θεοὶ ἄλοχόν τ’ ἰδέειν καὶ πατρίδ’ ἰκέσθαι 410  
 δοῖεν, ἐπεὶ δὴ δηθὰ φίλων ἄπο πήματα πάσχεις.”

Τὸν δ’ ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·  
 “ Καὶ σὺ φίλος μάλα χαῖρε, θεοὶ δέ τοι ὄλβια δοῖεν.

THE ODYSSEY, VIII. 387-413

“Hear me, leaders and counsellors of the Phaeacians. This stranger verily seems to me a man of understanding. Come then, let us give him a gift of friendship, as is fitting; for twelve glorious kings bear sway in our land as rulers, and I myself am the thirteenth. Now do you, each of the twelve, bring a newly washed cloak and tunic, and a talent of precious gold, and let us straightway bring all together, that the stranger with our gifts in his hands may go to his supper glad at heart. And let Euryalus make amends to the stranger himself with words and with a gift, for the word that he spoke was in no wise seemly.”

So he spoke, and they all praised his words and bade that so it should be, and sent forth every man a herald to fetch the gifts. And Euryalus in turn made answer, and said:

“Lord Alcinous, renowned above all men, I will indeed make amends to the stranger, as thou biddest me. I will give him this sword, all of bronze, whereon is a hilt of silver, and a scabbard of new-sawn ivory is wrought about it; and it shall be to him a thing of great worth.”

So saying, he put into his hands the silver-studded sword, and spoke, and addressed him with winged words: “Hail, Sir stranger; but if any word has been spoken that was harsh, may the storm-winds straightway snatch it and bear it away. And for thyself, may the gods grant thee to see thy wife, and to come to thy native land, for long time hast thou been suffering woes far from thy friends.”

And Odysseus of many wiles answered him: “All hail to thee, too, friend; and may the gods grant

## HOMER

μηδέ τι τοι ξιφεός γε ποθὴ μετόπισθε γένοιτο  
 τούτου, ὃ δὴ μοι δῶκας ἀρεσσάμενος ἐπέεσσιν.” 415

Ἦ ῥα καὶ ἀμφ’ ὥμοισι θέτο ξίφος ἀργυρόηλον.  
 δύσετό τ’ ἠέλιος, καὶ τῷ κλυτὰ δῶρα παρήεν.  
 καὶ τὰ γ’ ἐς Ἀλκινόοιο φέρον κήρυκες ἀγαυοί·  
 δεξάμενοι δ’ ἄρα παῖδες ἀμύμονος Ἀλκινόοιο  
 μητρὶ παρ’ αἰδοίῃ ἔθεσαν περικαλλέα δῶρα. 420  
 τοῖσιν δ’ ἠγεμόνευ’ ἱερὸν μένος Ἀλκινόοιο,  
 ἐλθόντες δὲ καθίζον ἐν ὑψηλοῖσι θρόνοισι.  
 δὴ ῥα τότε Ἀρήτην προσέφη μένος Ἀλκινόοιο·

“ Δεῦρο, γυναί, φέρε χηλὸν ἀριπρεπέ, ἣ τις ἀρίστη  
 ἐν δ’ αὐτῇ θές φᾶρος εὐπλυνές ἠδὲ χιτῶνα. 425  
 ἀμφὶ δέ οἱ πυρὶ χαλκὸν ἰήνατε, θέρμετε δ’ ὕδωρ,  
 ὄφρα λοεσσάμενός τε ἰδὼν τ’ εὐ κείμενα πάντα  
 δῶρα, τὰ οἱ Φαίηκες ἀμύμονες ἐνθάδ’ ἔνεικαν,  
 δαιτί τε τέρπηται καὶ ἀοιδῆς ὕμνον ἀκούων.  
 καὶ οἱ ἐγὼ τόδ’ ἄλειςον ἐμὸν περικαλλές ὀπάσσω, 430  
 χρύσειον, ὄφρ’ ἐμέθεν μεμνημένος ἤματα πάντα  
 σπένδη ἐνὶ μεγάρῳ Δίί τ’ ἄλλοισίν τε θεοῖσιν.”

“Ὡς ἔφατ’, Ἀρήτη δὲ μετὰ δμωῆσιν ἔειπεν  
 ἀμφὶ πυρὶ στήσαι τρίποδα μέγαν ὅττι τάχιστα.  
 αἱ δὲ λοетроχόον τρίποδ’ ἴστασαν ἐν πυρὶ κηλέῳ, 435  
 ἐν δ’ ἄρ’ ὕδωρ ἔχεαν, ὑπὸ δὲ ξύλα δαῖον ἐλοῦσαι.  
 γάστρην μὲν τρίποδος πῦρ ἄμφεπε, θέρμετο δ’ ὕδωρ·  
 τόφρα δ’ ἄρ’ Ἀρήτη ξείνῳ περικαλλέα χηλὸν  
 ἐξέφερεν θαλάμοιο, τίθει δ’ ἐνὶ κάλλιμα δῶρα,  
 ἐσθῆτα χρυσόν τε, τὰ οἱ Φαίηκες ἔδωκαν· 440

thee happiness, and mayest thou never hereafter miss this sword which thou hast given me, making amends with gentle speech."

He spoke, and about his shoulders hung the silver-studded sword. And the sun set, and the glorious gifts were brought him. These the lordly heralds bore to the palace of Alcinous, and the sons of peerless Alcinous took the beautiful gifts and set them before their honoured mother. And the strong and mighty Alcinous led the way, and they came in and sat down on the high seats. Then to Arete spoke the mighty Alcinous:

"Bring hither, wife, a goodly chest, the best thou hast, and thyself place in it a newly-washed cloak and tunic; and do ye heat for the stranger a cauldron on the fire, and warm water, that when he has bathed and has seen well bestowed all the gifts which the noble Phaeacians have brought hither, he may take pleasure in the feast, and in hearing the strains of the song. And I will give him this beautiful cup of mine, wrought of gold, that he may remember me all his days as he pours libations in his halls to Zeus and to the other gods."

So he spoke, and Arete bade her handmaids to set a great cauldron on the fire with all speed. And they set on the blazing fire the cauldron for filling the bath, and poured in water, and took billets of wood and kindled them beneath it. Then the fire played about the belly of the cauldron, and the water grew warm; but meanwhile Arete brought forth for the stranger a beautiful chest from the treasure chamber, and placed in it the goodly gifts, the raiment and the gold, which the Phaeacians

ἐν δ' αὐτῇ φᾶρος θῆκεν καλόν τε χιτῶνα,  
καί μιν φωνήσασ' ἔπεα πτερόεντα προσηύδα·

“ Αὐτὸς νῦν ἴδε πῶμα, θοῶς δ' ἐπὶ δεσμὸν ἴηλον,  
μή τίς τοι καθ' ὁδὸν δηλήσεται, ὅππότε' ἂν αὐτε  
εὔδησθα γλυκὺν ὕπνου ἰὼν ἐν νηὶ μελαίνῃ.” 445

Αὐτὰρ ἐπεὶ τό γ' ἄκουσε πολύτλας δῖος Ὀδυσσεύς,  
αὐτίκ' ἐπήρτυε πῶμα, θοῶς δ' ἐπὶ δεσμὸν ἴηλεν  
ποικίλον, ὅν ποτέ μιν δέδαε φρεσὶ πότνια Κίρκη.  
αὐτόδιον δ' ἄρα μιν ταμίη λούσασθαι ἀνώγει  
ἔς ῥ' ἀσάμινθον βάνθ'. ὁ δ' ἄρ' ἀσπασίως ἴδε θυμῷ 450  
θερμὰ λοέτρ', ἐπεὶ οὐ τι κομιζόμενός γε θάμιζεν,  
ἐπεὶ δὴ λίπε δῶμα Καλυψοῦς ἠυκόμοιο.  
τόφρα δέ οἱ κομιδὴ γε θεῶ ὡς ἔμπεδος ἦεν.

Τὸν δ' ἐπεὶ οὖν δμῶαὶ λούσαν καὶ χρίσαν ἐλαίῳ,  
ἀμφὶ δέ μιν χλαῖναν καλὴν βάλλον ἠδὲ χιτῶνα, 455  
ἔκ ῥ' ἀσαμίνθου βὰς ἄνδρας μέτα οἰνοποτηῆρας  
ἦε· Ναυσικάα δὲ θεῶν ἄπο κάλλος ἔχουσα  
στή ῥα παρὰ σταθμὸν τέγεος πύκα ποιητοῖο,  
θαύμαζεν δ' Ὀδυσῆα ἐν ὀφθαλμοῖσιν ὀρώσα,  
καί μιν φωνήσασ' ἔπεα πτερόεντα προσηύδα· 460

“ Χαῖρε, ξεῖν', ἵνα καί ποτ' ἐὼν ἐν πατρίδι γαίῃ  
μνήσῃ ἐμεῦ, ὅτι μοι πρώτη ζωάγρι' ὀφέλλεις.”

Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς.  
“ Ναυσικάα θύγατερ μεγαλήτορος Ἀλκινόοιο,  
οὔτω νῦν Ζεὺς θεῖη, ἐρίγδουπος πόσις Ἥρης, 465  
ἴκαδέ τ' ἐλθέμεναι καὶ νόστιμον ἡμᾶρ ἰδέσθαι·



gave. And therein she herself placed a cloak and a fair tunic; and she spoke and addressed Odysseus with winged words:

“Look now thyself to the lid, and quickly cast a cord upon it, lest some one despoil thee of thy goods on the way, when later on<sup>1</sup> thou art lying in sweet sleep, as thou farest in the black ship.”

Now when the much-enduring goodly Odysseus heard these words, he straightway fitted on the lid, and quickly cast a cord upon it—a cunning knot, which queenly Circe once had taught him. Then forthwith the housewife bade him go to the bath and bathe; and his heart was glad when he saw the warm bath, for he had not been wont to have such tendance from the time that he left the house of faired-haired Calypso, but until then he had tendance continually as a god.

Now when the handmaids had bathed him and anointed him with oil, and had cast about him a fair cloak and a tunic, he came forth from the bath, and went to join the men at their wine. And Nausicaa, gifted with beauty by the gods, stood by the door-post of the well-built hall, and she marvelled at Odysseus, as her eyes beheld him, and she spoke, and addressed him with winged words:

“Farewell, stranger, and hereafter even in thy own native land mayest thou remember me, for to me first thou owest the price of thy life.”

Then Odysseus of many wiles answered her: “Nausicaa, daughter of great-hearted Alcinous, so may Zeus grant, the loud-thundering lord of Here, that I may reach my home and see the day of

<sup>1</sup> See Merry and Riddell *ad loc.*

## HOMER

τῷ κέν τοι καὶ κείθι θεῶ ὧς εὐχετοτόμη  
 αἰεὶ ἤματα πάντα· σὺ γάρ μ' ἐβιώσασα, κούρη.”

Ἦ ῥα καὶ ἐς θρόνον ἴξε παρ' Ἀλκίνοον βασιλῆα·  
 οἱ δ' ἤδη μοίρας τ' ἔνεμον κερόωντό τε οἶνον. 470

κῆρυξ δ' ἐγγύθεν ἦλθεν ἄγων ἐρίηρον ἀοιδόν,  
 Δημόδοκον λαοῖσι τετιμένον· εἶσε δ' ἄρ' αὐτὸν  
 μέσσω δαιτυμόνων, πρὸς κίονα μακρὸν ἐρείσας.  
 δὴ τότε κήρυκα προσέφη πολύμητις Ὀδυσσεύς,  
 νότου ἀποπροταμών, ἐπὶ δὲ πλεῖον ἐλέλειπτο, 475  
 ἀργιόδοντος ὑός, θαλερὴ δ' ἦν ἀμφὶς ἀλοιφή·

“Κῆρυξ, τῇ δὴ, τοῦτο πόρε κρέας, ὄφρα φάγησιν,  
 Δημοδόκω· καί μιν προσπτύξομαι ἀχνύμενός περ·  
 πᾶσι γὰρ ἀνθρώποισιν ἐπιχθονίοισιν ἀοιδοὶ  
 τιμῆς ἔμποροὶ εἰσι καὶ αἰδοῦς, οὐνεκ' ἄρα σφέας 480  
 οἴμας μούσ' ἐδίδαξε, φίλησε δὲ φύλον ἀοιδῶν.”

Ὡς ἄρ' ἔφη, κῆρυξ δὲ φέρων ἐν χερσὶν ἔθηκεν  
 ἤρω Δημοδόκω· ὁ δ' ἐδέξατο, χαῖρε δὲ θυμῷ.  
 οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἴαλλον.  
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο, 485  
 δὴ τότε Δημόδοκον προσέφη πολύμητις Ὀδυσσεύς·

“Δημόδοκ', ἔξοχα δὴ σε βροτῶν αἰνίζομ' ἀπάντων.  
 ἦ σέ γε μούσ' ἐδίδαξε, Διὸς πάις, ἦ σέ γ' Ἀπόλλων·  
 λῆν γὰρ κατὰ κόσμον Ἀχαιῶν οἶτον αἰεῖδεις,  
 ὅσσ' ἔρξαν τ' ἔπαθόν τε καὶ ὅσσ' ἐμόγησαν Ἀχαιοί, 490  
 ὧς τέ που ἦ αὐτὸς παρεὼν ἦ ἄλλου ἀκούσας.  
 ἀλλ' ἄγε δὴ μετάβηθι καὶ ἵππου κόσμον αἶεσον

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my returning. Then will I even there pray to thee as to a god all my days, for thou, maiden, hast given me life."

He spoke, and sat down on a chair beside king Alcinous. And now they were serving out portions and mixing the wine. Then the herald came near, leading the good minstrel, Demodocus, held in honour by the people, and seated him in the midst of the banqueters, leaning his chair against a high pillar. Then to the herald said Odysseus of many wiles, cutting off a portion of the chine of a white-tusked boar, whereof yet more was left, and there was rich fat on either side :

"Herald, take and give this portion to Demodocus, that he may eat, and I will greet him, despite my grief. For among all men that are upon the earth minstrels win honour and reverence, for that the Muse has taught them the paths of song, and loves the tribe of minstrels."

So he spoke, and the herald bore the portion and placed it in the hands of the lord Demodocus, and he took it and was glad at heart. So they put forth their hands to the good cheer lying ready before them. But when they had put from them the desire of food and drink, then to Demodocus said Odysseus of many wiles :

"Demodocus, verily above all mortal men do I praise thee, whether it was the Muse, the daughter of Zeus, that taught thee, or Apollo; for well and truly dost thou sing of the fate of the Achaeans, all that they wrought and suffered, and all the toils they endured, as though haply thou hadst thyself been present, or hadst heard the tale from another. But come now, change thy theme, and

## HOMER

δουρατεύου, τὸν Ἐπειὸς ἐποίησεν σὺν Ἀθήνῃ,  
 ὄν ποτ' ἐς ἀκρόπολιν δόλον ἤγαγε δῖος Ὀδυσσεὺς  
 ἀνδρῶν ἐμπλήσας οἷ ῥ' Ἴλιον ἐξαλάπαξαν. 495  
 αἶ κεν δὴ μοι ταῦτα κατὰ μοῖραν καταλέξῃς,  
 αὐτίκ' ἐγὼ πᾶσιν μυθήσομαι ἀνθρώποισιν,  
 ὡς ἄρα τοι πρόφρων θεὸς ὤπασε θέσπιν ἀοιδήν."  
 Ὠς φάθ', ὁ δ' ὀρμηθεὶς θεοῦ ἤρχετο, φαῖνε δ' ἀοιδήν,  
 ἔνθεν ἔλὼν ὡς οἱ μὲν εὐσσέλμων ἐπὶ νηῶν 500  
 βάντες ἀπέπλειον, πῦρ ἐν κλισίῃσι βαλόντες,  
 Ἀργεῖοι, τοὶ δ' ἤδη ἀγακλυτὸν ἀμφ' Ὀδυσῆα  
 ἦατ' ἐνὶ Τρώων ἀγορῇ κεκαλυμμένοι ἵππῳ  
 αὐτοὶ γάρ μιν Τρῶες ἐς ἀκρόπολιν ἐρύσαντο.  
 ὡς ὁ μὲν ἐστήκει, τοὶ δ' ἄκριτα πόλλ' ἀγόρευον 505  
 ἡμενοὶ ἀμφ' αὐτόν· τρίχα δέ σφισιν ἦνδανε βουλή,  
 ἢ διαπληῆξαι<sup>1</sup> κοῖλον δόρυ νηλεί χαλκῷ,  
 ἢ κατὰ πετράων βαλέειν ἐρύσαντας ἐπ' ἄκρης,  
 ἢ ἑάαν μέγ' ἀγαλμα θεῶν θελκτῆριον εἶναι,  
 τῇ περ δὴ καὶ ἔπειτα τελευτήσεσθαι ἔμελλεν 510  
 αἶσα γὰρ ἦν ἀπολέσθαι, ἐπὴν πόλις ἀμφικαλύψῃ  
 δουράτεον μέγαν ἵππον, ὅθ' ἦατο πάντες ἄριστοι  
 Ἀργείων Τρῶεσσι φόνου καὶ κῆρα φέροντες.  
 ἦειδεν δ' ὡς ἄστυ διέπραθον νῆες Ἀχαιῶν  
 ἰππόθεν ἐκχύμενοι, κοῖλον λόχον ἐκπρολιπόντες. 515  
 ἄλλον δ' ἄλλη ἄειδε πόλιν κεραϊζέμεν αἰπήν,  
 αὐτὰρ Ὀδυσσῆα προτὶ δώματα Δηιφόβοιο  
 βήμεναι, ἡὕτ' Ἀρηα σὺν ἀντιθέῳ Μενελάῳ.  
 κεῖθι δὴ αἰνότατον πόλεμον φάτο τολμήσαντα  
 νικῆσαι καὶ ἔπειτα διὰ μεγάθυμον Ἀθήνην. 520

<sup>1</sup> διαπληῆξαι Aristarchus : διατμηῆξαι MSS.

sing of the building of the horse of wood; which Epeius made with Athene's help, the horse which once Odysseus led up into the citadel as a thing of guile, when he had filled it with the men who sacked Ilios. If thou dost indeed tell me this tale aright, I will declare to all mankind that the god has of a ready heart granted thee the gift of divine song."

So he spoke, and the minstrel, moved by the god, began, and let his song be heard, taking up the tale where the Argives had embarked on their benched ships and were sailing away, after casting fire on their huts, while those others led by glorious Odysseus were now sitting in the place of assembly of the Trojans, hidden in the horse; for the Trojans had themselves dragged it to the citadel. So there it stood, while the people talked long as they sat about it, and could form no resolve. Nay, in three ways did counsel find favour in their minds: either to cleave the hollow timber with the pitiless bronze, or to drag it to the height and cast it down the rocks, or to let it stand as a great offering to propitiate the gods, even as in the end it was to be brought to pass; for it was their fate to perish when their city should enclose the great horse of wood, wherein were sitting all the best of the Argives, bearing to the Trojans death and fate. And he sang how the sons of the Achaeans poured forth from the horse and, leaving their hollow ambush, sacked the city. Of the others he sang how in divers ways they wasted the lofty city, but of Odysseus, how he went like Ares to the house of Deiphobus together with godlike Menelaus. There it was, he said, that Odysseus braved the most terrible fight and in the end conquered by the aid of great-hearted Athene.

## HOMER

Ταῦτ' ἄρ' ἀοιδὸς ἄειδε περικλυτός· αὐτὰρ Ὀδυσσεὺς  
 τήκετο, δάκρυ δ' ἔδευεν ὑπὸ βλεφάροισι παρειάς.  
 ὧς δὲ γυνὴ κλαίῃσι φίλον πόσιν ἀμφιπεσοῦσα,  
 ὅς τε ἔης πρόσθεν πόλιος λαῶν τε πέσῃσιν,  
 ἄστυϊ καὶ τεκέεσσιν ἀμύνων νηλεὲς ἡμαρ· 525  
 ἢ μὲν τὸν θνήσκοντα καὶ ἀσπαίροντα ἰδοῦσα  
 ἀμφ' αὐτῷ χυμένη λίγα κωκύει· οἱ δέ τ' ὄπισθε  
 κόπτοντες δούρεσσι μετάφρενον ἠδὲ καὶ ὤμους  
 εἶρερον εἰσανάγουσι, πόνον τ' ἐχέμεν καὶ οἰζύν·  
 τῆς δ' ἐλεεινοτάτῳ ἄχεϊ φθινύθουσι παρειαί· 530  
 ὧς Ὀδυσσεὺς ἐλεεινὸν ὑπ' ὀφρύσι δάκρυνον εἶβεν.  
 ἔνθ' ἄλλους μὲν πάντας ἐλάνθανε δάκρυα λείβων,  
 Ἄλκίνοος δέ μιν οἶος ἐπεφράσατ' ἠδ' ἐνόησεν,  
 ἦμενος ἄγχ' αὐτοῦ, βαρὺ δὲ στενάχοντος ἄκουσεν.  
 αἴψα δὲ Φαιήκεσσι φιληρέτμοισι μετηύδα· 535

“Κέκλυτε, Φαιήκων ἠγήτορες ἠδὲ μέδοντες,  
 Δημόδοκος δ' ἤδη σχεθέτω φόρμιγγα λίγειαν·  
 οὐ γάρ πως πάντεσσι χαριζόμενος τάδ' ἀεῖδει.  
 ἐξ οὗ δορπέομέν τε καὶ ὠρορε θεῖος ἀοιδός,  
 ἐκ τοῦ δ' οὐ πω παύσατ' οἰζυροῖο γόοιο 540  
 ὁ ξεῖνος· μάλα πού μιν ἄχος φρένας ἀμφιβέβηκεν.  
 ἀλλ' ἄγ' ὁ μὲν σχεθέτω, ἵν' ὁμῶς τερπώμεθα πάντες,  
 ξεινοδόκοι καὶ ξεῖνος, ἐπεὶ πολὺ κάλλιον οὕτως·  
 εἶνεκα γὰρ ξεῖνοιο τάδ' αἰδοίοιο τέτυκται,  
 πομπὴ καὶ φίλα δῶρα, τὰ οἱ δίδομεν φιλέοντες. 545  
 ἀντὶ κασιγνήτου ξεῖνός θ' ἰκέτης τε τέτυκται  
 ἀνέρι, ὅς τ' ὀλίγον περ ἐπιψαύῃ πραπίδεςσι.  
 τῷ νῦν μηδὲ σὺ κεῦθε νοήμασι κερδαλέοισιν  
 ὅττι κέ σ' εἴρωμαι· φάσθαι δέ σε κάλλιόν ἐστιν.

This song the famous minstrel sang. But the heart of Odysseus was melted and tears wet his cheeks beneath his eyelids. And as a woman wails and flings herself about her dear husband, who has fallen in front of his city and his people, seeking to ward off from his city and his children the pitiless day; and as she beholds him dying and gasping for breath, she clings to him and shrieks aloud, while the foe behind her smite her back and shoulders with their spears, and lead her away to captivity to bear toil and woe, while with most pitiful grief her cheeks are wasted: even so did Odysseus let fall pitiful tears from beneath his brows. Now from all the rest he concealed the tears that he shed, but Alcinous alone marked him and took heed, for he sat by him and heard him groaning heavily. And straightway he spoke among the Phaeacians, lovers of the oar:

“Hear me, leaders and counsellors of the Phaeacians, and let Demodocus now check his clear-toned lyre, for in no wise to all alike does he give pleasure with this song. Ever since we began to sup and the divine minstrel was moved to sing, from that time yon stranger has never ceased from sorrowful lamentation; surely, methinks, grief has encompassed his heart. Nay, let the minstrel cease, that we may all make merry, hosts and guest alike, since it is better thus. Lo, for the sake of the honoured stranger all these things have been made ready, his sending and the gifts of friendship which we give him of our love. Dear as a brother is the stranger and the suppliant to a man whose wits have never so short a range. Therefore do not thou longer hide with crafty thought whatever I shall ask thee; to speak out plainly is

## HOMER

εἶπ' ὄνομ' ὅττι σε κείθι κάλεον μήτηρ τε πατήρ τε 550  
 ἄλλοι θ' οἱ κατὰ ἄστυ καὶ οἱ περιναϊεταοῦσιν.  
 οὐ μὲν γάρ τις πάμπαν ἀνώνυμός ἐστ' ἀνθρώπων,  
 οὐ κακὸς οὐδὲ μὲν ἐσθλός, ἐπὴν τὰ πρῶτα γένηται,  
 ἀλλ' ἐπὶ πᾶσι τίθενται, ἐπεὶ κε τέκωσι, τοκῆες.  
 εἶπε δέ μοι γαῖάν τε τεῆν δῆμόν τε πόλιν τε, 555  
 ὄφρα σε τῇ πέμπωσι τιτυσκόμεναι φρεσὶ νῆες·  
 οὐ γὰρ Φαιήκεσσι κυβερνητῆρες ἔασιν,  
 οὐδέ τι πηδάλι' ἐστι, τά τ' ἄλλαι νῆες ἔχουσιν·  
 ἀλλ' αὐταὶ ἴσασι νοήματα καὶ φρένας ἀνδρῶν,  
 καὶ πάντων ἴσασι πόλιας καὶ πίονας ἀγροῦς 560  
 ἀνθρώπων, καὶ λαῖτμα τάχισθ' ἀλὸς ἐκπερώωσιν  
 ἥερι καὶ νεφέλη κεκαλυμμέναι· οὐδέ ποτέ σφιν  
 οὔτε τι πημαυθῆναι ἔπι δέος οὔτ' ἀπολέσθαι.  
 ἀλλὰ τόδ' ὥς ποτε πατὴρ ἐγὼν εἰπόντος ἄκουσα  
 Ναυσιθόου, ὃς ἔφασκε Ποσειδάων' ἀγάσασθαι 565  
 ἡμῖν, οὐνεκα πομποὶ ἀπήμονές εἰμεν ἀπάντων.  
 φῆ ποτὲ Φαιήκων ἀνδρῶν ἐνεργέα νῆα  
 ἐκ πομπῆς ἀνιούσαν ἐν ἠεροειδέι πόντῳ  
 ραισέμεναι, μέγα δ' ἡμῖν ὄρος πόλει ἀμφικαλύψειν.  
 ὥς ἀγόρευ' ὁ γέρων· τὰ δέ κεν θεὸς ἦ τελέσειεν 570  
 ἢ κ' ἀτέλεστ' εἴη, ὥς οἱ φίλον ἔπλετο θυμῷ·  
 ἀλλ' ἄγε μοι τόδε εἶπε καὶ ἀτρεκέως κατάλεξον,  
 ὅππῃ ἀπεπλάγχθῃς τε καὶ ἄς τινας ἴκεο χώρας  
 ἀνθρώπων, αὐτούς τε πόλιάς τ' ἐὺ ναιετοώσας,  
 ἡμὲν ὅσοι χαλεποὶ τε καὶ ἄγριοι οὐδὲ δίκαιοι, 575  
 οἳ τε φιλόξενοι, καὶ σφιν νόος ἐστὶ θεουδής.  
 εἶπε δ' ὅ τι κλαίεις καὶ ὀδύρεαι ἐνδοθι θυμῷ  
 Ἄργείων Δαναῶν ἢ δ' Ἰλίου οἴτον ἀκούων.



the better course. Tell me the name by which they were wont to call thee in thy home, even thy mother and thy father and other folk besides, thy townsmen and the dwellers round about. For there is no one of all mankind who is nameless, be he base man or noble, when once he has been born, but parents bestow names on all when they give them birth. And tell me thy country, thy people, and thy city, that our ships may convey thee thither, discerning the course by their wits. For the Phaeacians have no pilots, nor steering-oars such as other ships have, but their ships of themselves understand the thoughts and minds of men, and they know the cities and rich fields of all peoples, and most swiftly do they cross over the gulf of the sea, hidden in mist and cloud, nor ever have they fear of harm or ruin. Yet this story I once heard thus told by my father Nausithous, who was wont to say that Poseidon was wroth with us because we give safe convoy to all men. He said that some day, as a well-built ship of the Phaeacians was returning from a convoy over the misty deep, Poseidon would smite her and would fling a great mountain about our city.<sup>1</sup> So that old man spoke, and these things the god will haply bring to pass, or will leave unfulfilled, as may be his good pleasure. But come, now, tell me this and declare it truly: whither thou hast wandered and to what countries of men thou hast come; tell me of the people and of their well-built cities, both of those who are cruel and wild and unjust, and of those who love strangers and fear the gods in their thoughts. And tell me why thou dost weep and wail in spirit as thou hearest the doom of the Argive Danaans and of Ilios. This the gods

<sup>1</sup> That is, so as to cut them off from the sea.

## HOMER

τὸν δὲ θεοὶ μὲν τεύξαν, ἐπεκλώσαντο δ' ὄλεθρον  
 ἀνθρώποις, ἵνα ἦσι καὶ ἐσσομένοισιν αἰοιδή. 580  
 ἦ τίς τοι καὶ πηρὸς ἀπέφθιτο Ἴλιόθι πρὸ  
 ἐσθλὸς ἔων, γαμβρὸς ἢ πενθερός, οἷ τε μάλιστα  
 κήδιστοι τελέθουσι μεθ' αἰμά τε καὶ γένος αὐτῶν;  
 ἦ τίς που καὶ ἑταῖρος ἀνὴρ κεχαρισμένα εἰδώς,  
 ἐσθλός; ἐπεὶ οὐ μὲν τι κασιγνήτοιο χερείων 585  
 γίγνεται, ὅς κεν ἑταῖρος ἔων πεπνυμένα εἰδῆ."

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wrought, and spun the skein of ruin for men, that there might be a song for those yet to be born. Did some kinsman of thine fall before Ilios, some good, true man, thy daughter's husband or thy wife's father, such as are nearest to one after one's own kin and blood? Or was it haply some comrade dear to thy heart, some good, true man? For no whit worse than a brother is a comrade who has an understanding heart."

I

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·  
 “ Ἄλκίνοε κρείον, πάντων ἀριδείκετε λαῶν,  
 ἦ τοι μὲν τόδε καλὸν ἀκουέμεν ἐστὶν ἀοιδοῦ  
 τοιοῦδ' οἶος ὅδ' ἐστί, θεοῖς ἐναλίγκιος αὐδήν.  
 οὐ γὰρ ἐγὼ γέ τί φημι τέλος χαριέστερον εἶναι 5  
 ἢ ὅτ' εὐφροσύνη μὲν ἔχῃ κάτα δῆμον ἅπαντα,  
 δαιτυμόνες δ' ἀνὰ δώματ' ἀκουάζονται ἀοιδοῦ  
 ἡμενοὶ ἐξείης, παρὰ δὲ πλήθωσι τράπεζαι  
 σίτου καὶ κρειῶν, μέθυ δ' ἐκ κρητῆρος ἀφύσσω  
 οἴνοχόος φορέησι καὶ ἐγχείῃ δεπάεσσι 10  
 τοῦτό τί μοι κάλλιστον ἐνὶ φρεσὶν εἶδεται εἶναι.  
 σοὶ δ' ἐμὰ κήδεα θυμὸς ἐπετράπετο στονόεντα  
 εἶρεσθ', ὄφρ' ἔτι μᾶλλον ὀδυρόμενος στεναχίζω·  
 τί πρῶτόν τοι ἔπειτα, τί δ' ὑστάτιον καταλέξω;  
 κήδε' ἐπεὶ μοι πολλὰ δόσαν θεοὶ Οὐρανίωνες. 15  
 νῦν δ' ὄνομα πρῶτον μυθήσομαι, ὄφρα καὶ ὑμεῖς  
 εἶδεν', ἐγὼ δ' ἂν ἔπειτα φυγῶν ὑπο νηλεὲς ἦμαρ  
 ὑμῖν ξεῖνος ἔω καὶ ἀπόπροθι δώματα ναίων.  
 εἴμ' Ὀδυσσεὺς Λαερτιάδης, ὃς πᾶσι δόλοισιν 20  
 ἀνθρώποισι μέλω, καὶ μεν κλέος οὐρανὸν ἵκει.  
 ναιετάω δ' Ἰθάκην ἐνδειέλον· ἐν δ' ὄρος αὐτῇ  
 Νήριτον εἰνοσίφυλλον, ἀριπρεπές· ἀμφὶ δὲ νῆσοι  
 πολλαὶ ναιετάουσι μάλα σχεδὸν ἀλλήλησι,  
 Δουλίχιόν τε Σάμη τε καὶ ὑλήεσσα Ζάκυνθος.

## BOOK IX

THEN Odysseus, of many wiles, answered him, and said: "Lord Alcinous, renowned above all men, verily this is a good thing, to listen to a minstrel such as this man is, like unto the gods in voice. For myself I declare that there is no greater fulfilment of delight than when joy possesses a whole people, and banqueters in the halls listen to a minstrel as they sit in order due, and by them tables are laden with bread and meat, and the cup-bearer draws wine from the bowl and bears it round and pours it into the cups. This seems to my mind the fairest thing there is. But thy heart is turned to ask of my grievous woes, that I may weep and groan the more. What, then, shall I tell thee first, what last? for woes full many have the heavenly gods given me. First now will I tell my name, that ye, too, may know it, and that I hereafter, when I have escaped from the pitiless day of doom, may be your host, though I dwell in a home that is afar. I am Odysseus, son of Laertes, who am known among men for all manner of wiles,<sup>1</sup> and my fame reaches unto heaven. But I dwell in clear-seen Ithaca, wherein is a mountain, Neriton, covered with waving forests, conspicuous from afar; and round it lie many isles hard by one another, Dulichium, and Same, and wooded Zacynthus.

<sup>1</sup> Or, "who am known among all men for my wiles."

αὐτὴ δὲ χθαμαλὴ πανυπερτάτη εἰν ἀλὶ κείται 25  
 πρὸς ζόφον, αἶ δέ τ' ἄνευθε πρὸς ἠῶ τ' ἠέλιόν τε,  
 τρηχεῖ', ἀλλ' ἀγαθὴ κουροτρόφος· οὐ τοι ἐγὼ γε  
 ἦς γαίης δύναμαι γλυκερώτερον ἄλλο ἰδέσθαι.  
 ἦ μὲν μ' αὐτόθ' ἔρυκε Καλυψώ, δῖα θεάων, 30  
 ἐν σπέσσι γλαφυροῖσι, λιλαιομένη πόσιν εἶναι.<sup>1</sup>  
 ὡς δ' αὐτως Κίρκη κατερήτυεν ἐν μεγάροισιν  
 Αἰαίη δολόεσσα, λιλαιομένη πόσιν εἶναι·  
 ἀλλ' ἐμὸν οὐ ποτε θυμὸν ἐνὶ στήθεσσιν ἔπειθον.  
 ὡς οὐδὲν γλύκιον ἦς πατρίδος οὐδὲ τοκῆων 35  
 γίγνεται, εἴ περ καὶ τις ἀπόπροθι πίονα οἶκον  
 γαίῃ ἐν ἀλλοδαπῇ ναίει ἀπάνευθε τοκῆων.  
 εἰ δ' ἄγε τοι καὶ νόστον ἐμὸν πολυκηδέ' ἐνίσπω,  
 ὄν μοι Ζεὺς ἐφέηκεν ἀπὸ Τροίηθεν ἰόντι.

“ Ἰλιόθεν με φέρων ἄνεμος Κικόνεσσι πέλασσευ,  
 Ἴσμάρῳ. ἔνθα δ' ἐγὼ πόλιν ἔπραθον, ὤλεσα δ' αὐτούς· 40  
 ἐκ πόλιος δ' ἀλόχους καὶ κτήματα πολλὰ λαβόντες  
 δασσάμεθ', ὡς μή τίς μοι ἀτεμβόμενος κίοι ἴσης.  
 ἔνθ' ἦ τοι μὲν ἐγὼ διερῶ ποδὶ φευγέμεν ἡμέας  
 ἠνώγεα, τοὶ δὲ μέγα νήπιοι οὐκ ἐπίθοντο.  
 ἔνθα δὲ πολλὸν μὲν μέθυ πίνετο, πολλὰ δὲ μῆλα 45  
 ἔσφαζον παρὰ θίνα καὶ εἰλίποδας ἔλικας βοῦς·  
 τόφρα δ' ἄρ' οἰχόμενοι Κίκονες Κικόνεσσι γεγώνευν,

<sup>1</sup> Line 30 is omitted in most MSS.

<sup>1</sup> This rendering of χθαμαλή is justified by Strabo x. ii. 12 and by modern Greek usage. The ordinary meaning “low” cannot be right here. The translation given of this whole passage brings Homer's description into agreement with the

Ithaca itself lies close in to the mainland<sup>1</sup> the furthest toward the gloom,<sup>2</sup> but the others lie apart toward the Dawn and the sun—a rugged isle, but a good nurse of young men; and for myself no other thing can I see sweeter than one's own land. Of a truth Calypso, the beautiful goddess, sought to keep me by her in her hollow caves, yearning that I should be her husband; and in like manner Circe would fain have held me back in her halls, the guileful lady of Aeaea, yearning that I should be her husband; but they could never persuade the heart within my breast. So true is it that naught is sweeter than a man's own land and his parents, even though it be in a rich house that he dwells afar in a foreign land away from his parents. But come, let me tell thee also of my woeful home-coming, which Zeus laid upon me as I came from Troy.

“From Ilios the wind bore me and brought me to the Cicones, to Ismarus. There I sacked the city and slew the men; and from the city we took their wives and great store of treasure, and divided them among us, that so far as lay in me no man might go defrauded of an equal share. Then verily I gave command that we should flee with swift foot, but the others in their great folly did not hearken. But there much wine was drunk, and many sheep they slew by the shore, and sleek kine of shambling gait. Meanwhile the Cicones went and called to other

actual facts. It accepts the view that Homer's Ithaca is to be identified, not with Thiaki, but with Leucas. As commonly rendered, the lines convict the poet of an utter ignorance of the geography of western Greece.

<sup>2</sup> That is, from the standpoint of a sailor making his way up the coast toward the dark and unknown region of the north and west.

## HOMER

οἳ σφιν γείτονες ἦσαν, ἅμα πλέονες καὶ ἀρείους,  
 ἠπειρον ναίοντες, ἐπιστάμενοι μὲν ἀφ' ἵππων  
 ἀνδράσι μάρνασθαι καὶ ὅθι χρῆ πεζὸν ἔοντα. 50  
 ἦλθον ἔπειθ' ὅσα φύλλα καὶ ἄνθεα γίγνεται ὄρη,  
 ἠέριοι· τότε δὴ ῥα κακὴ Διὸς αἴσα παρέστη  
 ἡμῖν αἰνομόροισιν, ἵν' ἄλγεα πολλὰ πάθοιμεν.  
 στησάμενοι δ' ἐμάχοντο μάχην παρὰ νηυσὶ θοῆσι,  
 βάλλον δ' ἀλλήλους χαλκῆρεσιν ἐγχείησιν. 55  
 ὄφρα μὲν ἠὼς ἦν καὶ ἀέξετο ἱερὸν ἦμαρ,  
 τόφρα δ' ἀλεξόμενοι μένομεν πλεονάς περ ἔοντας.  
 ἦμος δ' ἠέλιος μετενίσσετο βουλυτόνδε,  
 καὶ τότε δὴ Κίκονες κλῖναν δαμάσαντες Ἀχαιοῦς.  
 ἐξ δ' ἀφ' ἐκάστης νηὸς ἐνκνήμιδες ἑταῖροι 60  
 ὦλονθ'· οἳ δ' ἄλλοι φύγομεν θάνατόν τε μόρον τε.  
 “Ἐνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ,  
 ἄσμενοι ἐκ θανάτοιο, φίλους ὀλέσαντες ἑταίρους.  
 οὐδ' ἄρα μοι προτέρω νῆες κίον ἀμφιέλισσαι,  
 πρὶν τινα τῶν δειλῶν ἐτάρων τρὶς ἕκαστον αὖσαι, 65  
 οἳ θάνου ἐν πεδίῳ Κικόνων ὑποδηθέντες.  
 νηυσὶ δ' ἐπῶρσ' ἄνεμον Βορέην νεφεληγερέτα Ζεὺς  
 λαίλαπι θεσπεσίῃ, σὺν δὲ νεφέεσσι κάλυψε  
 γαῖαν ὁμοῦ καὶ πόντον· ὀρώρει δ' οὐρανόθεν νύξ.  
 αἱ μὲν ἔπειτ' ἐφέρουτ' ἐπικάρσiai, ἰστία δὲ σφιν 70  
 τριχθὰ τε καὶ τετραχθὰ διέσχισεν ἰς ἀνέμοιο.  
 καὶ τὰ μὲν ἐς νῆας κάθεμεν, δείσαντες ὄλεθρον,  
 αὐτὰς δ' ἐσσυμένως προερέσσαμεν ἠπειρόνδε.  
 ἔνθα δὴ δύο νύκτας δύο τ' ἡμέματα συνεχῆς αἰεὶ  
 κείμεθ', ὁμοῦ καμάτῳ τε καὶ ἄλγεσι θυμὸν ἔδοντες. 75



## THE ODYSSEY, IX. 48-75

Cicones who were their neighbours, at once more numerous and braver than they—men that dwelt inland and were skilled at fighting with their foes from chariots, and, if need were, on foot. So they came in the morning, as thick as leaves or flowers spring up in their season; and then it was that an evil fate from Zeus beset us luckless men, that we might suffer woes full many. They set their battle in array and fought by the swift ships, and each side hurled at the other with bronze-tipped spears. Now as long as it was morn and the sacred day was waxing, so long we held our ground and beat them off, though they were more than we. But when the sun turned to the time for the unyoking of oxen, then the Cicones prevailed and routed the Achaeans, and six of my well-greaved comrades perished from each ship; but the rest of us escaped death and fate.

“Thence we sailed on, grieved at heart, glad to have escaped from death, though we had lost our dear comrades; nor did I let my curved ships pass on till we had called thrice on each of those hapless comrades of ours who died on the plain, cut down by the Cicones. But against our ships Zeus, the cloud-gatherer, roused the North Wind with a wondrous tempest, and hid with clouds the land and the sea alike, and night rushed down from heaven. Then the ships were driven headlong, and their sails were torn to shreds by the violence of the wind. So we lowered the sails and stowed them aboard, in fear of death, and rowed the ships hurriedly toward the land. There for two nights and two days continuously we lay, eating our hearts for weariness and sorrow. But

ἀλλ' ὅτε δὴ τρίτον ἡμᾶρ εὐπλόκαμος τέλεσ' Ἡώς,  
 ἰστοὺς στησάμενοι ἀνά θ' ἰστία λεύκ' ἐρύσαντες  
 ἡμεθα, τὰς δ' ἄνεμός τε κυβερνήται τ' ἴθυνον.  
 καὶ νύ κεν ἀσκηθῆς ἰκόμην ἐς πατρίδα γαίαν·  
 ἀλλὰ με κῦμα ῥόος τε περιγνάμπτοντα Μάλειαν 80  
 καὶ Βορέης ἀπέωσε, παρέπλαγξεν δὲ Κυθήρων.

“Εὐθεν δ' ἐννῆμαρ φερόμην ὄλοοῖς ἀνέμοισιν  
 πόντον ἐπ' ἰχθυόεντα· ἀτὰρ δεκάτῃ ἐπέβημεν  
 γαίης Λωτοφάγων, οἳ τ' ἀνθινον εἶδαρ ἔδουσι.  
 ἔνθα δ' ἐπ' ἠπείρου βῆμεν καὶ ἀφυσσάμεθ' ὕδωρ, 85  
 αἶψα δὲ δείπνου ἔλοντο θοῆς παρὰ νηυσὶν ἑταῖροι.  
 αὐτὰρ ἐπεὶ σίτιοί τ' ἐπασσάμεθ' ἠδὲ ποτῆτος,  
 δὴ τότε ἔγων ἑτάρους προΐειν πεύθεσθαι ἰόντας,  
 οἳ τινες ἀνέρες εἶεν ἐπὶ χθονὶ σίτον ἔδοντες  
 ἄνδρε δύω κρίνας, τρίτατον κήρυχ' ἄμ' ὀπάσσας.<sup>1</sup> 90  
 οἳ δ' αἶψ' οἰχόμενοι μίγην ἀνδράσι Λωτοφάγοισιν·  
 οὐδ' ἄρα Λωτοφάγοι μῆδονθ' ἑτάροισιν ὄλεθρον  
 ἡμετέροις, ἀλλὰ σφι δόσαν λωτοῖο πάσασθαι.  
 τῶν δ' ὅς τις λωτοῖο φάγοι μελιηδέα καρπὸν,  
 οὐκέτ' ἀπαγγεῖλαι πάλιν ἠθέλεν οὐδὲ νέεσθαι, 95  
 ἀλλ' αὐτοῦ βούλοντο μετ' ἀνδράσι Λωτοφάγοισι  
 λωτὸν ἐρεπτόμενοι μενέμεν νόστου τε λαθέσθαι.  
 τοὺς μὲν ἔγων ἐπὶ νῆας ἄγον κλαίοντας ἀνάγκη,  
 νηυσὶ δ' ἐνὶ γλαφυρῆσιν ὑπὸ ζυγὰ δῆσα ἐρύσσας.  
 αὐτὰρ τοὺς ἄλλους κελόμεν ἑρήρας ἑταίρους 100  
 σπερχομένους νηῶν ἐπιβαινέμεν ὠκειάων,  
 μὴ πῶς τις λωτοῖο φαγὼν νόστοιο λάθηται.  
 οἳ δ' αἶψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθίζον,  
 ἐξῆς δ' ἐζόμενοι πολίην ἄλα τύπτον ἐρετμοῖς.

<sup>1</sup> Line 90 (= x. 102) is placed before 89 in most MSS. It seems inconsistent with 94.

## THE ODYSSEY, IX. 76-104

when now fair-tressed Dawn brought to its birth the third day, we set up the masts and hoisted the white sails, and took our seats, and the wind and the helmsmen steered the ships. And now all unscathed should I have reached my native land, but the wave and the current and the North Wind beat me back as I was rounding Malea, and drove me from my course past Cythera.

“Thence for nine days’ space I was borne by direful winds over the teeming deep; but on the tenth we set foot on the land of the Lotus-eaters, who eat a flowery food. There we went on shore and drew water, and straightway my comrades took their meal by the swift ships. But when we had tasted food and drink, I sent forth some of my comrades to go and learn who the men were, who here ate bread upon the earth; two men I chose, sending with them a third as a herald. So they went straightway and mingled with the Lotus-eaters, and the Lotus-eaters did not plan death for my comrades, but gave them of the lotus to taste. And whosoever of them ate of the honey-sweet fruit of the lotus, had no longer any wish to bring back word or to return, but there they were fain to abide among the Lotus-eaters, feeding on the lotus, and forgetful of their homeward way. These men, therefore, I brought back perforce to the ships, weeping, and dragged them beneath the benches and bound them fast in the hollow ships; and I bade the rest of my trusty comrades to embark with speed on the swift ships, lest perchance anyone should eat of the lotus and forget his homeward way. So they went on board straightway and sat down upon the benches, and sitting well in order smote the grey sea with their oars.

## HOMER

“Ἐνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ· 105  
 Κυκλώπων δ’ ἐς γαῖαν ὑπερφιάλων ἀθεμίστων  
 ἰκόμεθ’, οἳ ῥα θεοῖσι πεποιθότες ἀθανάτοισιν  
 οὔτε φυτεύουσιν χερσὶν φυτὸν οὔτ’ ἀρώσιν,  
 ἀλλὰ τὰ γ’ ἄσπαρτα καὶ ἀνήροτα πάντα φύονται,  
 πυροὶ καὶ κριθαὶ ἦδ’ ἄμπελοι, αἳ τε φέρουσιν 110  
 οἶνον ἐριστάφυλον, καὶ σφιν Διὸς ὄμβρος ἀέξει.  
 τοῖσιν δ’ οὔτ’ ἀγοραὶ βουληφόροι οὔτε θέμιστες,  
 ἀλλ’ οἳ γ’ ὑψηλῶν ὀρέων ναίουσι κάρηνα  
 ἐν σπέσσι γλαφυροῖσι, θεμιστεύει δὲ ἕκαστος  
 παίδων ἦδ’ ἀλόχων, οὐδ’ ἀλλήλων ἀλέγουσιν. 115

“Νῆσος ἔπειτα λάχεια<sup>1</sup> παρέκ λιμένος τετάνυσται,  
 γαίης Κυκλώπων οὔτε σχεδὸν οὔτ’ ἀποτηλοῦ,  
 ὑλήεσσ’· ἐν δ’ αἴγες ἀπειρέσιαι γεγάασιν  
 ἄγριαι· οὐ μὲν γὰρ πάτος ἀνθρώπων ἀπερύκει,  
 οὐδέ μιν εἰσοιχνεῦσι κυνηγέται, οἳ τε καθ’ ὕλην 120  
 ἄλγεια πάσχουσιν κορυφὰς ὀρέων ἐφέποντες.  
 οὔτ’ ἄρα ποίμνησιν καταῖσχεται οὔτ’ ἀρότοισιν,  
 ἀλλ’ ἦ γ’ ἄσπαρτος καὶ ἀνήροτος ἤματα πάντα  
 ἀνδρῶν χηρεύει, βόσκει δέ τε μηκάδας αἴγας.  
 οὐ γὰρ Κυκλώπεσσι νέες πάρα μιλοπάρηοι, 125  
 οὐδ’ ἄνδρες νηῶν ἐνι τέκτονες, οἳ κε κάμοιεν  
 νῆας ἐυσσέλμους, αἳ κεν τελείοιεν ἕκαστα  
 ἄστ’ ἐπ’ ἀνθρώπων ἰκνεύμεναι, οἷά τε πολλὰ  
 ἄνδρες ἐπ’ ἀλλήλους νηυσὶν περόωσι θάλασσαν·  
 οἳ κέ σφιν καὶ νῆσον ἐκτιμένην ἐκάμοντο. 130  
 οὐ μὲν γάρ τι κακὴ γε, φέροι δέ κεν ὄρια πάντα·

<sup>1</sup> ἔπειτα λάχεια: ἔπειτ’ ἐλάχεια Zenodotus; cf. x. 509.

"Thence we sailed on, grieved at heart, and we came to the land of the Cyclopes, an overweening and lawless folk, who, trusting in the immortal gods, plant nothing with their hands nor plough; but all these things spring up for them without sowing or ploughing, wheat, and barley, and vines, which bear the rich clusters of wine, and the rain of Zeus gives them increase. Neither assemblies for council have they, nor appointed laws, but they dwell on the peaks of lofty mountains in hollow caves, and each one is lawgiver to his children and his wives, and they reckon nothing one of another.

"Now there is a level<sup>1</sup> isle that stretches aslant outside the harbour, neither close to the shore of the land of the Cyclopes, nor yet far off, a wooded isle. Therein live wild goats innumerable, for the tread of men scares them not away, nor are hunters wont to come thither, men who endure toils in the woodland as they course over the peaks of the mountains. Neither with flocks is it held, nor with ploughed lands, but unsown and untilled all the days it knows naught of men, but feeds the bleating goats. For the Cyclopes have at hand no ships with vermilion cheeks,<sup>2</sup> nor are there shipwrights in their land who might build them well-benched ships, which should perform all their wants, passing to the cities of other folk, as men often cross the sea in ships to visit one another—craftsmen, who would have made of this isle also a fair settlement. For the isle is nowise poor, but would bear

<sup>1</sup> The word is a doubtful one. Others render, "deep-soiled," and still others, "overgrown with brush," i.e. "waste."

<sup>2</sup> That is, with bows painted red.

## HOMER

ἐν μὲν γὰρ λειμῶνες ἀλὸς πολιοῖο παρ' ὄχθας  
 ὑδρηλοὶ μαλακοί· μάλα κ' ἄφθιτοι ἄμπελοι εἶεν.  
 ἐν δ' ἄροσις λείη· μάλα κεν βαθὺ λήιον αἰεὶ  
 εἰς ὥρας ἀμφῶν, ἐπεὶ μάλα πῖαρ ὑπ' οὐδας. 135  
 ἐν δὲ λιμὴν εὐόρμος, ἴν' οὐ χρεῶν πείσματός ἐστιν,  
 οὔτ' εὐνάς βαλέειν οὔτε πρυμνήσι' ἀνάψαι,  
 ἀλλ' ἐπικέλσαντας μείναι χρόνον εἰς ὃ κε ναυτέων  
 θυμὸς ἐποτρύνῃ καὶ ἐπιπνεύσωσιν ἀῆται.  
 αὐτὰρ ἐπὶ κρατὸς λιμένος ῥέει ἀγλαὸν ὕδωρ, 140  
 κρήνη ὑπὸ σπείους· περὶ δ' αἴγειροι πεφύασιν.  
 ἔνθα κατεπλέομεν, καὶ τις θεὸς ἡγεμόνουεν  
 νύκτα δι' ὀρφναίην, οὐδὲ προφαίνεται' ἰδέσθαι·  
 ἀῆρ γὰρ περὶ νηυσὶ βαθεῖ' ἦν, οὐδὲ σελήνη  
 οὐρανόθεν προύφαινε, κατείχετο δὲ νεφέεσσιν. 145  
 ἔνθ' οὐ τις τὴν νῆσον ἐσέδρακεν ὀφθαλμοῖσιν,  
 οὔτ' οὖν κύματα μακρὰ κυλινδόμενα προτὶ χέρσον  
 εἰσίδομεν, πρὶν νῆας εὐσσέλμους ἐπικέλσαι.  
 κελσάσῃσι δὲ νηυσὶ καθείλομεν ἰστία πάντα,  
 ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖνι θαλάσσης· 150  
 ἔνθα δ' ἀποβρίξαντες ἐμείναμεν Ἡῶ διαν.  
 “Ἡμὸς δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἡώς,  
 νῆσον θαυμάζοντες ἐδινεόμεσθα κατ' αὐτήν.  
 ὦρσαν δὲ νύμφαι, κοῦραι Διὸς αἰγιόχοιο,  
 αἴγας ὀρεσκώους, ἵνα δειπνήσειαν ἑταῖροι. 155  
 αὐτίκα καμπύλα τόξα καὶ αἰγανέας δολιχαύλους  
 εἰλόμεθ' ἐκ νηῶν, διὰ δὲ τρίχα κοσμηθέντες  
 βάλλομεν· αἴψα δ' ἔδωκε θεὸς μενοεικέα θήρην.  
 νῆες μὲν μοι ἔποντο δυνώδεκα, ἐς δὲ ἐκάστην  
 ἐννέα λάγχανον αἴγες· ἐμοὶ δὲ δέκ' ἔξελον οἴω. 160

all things in season. In it are meadows by the shores of the grey sea, well-watered meadows and soft, where vines would never fail, and in it level ploughland, whence they might reap from season to season harvests exceeding deep, so rich is the soil beneath; and in it, too, is a harbour giving safe anchorage, where there is no need of moorings, either to throw out anchor-stones or to make fast stern cables, but one may beach one's ship and wait until the sailors' minds bid them put out, and the breezes blow fair. Now at the head of the harbour a spring of bright water flows forth from beneath a cave, and round about it poplars grow. Thither we sailed in, and some god guided us through the murky night; for there was no light to see, but a mist lay deep about the ships and the moon showed no light from heaven, but was shut in by clouds. Then no man's eyes beheld that island, nor did we see the long waves rolling on the beach, until we ran our well-benched ships on shore. And when we had beached the ships we lowered all the sails and ourselves went forth on the shore of the sea, and there we fell asleep and waited for the bright Dawn.

“As soon as early Dawn appeared, the rosy-fingered, we roamed throughout the isle marvelling at it; and the nymphs, the daughters of Zeus who bears the aegis, roused the mountain goats, that my comrades might have whereof to make their meal. Straightway we took from the ships our curved bows and long javelins, and arrayed in three bands we fell to smiting; and the god soon gave us game to satisfy our hearts. The ships that followed me were twelve, and to each nine goats fell by lot, but for me alone they chose out ten.

## HOMER

“Ὄς τότε μὲν πρόπαν ἡμᾶρ ἐς ἠέλιον καταδύντα  
 ἡμεῖθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἠδύ·  
 οὐ γάρ πω νηῶν ἐξέφθιτο οἶνος ἐρυθρός,  
 ἄλλ' ἐνέην· πολλὸν γὰρ ἐν ἀμφιφορεῦσιν ἕκαστοι  
 ἠφύσαμεν Κικόνων ἱερὸν πτολίεθρον ἐλόντες. 165

Κυκλώπων δ' ἐς γαίαν ἐλεύσσομεν ἐγγυὺς ἐόντων,  
 καπνόν τ' αὐτῶν τε φθογγὴν οἴων τε καὶ αἰγῶν.  
 ἡμῶς δ' ἠέλιος κατέδου καὶ ἐπὶ κνέφας ἦλθε,  
 δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.  
 ἡμῶς δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως, 170  
 καὶ τότ' ἐγὼν ἀγορὴν θέμενος μετὰ πᾶσιν ἔειπον·

“ὦ ἄλλοι μὲν νῦν μίμνετ', ἐμοὶ ἐρήρες ἑταῖροι·  
 αὐτὰρ ἐγὼ σὺν νηὶ τ' ἐμῇ καὶ ἐμοῖς ἑτάροισιν  
 ἐλθὼν τῶνδ' ἀνδρῶν πειρήσομαι, οἳ τινὲς εἰσιν,  
 ἢ ῥ' οἳ γ' ὑβρισταὶ τε καὶ ἄγριοι οὐδὲ δίκαιοι, 175  
 ἢ φιλόξενοι, καὶ σφιν νόος ἐστὶ θεουδής.”

“Ὄς εἰπὼν ἀνὰ νηὸς ἔβην, ἐκέλευσα δ' ἑταίρους  
 αὐτοὺς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι.  
 οἳ δ' αἰψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθίζον,  
 ἐξῆς δ' ἐζόμενοι πολιὴν ἄλα τύπτου ἐρετμοῖς. 180  
 ἄλλ' ὅτε δὴ τὸν χῶρον ἀφικόμεθ' ἐγγυὺς ἐόντα,  
 ἔνθα δ' ἐπ' ἐσχατιῇ σπέος εἶδομεν ἄγχι θαλάσσης,  
 ὑψηλόν, δάφνησι κατηρεφές. ἔνθα δὲ πολλὰ  
 μῆλ', οἷός τε καὶ αἶγες, ἰαύεσκον· περὶ δ' αὐλῇ  
 ὑψηλῇ δέδμητο κατωρυχέεσσι λίθοισι 185  
 μακρῆσιν τε πίτυσσι ἰδὲ δρυσὶν ὑψικόμοισιν.  
 ἔνθα δ' ἀνὴρ ἐνίαυε πελώριος, ὃς ῥα τὰ μῆλα  
 οἶος ποιμαίνεσκεν ἀπόπροθεν· οὐδὲ μετ' ἄλλους  
 πωλεῖτ', ἀλλ' ἀπάνευθεν ἐὼν ἀθεμίστια ἦδη.



“So then all day long till set of sun we sat feasting on abundant flesh and sweet wine. For not yet was the red wine spent from out our ships, but some was still left; for abundant store had we drawn in jars for each crew when we took the sacred citadel of the Cicones. And we looked across to the land of the Cyclopes, who dwelt close at hand, and marked the smoke, and the voice of men, and of the sheep, and of the goats. But when the sun set and darkness came on, then we lay down to rest on the shore of the sea. And as soon as early Dawn appeared, the rosy-fingered, I called my men together and spoke among them all:

“‘Remain here now, all the rest of you, my trusty comrades, but I with my own ship and my own company will go and make trial of yonder men, to learn who they are, whether they are cruel, and wild, and unjust, or whether they love strangers and fear the gods in their thoughts.’

“So saying, I went on board the ship and bade my comrades themselves to embark, and to loose the stern cables. So they went on board straightway and sat down upon the benches, and sitting well in order smote the grey sea with their oars. But when we had reached the place, which lay close at hand, there on the land's edge hard by the sea we saw a high cave, roofed over with laurels, and there many flocks, sheep and goats alike, were wont to sleep. Round about it a high court was built with stones set deep in the earth, and with tall pines and high-crested oaks. There a monstrous man was wont to sleep, who shepherded his flocks alone and afar, and mingled not with others, but lived apart, with his

## HOMER

καὶ γὰρ θαῦμ' ἐτέτυκτο πελώριον, οὐδὲ ἔφκει  
 ἀνδρὶ γε σιτοφάγῳ, ἀλλὰ ρίψ' ὑλήεντι  
 ὑψηλῶν ὀρέων, ὃ τε φαίνεται οἶον ἀπ' ἄλλων.

“ Δὴ τότε τοὺς ἄλλους κελόμην ἐρίηρας ἐταίρους  
 αὐτοῦ παρ νηὶ τε μένειν καὶ νῆα ἔρυσθαι,

αὐτὰρ ἐγὼ κρίνας ἐτάρων δυοκαίδεκ' ἀρίστους 195

βῆν· ἀτὰρ αἴγεον ἀσκὸν ἔχων μέλανος οἴνιο  
 ἠδέος, ὃν μοι ἔδωκε Μάρων, Ἐυάνθεος υἱός,

ἱρεὺς Ἀπόλλωνος, ὃς Ἴσμαρον ἀμφιβεβήκει,  
 οὐνεκά μιν σὺν παιδὶ περισχόμεθ' ἠδὲ γυναικὶ

ἀζόμενοι· ᾠκει γὰρ ἐν ἄλσει δεινδρήεντι 200

Φοίβου Ἀπόλλωνος. ὁ δέ μοι πόρεν ἀγλαὰ δῶρα·

χρυσοῦ μὲν μοι ἔδωκ' ἐυεργέος ἑπτὰ τάλαντα,

δῶκε δέ μοι κρητῆρα πανάργυρον, αὐτὰρ ἔπειτα

οἶνον ἐν ἀμφιφορεῦσι δυώδεκα πᾶσιν ἀφύσσας

ἠδὺν ἀκηράσιον, θεῖον ποτόν· οὐδέ τις αὐτὸν 205

ἠεῖδη δμῶων οὐδ' ἀμφιπόλων ἐνὶ οἴκῳ,

ἀλλ' αὐτὸς ἄλοχός τε φίλη ταμὴη τε μί' οἴῃ.

τὸν δ' ὅτε πίνοιεν μελιηδέα οἶνον ἐρυθρόν,

ἐν δέπας ἐμπλήσας ὕδατος ἀνὰ εἴκοσι μέτρα

χεῦ', ὀδμῆ δ' ἠδεῖα ἀπὸ κρητῆρος ὀδώδει 210

θεσπεσίῃ· τότ' ἂν οὐ τοι ἀποσχέσθαι φίλον ἦεν.

τοῦ φέρον ἐμπλήσας ἀσκὸν μέγαν, ἐν δὲ καὶ ἦα

κωρύκῳ· αὐτίκα γάρ μοι οἴσατο θυμὸς ἀγήνωρ

ἄνδρ' ἐπελεύσεσθαι μεγάλην ἐπιειμένον ἀλκῆν,

ἄγριον, οὔτε δίκας ἐν εἰδότα οὔτε θέμιστας. 215

“ Καρπαλίμως δ' εἰς ἄντρον ἀφικόμεθ', οὐδέ μιν ἔνδον

## THE ODYSSEY, IX. 190-216

heart set on lawlessness. For he was fashioned a wondrous monster, and was not like a man that lives by bread, but like a wooded peak of lofty mountains, which stands out to view alone, apart from the rest.

“Then I bade the rest of my trusty comrades to remain there by the ship and to guard the ship, but I chose twelve of the best of my comrades and went my way. With me I had a goat-skin of the dark, sweet wine, which Maro, son of Euanthes, had given me, the priest of Apollo, the god who used to watch over Ismarus. And he had given it me because we had protected him with his child and wife out of reverence; for he dwelt in a wooded grove of Phoebus Apollo. And he gave me splendid gifts: of well-wrought gold he gave me seven talents, and he gave me a mixing-bowl all of silver; and besides these, wine, wherewith he filled twelve jars in all, wine sweet and unmixed, a drink divine. Not one of his slaves nor of the maids in his halls knew thereof, but himself and his dear wife, and one house-dame only. And as often as they drank that honey-sweet red wine he would fill one cup and pour it into twenty measures of water, and a smell would rise from the mixing-bowl marvellously sweet; then verily would one not choose to hold back. With this wine I filled and took with me a great skin, and also provision in a scrip; for my proud spirit had a foreboding that presently a man would come to me clothed in great might, a savage man that knew naught of justice or of law.<sup>1</sup>

“Speedily we came to the cave, nor did we find

<sup>1</sup> In the Greek both words are plural. The idea is therefore not abstract, but concrete, and suggests that “law” was to the speaker a body of traditional decrees, or dooms.

## HOMER

εὔρομεν, ἀλλ' ἐνόμει νομὸν κἀτα πίονα μῆλα.  
 ἐλθόντες δ' εἰς ἄντρον ἐθνεύμεσθα ἕκαστα.  
 ταρσοὶ μὲν τυρῶν βρῖθον, στείνοντο δὲ σηκοὶ  
 ἀρνῶν ἢ δ' ἐρίφων· διακεκριμένοι δὲ ἕκασται 220  
 ἔρχατο, χωρὶς μὲν πρόγονοι, χωρὶς δὲ μέτασσαι,  
 χωρὶς δ' αὐθ' ἔρσαι. ναῖον δ' ὀρῶ ἄγγεα πάντα,  
 γαυλοὶ τε σκαφίδες τε, τετυγμένα, τοῖς ἐνάμελγεν.  
 ἐνθ' ἐμὲ μὲν πρώτισθ' ἔταροι λίσσοντ' ἐπέεσσιν  
 τυρῶν αἰνυμένους ἰέναι πάλιν, αὐτὰρ ἔπειτα 225  
 καρπαλίμως ἐπὶ νῆα θοὴν ἐρίφους τε καὶ ἄρνας  
 σηκῶν ἐξελάσαντας ἐπιπλεῖν ἄλμυρὸν ὕδωρ·  
 ἀλλ' ἐγὼ οὐ πιθόμην, ἦ τ' ἂν πολὺ κέρδιον ἦεν,  
 ὄφρ' αὐτόν τε ἴδοιμι, καὶ εἴ μοι ξείνια δοίη.  
 οὐδ' ἄρ' ἔμελλ' ἐτάροισι φανεῖς ἐρατεινὸς ἔσεσθαι. 230

“ Ἐνθα δὲ πῦρ κήαντες ἐθύσαμεν ἠδὲ καὶ αὐτοὶ  
 τυρῶν αἰνύμενοι φάγομεν, μένομέν τέ μιν ἔνδον  
 ἦμενοι, ἦος ἐπήλθε νέμων. φέρε δ' ὄβριμον ἄχθος  
 ὕλης ἀζαλέης, ἵνα οἱ ποτιδόρπιον εἴη,  
 ἔντοσθεν<sup>1</sup> δ' ἄντροιο βαλὼν ὄρυμαγδὸν ἔθηκεν· 235  
 ἡμεῖς δὲ δείσαντες ἀπεσσύμεθ' ἐς μυχὸν ἄντρου.  
 αὐτὰρ ὃ γ' εἰς εὐρὺ σπέος ἤλασε πίονα μῆλα  
 πάντα μάλ' ὅσσ' ἠμελγε, τὰ δ' ἄρσενα λείπε θύρηφιν,  
 ἀρνειοὺς τε τράγους τε, βαθείης ἔκτοθεν<sup>2</sup> αὐλῆς.  
 αὐτὰρ ἔπειτ' ἐπέθηκε θυρεὸν μέγαν ὑψόσ' ἀείρας, 240  
 ὄβριμον· οὐκ ἂν τόν γε δύω καὶ εἴκοσ' ἄμαξαι  
 ἐσθλαὶ τετράκυκλοι ἀπ' οὔδεος ὀχλίσειαν·

<sup>1</sup> ἔντοσθεν : ἔκτοσθεν.

<sup>2</sup> ἔκτοθεν : ἔντοθεν most editors ; cf. 338.

him within, but he was pasturing his fat flocks in the fields. So we entered the cave and gazed in wonder at all things there. The crates were laden with cheeses, and the pens were crowded with lambs and kids. Each kind was penned separately: by themselves the firstlings, by themselves the later lambs, and by themselves again the newly yeaned. And with whey were swimming all the well-wrought vessels, the milk-pails and the bowls into which he milked. Then my comrades spoke and besought me first of all to take of the cheeses and depart, and thereafter speedily to drive to the swift ship the kids and lambs from out the pens, and to sail over the salt water. But I did not listen to them—verily it would have been better far—to the end that I might see the man himself, and whether he would give me gifts of entertainment. Yet, as it fell, his appearing was not to prove a joy to my comrades.

“Then we kindled a fire and offered sacrifice, and ourselves, too, took of the cheeses and ate, and thus we sat in the cave and waited for him until he came back, herding his flocks. He bore a mighty weight of dry wood to serve him at supper time, and flung it down with a crash inside the cave, but we, seized with terror, shrank back into a recess of the cave. But he drove his fat flocks into the wide cavern—all those that he milked; but the males—the rams and the goats—he left without in the deep court.<sup>1</sup> Then he lifted on high and set in place the great door-stone, a mighty rock; two and twenty stout four-wheeled waggons could not lift it from the ground,

<sup>1</sup> This rendering takes *ἐκτοθεν* as an adverb, and *βαθείης ἀβλήης* as a local genitive (see Monro, *Homeric Grammar*, § 149). Otherwise we must change the text here and in 338.

τόσσην ἠλίβατον πέτρην ἐπέθηκε θύρησιν.  
 ἐζόμενος δ' ἤμελγεν οἷς καὶ μηκάδας αἶγας,  
 πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρυον ἤκεν ἐκάστη. 245  
 αὐτίκα δ' ἤμισυ μὲν θρέψας λευκοῖο γάλακτος  
 πλεκτοῖς ἐν ταλάροισιν ἀμησάμενος κατέθηκεν,  
 ἤμισυ δ' αὐτ' ἔστησεν ἐν ἄγγεσιν, ὄφρα οἱ εἴη  
 πίνειν αἰνυμένῳ καὶ οἱ ποτιδώριον εἶη.  
 αὐτὰρ ἐπεὶ δὴ σπεύσειε πονησάμενος τὰ ἅ ἔργα, 250  
 καὶ τότε πῦρ ἀνέκαιε καὶ εἶσιδεν, εἶρετο δ' ἡμέας·  
 “ὦ ξεῖνοι, τίνες ἐστέ; πόθεν πλεῖθ' ὑγρά κέλευθα;  
 ἦ τι κατὰ πρῆξιν ἦ μαψιδίως ἀλάλησθε,  
 οἰά τε ληιστῆρες, ὑπεῖρ ἄλα, τοί τ' ἀλόωνται  
 ψυχὰς παρθέμενοι κακὸν ἀλλοδαποῖσι φέροντες;” 255  
 “ὦς ἔφαθ', ἡμῖν δ' αὐτε κατεκλάσθη φίλον ἦτορ,  
 δεισάντων φθόγγον τε βαρὺν αὐτόν τε πέλωρον.  
 ἀλλὰ καὶ ὧς μιν ἔπεσσαν ἀμειβόμενος προσέειπον·  
 “Ἡμεῖς τοι Τροίηθεν ἀποπλαγχθέντες Ἀχαιοὶ  
 παντοίοις ἀνέμοισιν ὑπὲρ μέγα λαῖτμα θαλάσσης, 260  
 οἴκαδε ἰέμενοι, ἄλλην ὁδὸν ἄλλα κέλευθα  
 ἦλθομεν· οὕτω που Ζεὺς ἠθελε μητίσασθαι.  
 λαοὶ δ' Ἀτρεΐδew Ἀγαμέμνονος εὐχόμεθ' εἶναι,  
 τοῦ δὴ νῦν γε μέγιστον ὑπουργάνιον κλέος ἐστί·  
 τόσσην γὰρ διέπερσε πόλιν καὶ ἀπώλεσε λαοὺς 265  
 πολλοὺς. ἡμεῖς δ' αὐτε κιχανόμενοι τὰ σὰ γούνα  
 ἰκόμεθ', εἴ τι πόροις ξεινήιον ἢ καὶ ἄλλως  
 δοίης δωτήνην, ἣ τε ξείνων θέμις ἐστίν.  
 ἀλλ' αἰδεῖο, φέριστε, θεοῦς· ἰκέται δέ τοί εἰμεν,  
 Ζεὺς δ' ἐπιτιμήτωρ ἰκετῶν τε ξείνων τε, 270  
 ξείνιος, ὃς ξείνοισιν ἄμ' αἰδοίοισιν ὀπηδεῖ.”

such a towering mass of rock he set in the doorway. Thereafter he sat down and milked the ewes and bleating goats all in turn, and beneath each dam he placed her young. Then presently he curdled half the white milk, and gathered it in wicker baskets and laid it away, and the other half he set in vessels that he might have it to take and drink, and that it might serve him for supper. But when he had busily performed his tasks, then he rekindled the fire, and caught sight of us, and asked :

“‘Strangers, who are ye? Whence do ye sail over the watery ways? Is it on some business, or do ye wander at random over the sea, even as pirates, who wander, hazarding their lives and bringing evil to men of other lands?’

“So he spoke, and in our breasts our spirit was broken for terror of his deep voice and monstrous self; yet even so I made answer and spoke to him, saying :

“‘We, thou must know, are from Troy, Achaeans, driven wandering by all manner of winds over the great gulf of the sea. Seeking our home, we have come by another way, by other paths; so, I ween, Zeus was pleased to devise. And we declare that we are the men of Agamemnon, son of Atreus, whose fame is now mightiest under heaven, so great a city did he sack, and slew many people; but we on our part, thus visiting thee, have come as suppliants to thy knees, in the hope that thou wilt give us entertainment, or in other wise make some present, as is the due of strangers. Nay, mightiest one, reverence the gods; we are thy suppliants; and Zeus is the avenger of suppliants and strangers—Zeus, the strangers’ god—who ever attends upon reverend strangers.’

## HOMER

“Ὀς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμείβετο νηλεί θυμῷ·  
 ‘Νήπιός εἰς, ὦ ξεῖν', ἦ τηλόθεν εἰλήλουθας,  
 ὅς με θεοὺς κέλειαι ἦ δειδίμεν ἦ ἀλέασθαι  
 οὐ γὰρ Κύκλωπες Διὸς αἰγιόχου ἀλέγουσιν 275  
 οὐδὲ θεῶν μακάρων, ἐπεὶ ἦ πολὺ φέρτεροί εἰμεν·  
 οὐδ' ἂν ἐγὼ Διὸς ἔχθος ἀλευάμενος πεφιδοίμην  
 οὔτε σεῦ οὔθ' ἐτάρων, εἰ μὴ θυμός με κελεύοι.  
 ἀλλὰ μοι εἴφ' ὅπη ἔσχες ἰὼν ἔνεργέα νῆα,  
 ἦ που ἐπ' ἐσχατιῆς, ἦ καὶ σχεδόν, ὄφρα δαείω.’ 280

“Ὀς φάτο πειράζων, ἐμὲ δ' οὐ λάθην εἰδότα πολλὰ,  
 ἀλλὰ μιν ἄψορρον προσέφην δολίοις ἐπέεσσι·  
 “Νέα μὲν μοι κατέαξε Ποσειδάων ἐνοσίχθων  
 πρὸς πέτρῃσι βαλὼν ὑμῆς ἐπὶ πείρασι γαίης,  
 ἄκρη προσπελάσας· ἄνεμος δ' ἐκ πόντου ἔνεικεν· 285  
 αὐτὰρ ἐγὼ σὺν τοῖσδε ὑπέκφυγον αἰπὺν ὄλεθρον.’

“Ὀς ἐφάμην, ὁ δέ μ' οὐδὲν ἀμείβετο νηλεί θυμῷ,  
 ἀλλ' ὃ γ' ἀναίξας ἐτάροις ἐπὶ χεῖρας ἴαλλε,  
 σὺν δὲ δύω μάρψας ὥς τε σκύλακας ποτὶ γαίῃ  
 κόπτ'· ἐκ δ' ἐγκέφαλος χαμάδις ῥέε, δεῦτε δὲ γαίαν. 290  
 τοὺς δὲ διὰ μελεῖστί ταμῶν ὠπλίσατο δόρπον·  
 ἦσθιε δ' ὥς τε λέων ὀρεσίτροφος, οὐδ' ἀπέλειπεν,  
 ἔγκατά τε σάρκας τε καὶ ὀστέα μυελόεντα.  
 ἡμεῖς δὲ κλαίοντες ἀνεσχέθομεν Διὶ χεῖρας,  
 σχέτλια ἔργ' ὀρόωντες, ἀμνηχανίη δ' ἔχε θυμόν. 295  
 αὐτὰρ ἐπεὶ Κύκλωψ μεγάλην ἐμπλήσατο νηδὺν  
 ἀνδρόμεα κρέ' ἔδων καὶ ἐπ' ἄκρητον γάλα πίνων,  
 κεῖτ' ἐντοσθ' ἄντροιο ταυνοσάμενος διὰ μήλων.  
 τὸν μὲν ἐγὼ βούλευσα κατὰ μεγαλήτορα θυμόν



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“So I spoke, and he straightway made answer with pitiless heart: ‘A fool art thou, stranger, or art come from afar, seeing that thou biddest me either to fear or to shun the gods. For the Cyclopes reck not of Zeus, who bears the aegis, nor of the blessed gods, since verily we are better far than they. Nor would I, to shun the wrath of Zeus, spare either thee or thy comrades, unless my own heart should bid me. But tell me where thou didst moor thy well-wrought ship on thy coming. Was it haply at a remote part of the land, or close by? I fain would know.’

“So he spoke, tempting me, but he trapped me not because of my great cunning; and I made answer again in crafty words:

“‘My ship Poseidon, the earth-shaker, dashed to pieces, casting her upon the rocks at the border of your land; for he brought her close to the headland, and the wind drove her in from the sea. But I, with these men here, escaped utter destruction.’

“So I spoke, but from his pitiless heart he made no answer, but sprang up and put forth his hands upon my comrades. Two of them at once he seized and dashed to the earth like puppies, and the brain flowed forth upon the ground and wetted the earth. Then he cut them limb from limb and made ready his supper, and ate them as a mountain-nurtured lion, leaving naught—ate the entrails, and the flesh, and the marrowy bones. And we with wailing held up our hands to Zeus, beholding his cruel deeds; and helplessness possessed our souls. But when the Cyclops had filled his huge maw by eating human flesh and thereafter drinking pure milk, he lay down within the cave, stretched out among the sheep. And I formed a plan in my great heart to steal near

ἄσσον ἰών, ξίφος ὄξυ ἐρυσσάμενος παρὰ μηροῦ, 300  
 οὐτάμεναι πρὸς στήθος, ὅθι φρένες ἦπαρ ἔχουσι,  
 χεῖρ' ἐπιμασσάμενος· ἕτερος δέ με θυμὸς ἔρκεν.  
 αὐτοῦ γάρ κε καὶ ἄμμες ἀπωλόμεθ' αἰπὺν ὄλεθρον·  
 οὐ γάρ κεν δυνάμεσθα θυράων ὑψηλάων  
 χερσὶν ἀπώσασθαι λίθον ὄβριμον, ὃν προσέθηκεν. 305  
 ὡς τότε μὲν στενάχοντες ἐμείναμεν Ἡῶ δῖαν.

“Ἡμὸς δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἡῶς,  
 καὶ τότε πῦρ ἀνέκαιε καὶ ἤμελγε κλυτὰ μῆλα,  
 πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρυον ἦκεν ἐκάστη.  
 αὐτὰρ ἐπεὶ δὴ σπεῦσε πονησάμενος τὰ ἅ ἔργα, 310  
 σὺν δ' ὅ γε δὴ αὐτε δύω μάρψας ὠπλίιστατο δεῖπνον.  
 δειπνήσας δ' ἄντρου ἐξήλασε πίονα μῆλα,  
 ῥηιδίως ἀφελὼν θυρεὸν μέγαν· αὐτὰρ ἔπειτα  
 ἄψ' ἐπέθηχ', ὡς εἴ τε φαρέτρη πῶμ' ἐπιθείη.  
 πολλῇ δὲ ροίζῳ πρὸς ὄρος τρέπε πίονα μῆλα 315  
 Κύκλωψ· αὐτὰρ ἐγὼ λιπόμην κακὰ βυσοδομεύων,  
 εἴ πως τισαίμην, δοίη δέ μοι εὖχος Ἀθήνη.

“Ἦδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνεται βουλή.  
 Κύκλωπος γὰρ ἔκειτο μέγα ῥόπαλον παρὰ σηκῶ,  
 χλωρὸν ἐλαΐνεον· τὸ μὲν ἔκταμεν, ὄφρα φοροίη 320  
 αὐανθέν. τὸ μὲν ἄμμες εἴσκομεν εἰσορόωντες  
 ὅσσον θ' ἰστὸν νηὸς εἴκοσόροιο μελαίνης,  
 φορτίδος εὐρείης, ἣ τ' ἐκπεράα μέγα λαῖτμα·  
 τόσσον ἔην μῆκος, τόσσον πάχος εἰσοράασθαι.  
 τοῦ μὲν ὅσον τ' ὄργυιαν ἐγὼν ἀπέκοψα παραστὰς 325  
 καὶ παρέθηχ' ἐτάροισιν, ἀποξύναι δ' ἐκέλευσα·  
 οἱ δ' ὀμαλὸν ποίησαν· ἐγὼ δ' ἐθόωσα παραστὰς

him, and draw my sharp sword from beside my thigh and smite him in the breast, where the midriff holds the liver, feeling for the place with my hand. But a second thought checked me, for right there should we, too, have perished in utter ruin. For we should not have been able to thrust back with our hands from the high door the mighty stone which he had set there. So then, with wailing, we waited for the bright Dawn.

“As soon as early Dawn appeared, the rosy-fingered, he rekindled the fire and milked his goodly flocks all in turn, and beneath each dam placed her young. Then, when he had busily performed his tasks, again he seized two men at once and made ready his meal. And when he had made his meal he drove his fat flocks forth from the cave, easily moving away the great door-stone; and then he put it in place again, as one might set the lid upon a quiver. Then with loud whistling the Cyclops turned his fat flocks toward the mountain, and I was left there, devising evil in the deep of my heart, if in any way I might take vengeance on him, and Athene grant me glory.

“Now this seemed to my mind the best plan. There lay beside a sheep-pen a great club of the Cyclops, a staff of green olive-wood, which he had cut to carry with him when dry; and as we looked at it we thought it as large as is the mast of a black ship of twenty oars, a merchantman, broad of beam, which crosses over the great gulf; so huge it was in length and in breadth to look upon. To this I came, and cut off therefrom about a fathom's length and handed it to my comrades, bidding them dress it down; and they made it smooth, and I, standing by, sharpened it at the point, and then straightway took

ἄκρον, ἄφαρ δὲ λαβὼν ἐπυράκτεον ἐν πυρὶ κηλέῳ.  
 καὶ τὸ μὲν εὖ κατέθηκα κατακρύψας ὑπὸ κόπρῳ,  
 ἧ ῥα κατὰ σπέιους κέχυτο μεγάλ' ἤλιθα πολλή· 330  
 αὐτὰρ τοὺς ἄλλους κλήρῳ πεπαλάσθαι<sup>1</sup> ἄνωγον,  
 ὅς τις τολμήσειεν ἐμοὶ σὺν μοχλὸν αἰείρας  
 τρίψαι ἐν ὀφθαλμῷ, ὅτε τὸν γλυκὺς ὕπνος ἰκάνοι.  
 οἱ δ' ἔλαχον τοὺς ἄν κε καὶ ἠθέλου αὐτὸς ἐλέσθαι,  
 τέσσαρες, αὐτὰρ ἐγὼ πέμπτος μετὰ τοῖσιν ἐλέγμην. 335  
 ἐσπέριος δ' ἦλθεν καλλίτριχα μῆλα νομεύων.  
 αὐτίκα δ' εἰς εὐρὺ σπέος ἤλασε πίοινα μῆλα  
 πάντα μάλ', οὐδέ τι λείπε βαθείης ἔκτοθεν<sup>2</sup> αὐλῆς,  
 ἧ τι οἰσάμενος, ἧ καὶ θεὸς ὧς ἐκέλευσεν.  
 αὐτὰρ ἔπειτ' ἐπέθηκε θυρεὸν μέγαν ὑψόσ' αἰείρας, 340  
 ἐζόμενος δ' ἠμελγεν ὄϊς καὶ μηκάδας αἶγας,  
 πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρυον ἦκεν ἐκάστη.  
 αὐτὰρ ἐπεὶ δὴ σπεῦσε πονησάμενος τὰ ἅ ἔργα,  
 σὺν δ' ὅ γε δὴ αὐτε δύω μάρψας ὠπλίσσατο δόρπον.  
 καὶ τότε γὰρ ἐγὼ Κύκλωπα προσηύδων ἄγχι παραστάς, 345  
 κισσύβιον μετὰ χερσὶν ἔχων μέλανος οἴνοιο·

“Κύκλωψ, τῆ, πῖε οἶνον, ἐπεὶ φάγες ἀνδρόμεα κρέα,  
 ὄφρ' εἰδῆς οἶόν τι ποτὸν τόδε νηῦς ἐκεκεύθει  
 ἡμετέρη. σοὶ δ' αὖ λαιβὴν φέρον, εἰ μ' ἐλεήσας  
 οἴκαδε πέμψειας· σὺ δὲ μαίνεαι οὐκέτ' ἀνεκτῶς. 350  
 σχέτλιε, πῶς κέν τίς σε καὶ ὕστερον ἄλλος ἴκοιτο  
 ἀνθρώπων πολέων, ἐπεὶ οὐ κατὰ μοῖραν ἔρεξας;”

“Ὡς ἐφάμην, ὁ δ' ἔδεκτο καὶ ἔκπιεν ἦσατο δ' αἰνῶς  
 ἠδὲ ποτὸν πίνων καὶ μ' ἦτεε δεύτερον αὐτίς·”

<sup>1</sup> πεπαλάσθαι Aristarchus, πεπαλάχθαι.

<sup>2</sup> ἔκτοθεν: ἐντοθεν most editors; cf. 239.

it and hardened it in the blazing fire. Then I laid it carefully away, hiding it beneath the dung, which lay in great heaps throughout the cave. And I bade my comrades cast lots among them, which of them should have the hardihood with me to lift the stake and grind it into his eye when sweet sleep should come upon him. And the lot fell upon those whom I myself would fain have chosen; four they were, and I was numbered with them as the fifth. At even then he came, herding his flocks of goodly fleece, and straightway drove into the wide cave his fat flocks one and all, and left not one without in the deep court, either from some foreboding or because a god so bade him. Then he lifted on high and set in place the great door-stone, and sitting down he milked the ewes and bleating goats all in turn, and beneath each dam he placed her young. But when he had busily performed his tasks, again he seized two men at once and made ready his supper. Then I drew near and spoke to the Cyclops, holding in my hands an ivy<sup>1</sup> bowl of the dark wine:

“Cyclops, take and drink wine after thy meal of human flesh, that thou mayest know what manner of drink this is which our ship contained. It was to thee that I was bringing it as a drink offering, in the hope that, touched with pity, thou mightest send me on my way home; but thou ragest in a way that is past all bearing. Cruel man, how shall any one of all the multitudes of men ever come to thee again hereafter, seeing that thou hast wrought lawlessness?”

“So I spoke, and he took the cup and drained it, and was wondrously pleased as he drank the sweet draught, and asked me for it again a second time:

<sup>1</sup> That is, made of ivy wood.

“ Δός μοι ἔτι πρόφρων, καί μοι τεὸν οὔνομα εἶπέ 355  
 αὐτίκα νῦν, ἵνα τοι δῶ ξείνιον, ᾧ κε σὺ χαίρης.  
 καὶ γὰρ Κυκλώπεσσι φέρει ζείδωρος ἄρουρα  
 οἶνον ἐριστάφυλον, καὶ σφιν Διὸς ὄμβρος ἀέξει·  
 ἀλλὰ τόδ’ ἀμβροσίης καὶ νέκταρός ἐστιν ἀπορρώξ.’

“ Ὡς φάτ’, ἀτάρ οἱ αὐτίς ἐγὼ πόρον αἶθοπα οἶνον. 360  
 τρὶς μὲν ἔδωκα φέρων, τρὶς δ’ ἐκπιεν ἀφραδίησιν.  
 αὐτὰρ ἐπεὶ Κύκλωπα περὶ φρένας ἤλυθεν οἶνος,  
 καὶ τότε δὴ μιν ἔπεσσι προσηύδων μελιχίοισι

“ ‘ Κύκλωψ, εἰρωτᾶς μ’ ὄνομα κλυτόν, αὐτὰρ ἐγὼ τοι  
 ἐξερέω· σὺ δέ μοι δὸς ξείνιον, ὥς περ ὑπέστης. 365  
 Οὔτις ἐμοί γ’ ὄνομα· Οὔτιν δέ με κικλήσκουσι  
 μήτηρ ἠδὲ πατὴρ ἠδ’ ἄλλοι πάντες ἑταῖροι.’

“ Ὡς ἐφάμην, ὃ δέ μ’ αὐτίκ’ ἀμείβετο νηλεῖ θυμῷ·  
 ‘ Οὔτιν ἐγὼ πύματον ἔδομαι μετὰ οἷς ἑτάροισιν,  
 τοὺς δ’ ἄλλους πρόσθεν· τὸ δέ τοι ξεινήιον ἔσται. 370

“ Ἦ καὶ ἀνακλιθεῖς πέσεν ὕπτιος, αὐτὰρ ἔπειτα  
 κεῖτ’ ἀποδοχμῶσας παχὺν ἀνχένα, καδ δέ μιν ὕπνος  
 ἦρει πανδαμάτωρ· φάρυγος δ’ ἐξέσσυτο οἶνος  
 ψωμοί τ’ ἀνδρόμεοι· ὃ δ’ ἐρεύγετο οἰνοβαρείων.  
 καὶ τότ’ ἐγὼ τὸν μοχλὸν ὑπὸ σποδοῦ ἤλασα πολλῆς, 375  
 ἦος θερμαίνοιτο· ἔπεσσι δὲ πάντας ἑταίρους  
 θάρσυνον, μὴ τίς μοι ὑποδείσας ἀναδύη.

ἀλλ’ ὅτε δὴ τάχ’ ὃ μοχλὸς ἐλάινος ἐν πυρὶ μέλλεν  
 ἄψεσθαι, χλωρός περ ἐών, διεφαίνετο δ’ αἰνῶς,  
 καὶ τότ’ ἐγὼν ἄσσον φέρων ἐκ πυρός, ἀμφὶ δ’ ἑταῖροι 380  
 ἴσταντ’· αὐτὰρ θάρσος ἐνέπνευσεν μέγα δαίμων.

“Give it me again with a ready heart, and tell me thy name straightway, that I may give thee a stranger’s gift whereat thou mayest be glad. For among the Cyclopes the earth, the giver of grain, bears the rich clusters of wine, and the rain of Zeus gives them increase; but this is a streamlet of ambrosia and nectar.’

“So he spoke, and again I handed him the flaming wine. Thrice I brought and gave it him, and thrice he drained it in his folly. But when the wine had stolen about the wits of the Cyclops, then I spoke to him with gentle words:

“Cyclops, thou askest me of my glorious name, and I will tell it thee; and do thou give me a stranger’s gift, even as thou didst promise. Noman is my name, Noman do they call me—my mother and my father, and all my comrades as well.’

“So I spoke, and he straightway answered me with pitiless heart: ‘Noman will I eat last among his comrades, and the others before him; this shall be thy gift.’

“He spoke, and reeling fell upon his back, and lay there with his thick neck bent aslant, and sleep, that conquers all, laid hold on him. And from his gullet came forth wine and bits of human flesh, and he vomited in his drunken sleep. Then verily I thrust in the stake under the deep ashes until it should grow hot, and heartened all my comrades with cheering words, that I might see no man flinch through fear. But when presently that stake of olive-wood was about to catch fire, green though it was, and began to glow terribly, then verily I drew nigh, bringing the stake from the fire, and my comrades stood round me and a god breathed into us

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οἱ μὲν μοχλὸν ἐλόντες ἐλάινου, ὄξυν ἐπ' ἄκρω,  
ὄφθαλμῷ ἐνέρισαν· ἐγὼ δ' ἐφύπερθεν ἐρεισθεῖς <sup>1</sup>  
δίνεον, ὡς ὅτε τις τρυπῶ δόρου νήιου ἀνῆρ  
τρυπάνῳ, οἱ δέ τ' ἐνερθεν ὑποσσεύουσιν ἰμάντι 385  
ἀψάμενοι ἐκάτερθε, τὸ δὲ τρέχει ἐμμενὲς αἰεῖ.  
ὡς τοῦ ἐν ὄφθαλμῷ πυριήκεα μοχλὸν ἐλόντες  
δινέομεν, τὸν δ' αἶμα περίρρεε θερμὸν ἔοντα.  
πάντα δέ οἱ βλέφαρ' ἀμφὶ καὶ ὀφρύας εὔσεν ἀντμῆ  
γλήνης καιομένης, σφαραγεῦντο δέ οἱ πυρὶ ρίζαι. 390  
ὡς δ' ὅτ' ἀνῆρ χαλκεὺς πέλεκυν μέγαν ἢ σκέπαρνον  
εἰν ὕδατι ψυχρῷ βάπτῃ μεγάλα ἰάχοντα  
φαρμάσσω· τὸ γὰρ αὐτε σιδήρου γε κράτος ἐστίν·  
ὡς τοῦ σίζ' ὀφθαλμὸς ἐλαϊνέῳ περὶ μοχλῷ.  
σμερδαλέον δὲ μέγ' ὤμωξεν, περὶ δ' ἴαχε πέτρη, 395  
ἡμεῖς δὲ δείσαντες ἀπεσσύμεθ'· αὐτὰρ ὁ μοχλὸν  
ἐξέρυσ' ὀφθαλμοῖο πεφυρμένον αἵματι πολλῷ.  
τὸν μὲν ἔπειτ' ἔρριψεν ἀπὸ ἕο χερσὶν ἀλύων,  
αὐτὰρ ὁ Κύκλωπας μεγάλ' ἤπνευ, οἷ ῥά μιν ἀμφὶς  
ᾤκεον ἐν σπήεσσι δι' ἄκριας ἠνεμοέσσας. 400  
οἱ δὲ βοῆς αἰόντες ἐφοίτων ἄλλοθεν ἄλλος,  
ἰστάμενοι δ' εἴρουτο περὶ σπέος ὅττι ἐ κήδοι·  
“ Τίπτε τόσον, Πολύφημ', ἀρημένος ὧδ' ἐβόησας  
νύκτα δι' ἀμβροσίην καὶ ἀύπνους ἄμμε τίθησθα;  
ἦ μή τίς σευ μῆλα βροτῶν ἀέκοντος ἐλαύνει; 405  
ἦ μή τίς σ' αὐτὸν κτείνει δόλω ἢ βίηφι; ”  
“ Τοὺς δ' αὐτ' ἐξ ἄντρου προσέφη κρατερὸς Πολύ-  
φημος·  
“ ὦ φίλοι, Οὐτίς με κτείνει δόλω οὐδὲ βίηφι.”  
“ Οἱ δ' ἀπαμειβόμενοι ἔπεα πτερόεντ' ἀγόρευον·  
‘ Εἰ μὲν δὴ μή τίς σε βιάζεται οἶον ἔοντα, 410

<sup>1</sup> ἐρεισθεῖς Aristarchus : ἀερθεῖς.



great courage. They took the stake of olive-wood, sharp at the point, and thrust it into his eye, while I, throwing my weight upon it from above, whirled it round, as when a man bores a ship's timber with a drill, while those below keep it spinning with the thong, which they lay hold of by either end, and the drill runs around unceasingly. Even so we took the fiery-pointed stake and whirled it around in his eye, and the blood flowed around the heated thing. And his eyelids wholly and his brows round about did the flame singe as the eyeball burned, and its roots crackled in the fire. And as when a smith dips a great axe or an adze in cold water amid loud hissing to temper it—for therefrom comes the strength of iron—even so did his eye hiss round the stake of olive-wood. Terribly then did he cry aloud, and the rock rang around; and we, seized with terror, shrank back, while he wrenched from his eye the stake, all befouled with blood, and flung it from him, wildly waving his arms. Then he called aloud to the Cyclopes, who dwelt round about him in caves among the windy heights, and they heard his cry and came thronging from every side, and standing around the cave asked him what ailed him:

“‘What so sore distress is thine, Polyphemus, that thou criest out thus through the immortal night, and makest us sleepless? Can it be that some mortal man is driving off thy flocks against thy will, or slaying thee thyself by guile or by might?’

“Then from out the cave the mighty Polyphemus answered them: ‘My friends, it is Noman that is slaying me by guile and not by force.’

“And they made answer and addressed him with winged words: ‘If, then, no man does violence to

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νοῦσόν γ' οὐ πως ἔστι Διὸς μεγάλου ἀλέασθαι,  
ἀλλὰ σύ γ' εὐχεο πατρὶ Ποσειδάωνι ἄνακτι.'

“Ὡς ἄρ' ἔφαν ἀπιόντες, ἐμὸν δ' ἐγέλασσε φίλον κῆρ,  
ὡς ὄνομ' ἐξαπάτησεν ἐμὸν καὶ μῆτις ἀμύμων.  
Κύκλωψ δὲ στενάχων τε καὶ ὠδίνων ὀδύνησι 415  
χερσὶ ψηλαφῶν ἀπὸ μὲν λίθον εἶλε θυράων,  
αὐτὸς δ' εἰνὶ θύρῃσι καθέζετο χεῖρε πετάσσας,  
εἴ τινα που μετ' ὅεσσι λάβοι στείχοντα θύραζε·  
οὔτω γάρ πού μ' ἤλπετ' ἐνὶ φρεσὶ νήπιον εἶναι.  
αὐτὰρ ἐγὼ βούλευον, ὅπως ὄχ' ἄριστα γένοιτο, 420  
εἴ τιν' ἐταίροισιν θανάτου λύσιν ἦδ' ἐμοὶ αὐτῷ  
εὐροίμην· πάντας δὲ δόλους καὶ μῆτιν ὕφαινον  
ὥς τε περὶ ψυχῆς· μέγα γὰρ κακὸν ἐγγύθεν ἦεν.  
ἦδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνεται βουλή.  
ἄρσενες ὄιες ἦσαν εὐτρεφέες, δασύμαλλοι, 425  
καλοὶ τε μεγάλοι τε, ἰοδνεφῆς εἶρος ἔχοντες·  
τοὺς ἀκέων συνέργον εὐστρεφέεσσι λύγοισιν,  
τῆς ἔπι Κύκλωψ εὐδε πέλωρ, ἀθεμίστια εἰδώς,  
σύντρεις αἰνύμενος· ὁ μὲν ἐν μέσῳ ἄνδρα φέρεσκε,  
τῷ δ' ἐτέρῳ ἐκάτερθεν ἴτην σώοντες ἐταίρους. 430  
τρεῖς δὲ ἕκαστον φῶτ' ὄιες φέρον· αὐτὰρ ἐγὼ γε —  
ἀρνεῖὸς γὰρ ἔην μῆλων ὄχ' ἄριστος ἀπάντων,  
τοῦ κατὰ νῶτα λαβῶν, λασίην ὑπὸ γαστέρ' ἔλυσθεις  
κείμην· αὐτὰρ χερσὶν ἄωτου θεσπεσίῳ  
νωλεμέως στρεφθεὶς ἐχόμην τετληότι θυμῷ. 435  
ὥς τότε μὲν στενάχοντες ἐμείναμεν Ἡῷ δῖαν.

“Ἡμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,  
καὶ τότε ἔπειτα νομόνδ' ἐξέσσυτο ἄρσενα μῆλα,  
θήλειαι δὲ μέμηκον ἀνήμελκτοι περὶ σηκούς·

thee in thy loneliness, sickness which comes from great Zeus thou mayest in no wise escape. Nay, do thou pray to our father, the lord Poseidon.'

"So they spoke and went their way; and my heart laughed within me that my name and cunning device had so beguiled. But the Cyclops, groaning and travailing in anguish, groped with his hands and took away the stone from the door, and himself sat in the doorway with arms outstretched in the hope of catching anyone who sought to go forth with the sheep—so witless, forsooth, he thought in his heart to find me. But I took counsel how all might be the very best, if I might haply find some way of escape from death for my comrades and for myself. And I wove all manner of wiles and counsel, as a man will in a matter of life and death; for great was the evil that was nigh us. And this seemed to my mind the best plan. Rams there were, well-fed and thick of fleece, fine beasts and large, with wool dark as the violet. These I silently bound together with twisted withes on which the Cyclops, that monster with his heart set on lawlessness, was wont to sleep. Three at a time I took. The one in the middle in each case bore a man, and the other two went, one on either side, saving my comrades. Thus every three sheep bore a man. But as for me—there was a ram, far the best of all the flock; him I grasped by the back, and curled beneath his shaggy belly, lay there face upwards with steadfast heart, clinging fast with my hands to his wondrous fleece. So then, with wailing, we waited for the bright dawn.

"As soon as early Dawn appeared, the rosy-fingered, then the males of the flock hastened forth to pasture and the females bleated un milked about the pens,

οὐθατα γὰρ σφαραγεῦντο. ἄναξ δ' ὀδύνησι κακῆσι 440  
 τειρόμενος πάντων οἴων ἐπεμαίετο νῶτα  
 ὀρθῶν ἐσταότων· τὸ δὲ νήπιος οὐκ ἐνόησεν,  
 ὥς οἱ ὑπ' εἰροπόκων οἴων στέρνοισι δέδευτο.  
 ὕστατος ἀρνειὸς μῆλων ἔστειχε θύραζε

λάχνῳ στεινόμενος καὶ ἐμοὶ πυκινὰ φρονέοντι. 445  
 τὸν δ' ἐπιμασσάμενος προσέφη κρατερὸς Πολύφημος·

“Κριὲ πέπον, τί μοι ᾧδε διὰ σπέος ἔσσυο μῆλων  
 ὕστατος; οὐ τι πάρος γε λελειμμένος ἔρχεται οἴων,  
 ἀλλὰ πολὺ πρῶτος νέμειαι τέρεν' ἄνθεα ποίης  
 μακρὰ βιβάς, πρῶτος δὲ ῥοὰς ποταμῶν ἀφικάνεις, 450  
 πρῶτος δὲ σταθμόνδε λιλαίεται ἀπονέεσθαι

ἔσπεριος· νῦν αὖτε πανύστατος. ἦ σύ γ' ἀνακτος  
 ὀφθαλμὸν ποθέεις, τὸν ἀνὴρ κακὸς ἐξαλάωσε  
 σὺν λυγροῖς ἐτάροισι δαμασσάμενος φρένας οἴνω,  
 Οὔτις, ὃν οὐ πῶ φημι πεφυγμένον εἶναι ὄλεθρον. 455

εἰ δὴ ὁμοφρονέοις ποτιφωνήεις τε γένοιο  
 εἰπεῖν ὅππῃ κείνος ἐμὸν μένος ἠλασκάζει·  
 τῷ κέ οἱ ἐγκέφαλός γε διὰ σπέος ἄλλυδις ἄλλη  
 θεινομένου ῥαίοιτο πρὸς οὔδει, καὶ δέ κ' ἐμὸν κῆρ  
 λωφήσειε κακῶν, τά μοι οὔτιδανὸς πόρεν Οὔτις.” 460

“Ὡς εἰπὼν τὸν κριὸν ἀπὸ ἔο πέμπε θύραζε.  
 ἐλθόντες δ' ἠβαιὸν ἀπὸ σπείους τε καὶ αὐλῆς  
 πρῶτος ὑπ' ἀρνειοῦ λυόμην, ὑπέλυσα δ' ἐταίρους.  
 καρπαλίμως δὲ τὰ μῆλα ταναύποδα, πίονα δημῶ,  
 πολλὰ περιτροπέοντες ἐλαύνομεν, ὄφρ' ἐπὶ νῆα 465

for their udders were bursting. And their master, distressed with grievous pains, felt along the backs of all the sheep as they stood up before him, but in his folly he marked not this, that my men were bound beneath the breasts of his fleecy sheep. Last of all the flock the ram went forth, burdened with the weight of his fleece and my cunning self. And mighty Polyphemus, as he felt along his back, spoke to him, saying:

“‘Good ram, why pray is it that thou goest forth thus through the cave the last of the flock? Thou hast not heretofore been wont to lag behind the sheep, but wast ever far the first to feed on the tender bloom of the grass, moving with long strides, and ever the first didst reach the streams of the river, and the first didst long to return to the fold at evening. But now thou art last of all. Surely thou art sorrowing for the eye of thy master, which an evil man blinded along with his miserable fellows, when he had overpowered my wits with wine, even Noman, who, I tell thee, has not yet escaped destruction. If only thou couldst feel as I do, and couldst get thee power of speech to tell me where he skulks away from my wrath, then should his brains be dashed on the ground here and there throughout the cave, when I had smitten him, and my heart should be lightened of the woes which good-for-naught Noman has brought me.’

“So saying, he sent the ram forth from him. And when we had gone a little way from the cave and the court, I first loosed myself from under the ram and set my comrades free. Speedily then we drove off those long-shanked sheep, rich with fat, turning full often to look about until we came to the ship.

κομεθ'. ἀσπάσιοι δὲ φίλοις ἐτάροισι φάνημεν,  
 ἢ φύγομεν θάνατον, τοὺς δὲ στενάχοντο γοῶντες.  
 ἰλλ' ἐγὼ οὐκ εἴω, ἀνὰ δ' ὀφρύσι νεῦον ἐκάστω,  
 ελαίειν, ἀλλ' ἐκέλευσα θοῶς καλλίτριχα μῆλα  
 πόλλ' ἐν νηὶ βαλόντας ἐπιπλεῖν ἄλμυρὸν ὕδωρ.  
 οἱ δ' αἰψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθίζον,  
 ἐξῆς δ' ἐζόμενοι πᾶσιν ἄλα τύπτου ἐρετμοῖς.  
 ἀλλ' ὅτε τόσσον ἀπῆν, ὅσσον τε γέγωνε βοήσας,  
 καὶ τότε ἐγὼ Κύκλωπα προσηύδων κερτομίοισι·

“Κύκλωψ, οὐκ ἄρ' ἔμελλες ἀνάλκιδος ἀνδρὸς  
 εταίρους

ἔδμεναι ἐν σπῆι γλαφυρῶ κρατερῆφι βίηφι.  
 καὶ λίην σέ γ' ἔμελλε κιχήσεσθαι κακὰ ἔργα,  
 σχέτλι, ἐπεὶ ξείνους οὐχ ἄζο σῶ ἐνὶ οἴκῳ  
 ἐσθέμεναι· τῶ σε Ζεὺς τίσατο καὶ θεοὶ ἄλλοι.”

“Ὡς ἐφάμην, ὁ δ' ἔπειτα χολώσατο κηρόθι  
 μᾶλλον,

ἦκε δ' ἀπορρήξας κορυφὴν ὄρεος μεγάλοιο,  
 καδ δ' ἔβαλε προπάροιθε νεὸς κυανοπρώροιο.<sup>1</sup>  
 ἐκλύσθη δὲ θάλασσα κατερχομένης ὑπὸ πέτρης·  
 τὴν δ' αἰψ' ἠπειρόνδε παλιρρόθιον φέρε κῦμα,  
 πλημυρὶς ἐκ πόντοιο, θέμωσε δὲ χέρσου ἰκέσθαι.  
 αὐτὰρ ἐγὼ χεῖρεσσι λαβὼν περιμήκεα κοντὸν  
 ὦσα παρέξ, ἐτάροισι δ' ἐποτρύνας ἐκέλευσα  
 ἐμβαλέειν κώπης, ἵν' ὑπέκ κακότητα φύγοιμεν,  
 κρατὶ κατανεύων· οἱ δὲ προπεσόντες ἔρεσσον.  
 ἀλλ' ὅτε δὴ δις τόσσον ἄλα πρήσσοντες ἀπῆμεν,

<sup>1</sup> Line 483 (=540), τυτθόν, ἐδεύησεν δ' οἴγιον ἄκρον ἰκέσθαι, was rejected by Aristarchus.

And welcome to our dear comrades was the sight of us who had escaped death, but for the others they wept and wailed; yet I would not suffer them to weep, but with a frown forbade each man. Rather I bade them to fling on board with speed the many sheep of goodly fleece, and sail over the salt water. So they went on board straightway and sat down upon the benches, and sitting well in order smote the grey sea with their oars. But when I was as far away as a man's voice carries when he shouts, then I spoke to the Cyclops with mocking words:

“‘Cyclops, that man, it seems, was no weakling, whose comrades thou wast minded to devour by brutal strength in thy hollow cave. Full surely were thy evil deeds to fall on thine own head, thou cruel wretch, who didst not shrink from eating thy guests in thine own house. Therefore has Zeus taken vengeance on thee, and the other gods.’

“So I spoke, and he waxed the more wroth at heart, and broke off the peak of a high mountain and hurled it at us, and cast it in front of the dark-prowed ship.<sup>1</sup> And the sea surged beneath the stone as it fell, and the backward flow, like a flood from the deep, bore the ship swiftly landwards and drove it upon the shore. But I seized a long pole in my hands and shoved the ship off and along the shore, and with a nod of my head I roused my comrades, and bade them fall to their oars that we might escape out of our evil plight. And they bent to their oars and rowed. But when, as we fared over the sea, we were twice as far distant, then was I fain to call

<sup>1</sup> The spurious verse 483 has been omitted in the translation as ruinous to the sense. It has made its way into the text from 540, where it is in place.

## HOMER

καὶ τότε δὴ Κύκλωπα προσηύδων· ἀμφὶ δ' ἑταῖροι  
μειλιχίοις ἐπέεσσιν ἐρήτυον ἄλλοθεν ἄλλος·

“ Σχέτλιε, τίπτ' ἐθέλεις ἐρεθιζόμεν ἄγριον ἄνδρα;  
ὃς καὶ νῦν πόντουδε βαλὼν βέλος ἤγαγε νῆα 495

αὐτὶς ἐς ἠπειρον, καὶ δὴ φάμεν αὐτόθ' ὀλέσθαι.

εἰ δὲ φθεγξαμένου τευ ἢ αὐδήσαντος ἄκουσε,  
σύν κεν ἄραξ' ἡμέων κεφαλὰς καὶ νῆια δούρα  
μαρμάρῳ ὀκρῖοῦντι βαλὼν· τόσσον γὰρ ἴησιν·

“ Ὡς φάσαν, ἀλλ' οὐ πείθον ἐμὸν μεγαλήτορα  
θυμόν, 500

ἀλλὰ μιν ἄψορρον προσέφην κεκοτηότι θυμῷ·

“ ‘ Κύκλωψ, αἶ κέν τίς σε καταθνητῶν ἀνθρώπων  
ὀφθαλμοῦ εἶρηται ἀεικελίην ἀλαωτύν,

φάσθαι Ὀδυσσῆα πτολιπόρθιον ἐξαλαῶσαι,  
υἴον Λαέρτεω, Ἰθάκῃ ἐνὶ οἰκί' ἔχοντα· 505

“ Ὡς ἐφάμην, ὁ δέ μ' οἰμῶξας ἡμείβετο μύθῳ·

“ Ὡ πόποι, ἦ μάλα δὴ με παλαίφατα θέσφαθ' ἰκάνει.

ἔσκε τις ἐνθάδε μάντις ἀνὴρ ἡὺς τε μέγας τε,

Τήλεμος Εὐρυμίδης, ὃς μαντοσύνη ἐκέκαστο

καὶ μαντευόμενος κατεγήρα Κυκλώπεσσιν· 510

ὃς μοι ἔφη τάδε πάντα τελευτήσεσθαι ὀπίσσω,

χειρῶν ἐξ Ὀδυσῆος ἀμαρτήσεσθαι ὀπωπῆς.

ἀλλ' αἰεὶ τινα φῶτα μέγαν καὶ καλὸν ἐδέγμην

ἐνθάδ' ἐλεύσεσθαι, μεγάλην ἐπιειμένον ἀλκὴν·

νῦν δέ μ' ἐὼν ὀλίγος τε καὶ οὐτιδανὸς καὶ ἄκικυσ 515

ὀφθαλμοῦ ἀλάωσεν, ἐπεὶ μ' ἔδαμάσσατο οἴνω.

ἀλλ' ἄγε δεῦρ', Ὀδυσσεῦ, ἵνα τοι πὰρ ξείνια θείω

πομπήν τ' ὀτρύνω δόμεναι κλυτὸν ἐννοσίγαιον·

τοῦ γὰρ ἐγὼ πάις εἰμί, πατὴρ δ' ἐμὸς εὐχεται εἶναι.



to the Cyclops, though round about me my comrades, one after another, sought to check me with gentle words :

“ ‘ Reckless one, why wilt thou provoke to wrath a savage man, who but now hurled his missile into the deep and drove our ship back to the land, and verily we thought that we had perished there? And had he heard one of us uttering a sound or speaking, he would have hurled a jagged rock and crushed our heads and the timbers of our ship, so mightily does he throw.’

“ So they spoke, but they could not persuade my great-hearted spirit ; and I answered him again with angry heart :

“ ‘ Cyclops, if any one of mortal men shall ask thee about the shameful blinding of thine eye, say that Odysseus, the sacker of cities, blinded it, even the son of Laertes, whose home is in Ithaca.’

“ So I spoke, and he groaned and said in answer : ‘ Lo now, verily a prophecy uttered long ago is come upon me. There lived here a soothsayer, a good man and tall, Telemus, son of Eurymus, who excelled all men in soothsaying, and grew old as a seer among the Cyclopes. He told me that all these things should be brought to pass in days to come, that by the hands of Odysseus I should lose my sight. But I ever looked for some tall and comely man to come hither, clothed in great might, but now one that is puny, a man of naught and a weakling, has blinded me of my eye when he had overpowered me with wine. Yet come hither, Odysseus, that I may set before thee gifts of entertainment, and may speed thy sending hence, that the glorious Earth-shaker may grant it thee. For I am his son, and he declares him-

αὐτὸς δ', αἶ κ' ἐθέλησ', ἰήσεται, οὐδέ τις ἄλλος 520  
οὔτε θεῶν μακάρων οὔτε θνητῶν ἀνθρώπων.'

“Ὡς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·

Αἶ γὰρ δὴ ψυχῆς τε καὶ αἰῶνός σε δυναίμην 525  
εὖνιν ποιήσας πέμψαι δόμον Ἄιδος εἴσω,  
ὡς οὐκ ὀφθαλμόν γ' ἰήσεται οὐδ' ἐνοσίχθων.'

“Ὡς ἐφάμην, ὁ δ' ἔπειτα Ποσειδάωνι ἄνακτι 530  
εὔχετο χεῖρ' ὀρέγων εἰς οὐρανὸν ἀστερόεντα·  
'Κλύθι, Ποσείδαον γαιήοχε κυανοχαῖτα,  
εἰ ἐτέον γε σός εἰμι, πατήρ δ' ἐμὸς εὔχεται εἶναι,  
δὸς μὴ Ὀδυσσῆα πτολιπόρθιον οἴκαδ' ἰκέσθαι

υἴον Λαέρτεω, Ἰθάκῃ ἐνὶ οἴκῳ ἔχοντα.<sup>1</sup>  
ἀλλ' εἰ οἱ μοῖρ' ἐστὶ φίλους τ' ἰδέειν καὶ ἰκέσθαι 535  
οἶκον εὐκτίμενον καὶ ἐὴν ἐς πατρίδα γαίαν,  
ὄψε κακῶς ἔλθοι, ὀλέσας ἄπο πάντας ἑταίρους,  
νῆὸς ἐπ' ἀλλοτρίης, εὐροὶ δ' ἐν πήματα οἴκῳ.'

“Ὡς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε κυανοχαίτης. 540  
αὐτὰρ ὁ γ' ἐξαὔτις πολὺ μείζονα λᾶαν ἀείρας  
ἦκ' ἐπιδινήσας, ἐπέρεισε δὲ ἴν' ἀπέλεθρον,  
καδ' δ' ἔβαλεν μετόπισθε νεὸς κυανοπώροιο  
τυτθόν, ἐδεύησεν δ' οἴηιον ἄκρον ἰκέσθαι.

ἐκλύσθη δὲ θάλασσα κατερχομένης ὑπὸ πέτρης·  
τὴν δὲ πρόσω φέρε κῦμα, θέμωσε δὲ χέρσον ἰκέσθαι.

“Ἄλλ' ὅτε δὴ τὴν νῆσον ἀφικόμεθ', ἐνθα περ ἄλλαι 545  
νῆες εὖσσελμοι μένον ἀθρόαι, ἀμφὶ δ' ἑταῖροι  
ἦατ' ὀδυρόμενοι, ἡμέας ποτιδέγμενοι αἰεῖ,  
νῆα μὲν ἐνθ' ἐλθόντες ἐκέλσαμεν ἐν ψαμάθοισιν,  
ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖνι θαλάσσης.

<sup>1</sup> Line 531 is omitted in most MSS.

self my father; and he himself will heal me, if it be his good pleasure, but none other either of the blessed gods or of mortal men.'

"So he spoke, and I answered him and said: 'Would that I were able to rob thee of soul and life, and to send thee to the house of Hades, as surely as not even the Earth-shaker shall heal thine eye.'

"So I spoke, and he then prayed to the lord Poseidon, stretching out both his hands to the starry heaven: 'Hear me, Poseidon, earth-enfolder, thou dark-haired god, if indeed I am thy son and thou declarest thyself my father; grant that Odysseus, the sacker of cities, may never reach his home, even the son of Laertes, whose home is in Ithaca; but if it is his fate to see his friends and to reach his well-built house and his native land, late may he come and in evil case, after losing all his comrades, in a ship that is another's; and may he find woes in his house.'

"So he spoke in prayer, and the dark-haired god heard him. But the Cyclops lifted on high again a far greater stone, and swung and hurled it, putting into the throw measureless strength. He cast it a little behind the dark-prowed ship, and barely missed the end of the steering-oar. And the sea surged beneath the stone as it fell, and the wave bore the ship onward and drove it to the shore.

"Now when we had come to the island, where our other well-benched ships lay all together, and round about them our comrades, ever expecting us, sat weeping, then, on coming thither, we beached our ship on the sands, and ourselves went forth upon the shore

## HOMER

μῆλα δὲ Κύκλωπος γλαφυρῆς ἐκ νηὸς ἐλόντες  
 δασσάμεθ', ὡς μή τις μοι ἀτεμβόμενος κίοι ἴσης.  
 ἀρνειὸν δ' ἐμοὶ οἴῳ ἐυκνήμιδες ἑταῖροι 555  
 μῆλων δαιομένων δόσαν ἔξοχα· τὸν δ' ἐπὶ θινὶ  
 Ζηνὶ κελαινεφεί Κρονίδη, ὃς πᾶσιν ἀνάσσει,  
 ῥέξας μηρὶ ἔκαιον· ὁ δ' οὐκ ἐμπάζετο ἱρῶν,  
 ἀλλ' ὃ γε μερμήριζεν ὅπως ἀπολοίατο πᾶσαι  
 νῆες εὖσσελμοι καὶ ἐμοὶ ἐρήρες ἑταῖροι. 555

“Ὡς τότε μὲν πρόπαν ἡμαρ ἐς ἥλιον καταδύντα  
 ἡμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἠδύ·  
 ἡμος δ' ἥλιος κατέδου καὶ ἐπὶ κνέφας ἦλθε,  
 δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.  
 ἡμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως, 560  
 δὴ τότ' ἐγὼν ἐτάροισιν ἐποτρύνας ἐκέλευσα  
 αὐτούς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι·  
 οἱ δ' αἰψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθίζου,  
 ἐξῆς δ' ἐζόμενοι πολὴν ἄλα τύπτου ἐρετμοῖς.

“Ἐνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ, 565  
 ἄσμενοι ἐκ θανάτοιο, φίλους ὀλέσαντες ἑταίρους.

of the sea. Then we took from out the hollow ship the flocks of the Cyclops, and divided them, that so far as in me lay no man might go defrauded of an equal share. But the ram my well-greaved comrades gave to me alone, when the flocks were divided, as a gift apart; and on the shore I sacrificed him to Zeus, son of Cronos, god of the dark clouds, who is lord of all, and burned the thigh-pieces. Howbeit he heeded not my sacrifice, but was planning how all my well-benched ships might perish and my trusty comrades.

“So, then, all day long till set of sun we sat feasting on abundant flesh and sweet wine; but when the sun set and darkness came on, then we lay down to rest on the shore of the sea. And as soon as early Dawn appeared, the rosy-fingered, I roused my comrades, and bade them themselves to embark and to loose the stern cables. So they went on board straightway and sat down upon the benches, and sitting well in order smote the grey sea with their oars.

“Thence we sailed on, grieved at heart, glad to have escaped death, though we had lost our dear comrades.

## Κ

“ Αἰολίην δ’ ἐς νῆσον ἀφικόμεθ’· ἔνθα δ’ ἔναιεν  
 Αἰολος Ἴπποτάδης, φίλος ἀθανάτοισι θεοῖσιν,  
 πλωτῆ ἐνὶ νήσῳ· πᾶσαν δέ τε μιν πέρι τεῖχος  
 χάλκεον ἄρρηκτον, λισσῆ δ’ ἀναδέδrome πέτρη.  
 τοῦ καὶ δώδεκα παῖδες ἐνὶ μεγάροις γεγάασιν, 5  
 ἕξ μὲν θυγατέρες, ἕξ δ’ υἱέες ἠβῶοντες·  
 ἔνθ’ ὃ γε θυγατέρας πόρεν υἰάσιν εἶναι ἀκοίτις.  
 οἱ δ’ αἰεὶ παρὰ πατρὶ φίλω καὶ μητέρι κεδνῆ  
 δαίνυνται, παρὰ δέ σφιν ὀνειάτα μυρία κείται,  
 κνισῆεν δέ τε δῶμα περιστεναχίζεται αὐλῆ 10  
 ἤματα· νύκτας δ’ αὐτε παρ’ αἰδοίης ἀλόχοισιν  
 εὔδουσ’ ἐν τε τάπησι καὶ ἐν τρητοῖσι λέχεσσι.  
 καὶ μὲν τῶν ἰκόμεσθα πόλιν καὶ δῶματα καλά.  
 μῆνα δὲ πάντα φίλει με καὶ ἐξερέεινεν ἕκαστα.  
 Ἴλιον Ἀργείων τε νέας καὶ νόστον Ἀχαιῶν 15  
 καὶ μὲν ἐγὼ τῷ πάντα κατὰ μοῖραν κατέλεξα.  
 ἀλλ’ ὅτε δὴ καὶ ἐγὼν ὁδὸν ἤτεον ἠδ’ ἐκέλευον  
 πεμπέμεν, οὐδέ τι κείνος ἀνήνατο, τεῦχε δὲ πομπήν.  
 δῶκε δέ μ’ ἐκδείρας ἀσκὸν βοῶς ἐννεῶροιο,  
 ἔνθα δὲ βυκτάων ἀνέμων κατέδησε κέλευθα· 20  
 κείνον γὰρ ταμίην ἀνέμων ποίησε Κρονίων,

<sup>1</sup> The meaning is that the savour and the sound of feasting may be noticed even before one enters the house proper.

<sup>2</sup> The word is a doubtful one. The rendering here given seems demanded by xi. 311, and fits all passages, though it

## BOOK X

“THEN to the Aeolian isle we came, where dwelt Aeolus, son of Hippotas, dear to the immortal gods, in a floating island, and all around it is a wall of unbreakable bronze, and the cliff runs up sheer. Twelve children of his, too, there are in the halls, six daughters and six sturdy sons, and he gave his daughters to his sons to wife. These, then, feast continually by their dear father and good mother, and before them lies boundless good cheer. And the house, filled with the savour of feasting, resounds all about even in the outer court by day,<sup>1</sup> and by night again they sleep beside their chaste wives on blankets and on corded bedsteads. To their city, then, and fair palace did we come, and for a full month he made me welcome and questioned me about each thing, about Ilios, and the ships of the Argives, and the return of the Achaeans. And I told him all the tale in due order. But when I, on my part, asked him that I might depart and bade him send me on my way, he, too, denied me nothing, but furthered my sending. He gave me a wallet, made of the hide of an ox nine years old,<sup>2</sup> which he flayed, and therein he bound the paths of the blustering winds; for the son of Cronos had made him cannot be said to be appropriate in x. 390. Possibly nine was felt merely as a round number, or the age of nine taken merely to denote full maturity.

ἤμην πανέμεναι ἠδ' ὀρνύμεν, ὄν κ' ἐθέλησι.  
 νηὶ δ' ἐνὶ γλαφυρῇ κατέδει μέρμιθι φαεινῇ  
 ἀργυρέῃ, ἵνα μή τι παραπνεύσῃ ὀλίγον περ·  
 αὐτὰρ ἐμοὶ πνοιῆν Ζεφύρου προέηκεν ἀῆναι,  
 ὄφρα φέροι νῆάς τε καὶ αὐτούς· οὐδ' ἄρ' ἔμελλεν  
 ἐκτελέειν· αὐτῶν γὰρ ἀπωλόμεθ' ἀφραδίησιν.

“Ἐννῆμαρ μὲν ὁμῶς πλέομεν νύκτας τε καὶ ἡμαρ,  
 τῇ δεκάτῃ δ' ἤδη ἀνεφαίνετο πατρὶς ἄρουρα,  
 καὶ δὴ πυρπολέοντας ἐλεύσσομεν ἐγγὺς ἔοντες.<sup>1</sup>

ἔνθ' ἐμὲ μὲν γλυκὺς ὕπνος ἐπήλυθε κεκμηῶτα,  
 αἰεὶ γὰρ πόδα νηὸς ἐνώμων, οὐδέ τῳ ἄλλῳ  
 δῶχ' ἐτάρων, ἵνα θᾶσσον ἰκοίμεθα πατρίδα γαίαν·  
 οἱ δ' ἔταροι ἐπέεσσι πρὸς ἀλλήλους ἀγόρευον,  
 καὶ μ' ἔφασαν χρυσόν τε καὶ ἄργυρον οἴκαδ' ἄγεσθαι  
 δῶρα παρ' Αἰόλου μεγαλήτορος Ἴπποτάδαο.

ὦδε δέ τις εἶπεσκεν ἰδὼν ἐς πλησίον ἄλλον·

“ὦ πόποι, ὡς ὄδε πᾶσι φίλος καὶ τίμιός ἐστιν  
 ἀνθρώποις, ὄτεών τε πόλιν καὶ γαίαν ἵκηται.  
 πολλὰ μὲν ἐκ Τροίης ἄγεται κειμήλια καλὰ  
 ληίδος, ἡμεῖς δ' αὐτε ὁμῆν ὁδὸν ἐκτελέσαντες  
 οἴκαδε νισσόμεθα κενεὰς σὺν χεῖρας ἔχοντες·  
 καὶ νῦν οἱ τὰδ' ἔδωκε χαριζόμενος φιλότῃτι  
 Αἰόλος. ἀλλ' ἄγε θᾶσσον ἰδώμεθα ὅττι τὰδ' ἐστίν,  
 ὅσσοις τις χρυσός τε καὶ ἄργυρος ἀσκῶ ἔνεστιν.”

“Ὡς ἔφασαν, βουλή δὲ κακὴ νίκησεν ἐταίρων·  
 ἀσκὸν μὲν λῦσαν, ἄνεμοι δ' ἐκ πάντες ὄρουσαν.  
 τοὺς δ' αἰψ' ἀρπάξασα φέρεν πόντονδε θύελλα

<sup>1</sup> ἔοντες: ἔοντας.



keeper of the winds, both to still and to rouse whatever one he will. And in my hollow ship he bound it fast with a bright cord of silver, that not a breath might escape, were it never so slight. But for my furtherance he sent forth the breath of the West Wind to blow, that it might bear on their way both ships and men. Yet this he was not to bring to pass, for we were lost through our own folly.

“For nine days we sailed, night and day alike, and now on the tenth our native land came in sight, and lo, we were so near that we saw men tending the beacon fires.<sup>1</sup> Then upon me came sweet sleep in my weariness, for I had ever kept in hand the sheet of the ship, and had yielded it to none other of my comrades, that we might the sooner come to our native land. But my comrades meanwhile began to speak one to another, and said that I was bringing home for myself gold and silver as gifts from Aeolus, the great-hearted son of Hippotas. And thus would one speak, with a glance at his neighbour :

“‘Out on it, how beloved and honoured this man is by all men, to whose city and land soever he comes! Much goodly treasure is he carrying with him from the land of Troy from out the spoil, while we, who have accomplished the same journey as he, are returning, bearing with us empty hands. And now Aeolus has given him these gifts, granting them freely of his love. Nay, come, let us quickly see what is here, what store of gold and silver is in the wallet.’

“So they spoke, and the evil counsel of my comrades prevailed. They loosed the wallet, and all the winds leapt forth, and swiftly the storm-wind seized them

<sup>1</sup> Or the allusion may be to the fires of the herdsmen.

κλαίοντας, γαίης ἄπο πατρίδος. αὐτὰρ ἐγὼ γε  
 ἐγρόμενος κατὰ θυμὸν ἀμύμονα μερμήριξα,  
 ἦε πεσῶν ἐκ νηὸς ἀποφθίμην ἐνὶ πόντῳ,  
 ἦ ἀκέων τλαίην καὶ ἔτι ζωοῖσι μετείην.

ἀλλ' ἔτλην καὶ ἔμεινα, καλυψάμενος δ' ἐνὶ νηὶ  
 κείμην. αἱ δ' ἐφέροντο κακῇ ἀνέμοιο θυέλλῃ  
 αὐτὶς ἐπ' Αἰολίην νῆσον, στενάχοντο δ' ἑταῖροι. 55

“Ἐνθα δ' ἐπ' ἠπείρου βῆμεν καὶ ἀφυσάμεθ' ὕδωρ,  
 αἶψα δὲ δεῖπνον ἔλοντο θοῆς παρὰ νηυσὶν ἑταῖροι.

αὐτὰρ ἐπεὶ σίτοιό τ' ἐπασσάμεθ' ἠδὲ ποτῆτος,  
 δὴ τότε ἐγὼ κήρυκά τ' ὀπασσάμενος καὶ ἑταῖρον  
 βῆν εἰς Αἰόλου κλυτὰ δώματα· τὸν δ' ἐκίχανον 60

δαινύμενον παρὰ ἧ τ' ἀλόχῳ καὶ οἴσι τέκεσσιν.  
 ἐλθόντες δ' εἰς δῶμα παρὰ σταθμοῖσιν ἐπ' οὐδοῦ  
 ἐζόμεθ'· οἱ δ' ἀνὰ θυμὸν ἐθάμβεον ἐκ τ' ἐρέοντο·

“ Πῶς ἦλθες, Ὀδυσσεῦ; τίς τοι κακὸς ἔχραε δαίμων;  
 ἦ μὲν σ' ἐνδυκέως ἀπεπέμπομεν, ὄφρ' ἀφίκοιο 65  
 πατρίδα σῆν καὶ δῶμα καὶ εἰ πού τοι φίλον ἐστίν.”

“Ὡς φάσαν, αὐτὰρ ἐγὼ μετεφώνεον ἀχνύμενος κῆρ·

“Ἄσάν μ' ἔταροί τε κακοὶ πρὸς τοῖσιν τε ὕπνος  
 σχέτλιος. ἀλλ' ἀκέσασθε, φίλοι· δύναμις γὰρ ἐν ὑμῖν.

“Ὡς ἐφάμην μαλακοῖσι καθαπτόμενος ἐπέεσσιν, 70  
 οἱ δ' ἄνεφ' ἐγένοντο· πατὴρ δ' ἠμείβετο μύθῳ·

“Ἐρρ' ἐκ νήσου θᾶσσον, ἐλέγχιστε ζώντων·  
 οὐ γάρ μοι θέμις ἐστὶ κομιζέμεν οὐδ' ἀποπέμπειν  
 ἄνδρα τόν, ὅς κε θεοῖσιν ἀπέχθηται μακάρεσσιν·  
 ἔρρε, ἐπεὶ ἄρα θεοῖσιν ἀπεχθόμενος τόδ' ἰκάνεις.” 75

and bore them weeping out to sea away from their native land; but as for me, I awoke, and pondered in my goodly heart whether I should fling myself from the ship and perish in the sea, or endure in silence and still remain among the living. However, I endured and abode, and covering my head lay down in the ship. But the ships were borne by an evil blast of wind back to the Aeolian isle; and my comrades groaned.

“There we went ashore and drew water, and straightway my comrades took their meal by the swift ships. But when we had tasted of food and drink, I took with me a herald and one companion and went to the glorious palace of Aeolus, and I found him feasting beside his wife and his children. So we entered the house and sat down by the door-posts on the threshold, and they were amazed at heart, and questioned us:

“‘How hast thou come hither, Odysseus? What cruel god assailed thee? Surely we sent thee forth with kindly care, that thou mightest reach thy native land and thy home, and whatever place thou wouldest.’

“So said they, but I with a sorrowing heart spoke among them and said: ‘Bane did my evil comrades work me, and therewith sleep accursed; but bring ye healing, my friends, for with you is the power.’

“So I spoke and addressed them with gentle words, but they were silent. Then their father answered and said:

“‘Begone from our island with speed, thou vilest of all that live. In no wise may I help or send upon his way that man who is hated of the blessed gods. Begone, for thou comest hither as one hated of the immortals.’

## HOMER

“Ὡς εἰπὼν ἀπέπεμπε δόμων βαρέα στενάχοντα.  
 ἔνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ.  
 τείρετο δ' ἀνδρῶν θυμὸς ὑπ' εἰρεσίης ἀλεγεινῆς  
 ἡμετέρῃ ματίῃ, ἐπεὶ οὐκέτι φαίνεται πομπή.  
 ἐξῆμαρ μὲν ὁμῶς πλέομεν νύκτας τε καὶ ἡμαρ, 80  
 ἐβδομάτῃ δ' ἰκόμεσθα Λάμου αἰπὺ πτολίεθρον,  
 Τηλέπυλον Λαιστρυγονίην, ὅθι ποιμένα ποιμῆν  
 ἦπυει εἰσελάων, ὁ δὲ τ' ἐξελάων ὑπακούει.  
 ἔνθα κ' ἄυπνος ἀνὴρ δοιοὺς ἐξήρατο μισθούς,  
 τὸν μὲν βουκολέων, τὸν δ' ἄργυφα μῆλα νομεύων· 85  
 ἐγγὺς γὰρ νυκτὸς τε καὶ ἡματός εἰσι κέλευθοι.  
 ἐνθ' ἐπεὶ ἐς λιμένα κλυτὸν ἦλθομεν, ὃν πέρι πέτρῃ  
 ἠλίβατος τετύχηκε διαμπερές ἀμφοτέρωθεν,  
 ἀκταὶ δὲ προβλήτες ἐναντίαι ἀλλήλησιν 90  
 ἐν στόματι προύχουσιν, ἀραιὴ δ' εἴσοδος ἐστίν,  
 ἐνθ' οἳ γ' εἴσω πάντες ἔχον νέας ἀμφιελίσσας.  
 αἱ μὲν ἄρ' ἔντοσθεν λιμένος κοίλοιο δέδεντο  
 πλησίαι· οὐ μὲν γάρ ποτ' ἀέξετο κῦμά γ' ἐν αὐτῷ,  
 οὔτε μέγ' οὔτ' ὀλίγον, λευκὴ δ' ἦν ἀμφὶ γαλήνη· 95  
 αὐτὰρ ἐγὼν οἶος σχέθον ἔξω νῆα μέλαιναν,  
 αὐτοῦ ἐπ' ἐσχατιῇ, πέτρης ἐκ πείσματα δήσας·  
 ἔστην δὲ σκοπιῆν ἐς παιπαλόεσσαν ἀνελθών.  
 ἔνθα μὲν οὔτε βοῶν οὔτ' ἀνδρῶν φαίνεται ἔργα,  
 καπνὸν δ' οἶον ὀρώμεν ἀπὸ χθονὸς αἴσσουντα.  
 δὴ τότε ἐγὼν ἐτάρους προΐειν πεύθεσθαι ἰόντας, 100  
 οἳ τινες ἀνέρες εἶεν ἐπὶ χθονὶ σῖτον ἔδοντες,

<sup>1</sup> The meaning appears to be that the interval between nightfall and daybreak is so short that a herdsman returning from his day's task meets his fellow already driving his

## THE ODYSSEY, X. 76-101

“So saying, he sent me forth from the house, groaning heavily. Thence we sailed on, grieved at heart. And worn was the spirit of the men by the grievous rowing, because of our own folly, for no longer appeared any breeze to bear us on our way. So for six days we sailed, night and day alike, and on the seventh we came to the lofty citadel of Lamus, even to Telepylus of the Laestrygonians, where herdsman calls to herdsman as he drives in his flock, and the other answers as he drives his forth. There a man who never slept could have earned a double wage, one by herding cattle, and one by pasturing white sheep; for the outgoings of the night and of the day are close together.<sup>1</sup> When we had come thither into the goodly harbour, about which on both sides a sheer cliff runs continuously, and projecting headlands opposite to one another stretch out at the mouth, and the entrance is narrow, then all the rest steered their curved ships in, and the ships were moored within the hollow harbour close together; for therein no wave ever swelled, great or small, but all about was a bright calm. But I alone moored my black ship outside, there on the border of the land, making the cables fast to the rock. Then I climbed to a rugged height, a point of outlook, and there took my stand; from thence no works of oxen or of men appeared; smoke alone we saw springing up from the land. So then I sent forth some of my comrades to go and learn who the men were, who here ate bread upon

flock forth for the following day. Thus a man who could do without sleep could earn a double wage. The passage is plainly due to some vague knowledge of the land of the midnight sun.

## HOMER

ἄνδρε δύω κρίνας, τρίτατον κήρυχ' ἄμ' ὀπάσσας.  
 οἱ δ' ἴσαν ἐκβάντες λείην ὀδόν, ἧ περ ἄμαξαι  
 ἄστυδ' ἀφ' ὑψηλῶν ὀρέων καταγίνεον ὕλην, 105  
 κούρη δὲ ξύμβληντο πρὸ ἄστεος ὕδρευούσῃ,  
 θυγατέρ' ἰφθίμη Λαιστρυγόνος Ἀντιφάταο.  
 ἡ μὲν ἄρ' ἐς κρήνην κατεβήσετο καλλιρέεθρον  
 Ἄρτακίην· ἔνθεν γὰρ ὕδωρ προτὶ ἄστυ φέρεσκον·  
 οἱ δὲ παριστάμενοι προσεφώνεον ἕκ τ' ἔρεοντο 110  
 ὅς τις τῶνδ' εἶη βασιλεὺς καὶ οἴσιν ἀνάσσοι·  
 ἡ δὲ μάλ' αὐτίκα πατρὸς ἐπέφραδεν ὑψερεφὲς δῶ.  
 οἱ δ' ἐπεὶ εἰσῆλθον κλυτὰ δώματα, τὴν δὲ γυναῖκα  
 εὖρον, ὅσῃν τ' ὄρεος κορυφήν, κατὰ δ' ἔστυγον αὐτήν.  
 ἡ δ' αἰψ' ἐξ ἀγορῆς ἐκάλει κλυτὸν Ἀντιφατῆα,  
 ὃν πόσιν, ὃς δὴ τοῖσιν ἐμήσατο λυγρὸν ὄλεθρον. 115  
 αὐτίχ' ἕνα μάρψας ἐτάρων ὀπλίσσατο δεῖπνον·  
 τῶ δὲ δύ' αἶξαντε φυγῇ ἐπὶ νῆας ἰκέσθην.  
 αὐτὰρ ὁ τεύχε βοήν διὰ ἄστεος· οἱ δ' αἰόντες  
 φοίτων ἰφθιμοὶ Λαιστρυγόνες ἄλλοθεν ἄλλος,  
 μυρῖοι, οὐκ ἄνδρεσσιν εἰκότες, ἀλλὰ Γίγασιν. 120  
 οἳ ῥ' ἀπὸ πετράων ἀνδραχθέσι χερμαδίοισιν  
 βάλλον· ἄφαρ δὲ κακὸς κόναβος κατὰ νῆας ὀρώρει  
 ἀνδρῶν τ' ὀλλυμένων νηῶν θ' ἄμα ἀγνυμενάων  
 ἰχθύς δ' ὡς πείροντες ἀτερπέα δαῖτα φέροντο.<sup>1</sup>  
 ὄφρ' οἱ τοὺς ὄλεκον λιμένος πολυβενθέος ἐντός, 125

<sup>1</sup> φέροντο Zenodotus, Aristarchus : πένοντο.

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<sup>1</sup> The word *ἰφθίμη* might in this context naturally be taken to mean "stalwart," or even "huge" (cf. 113), but as

the earth—two men I chose, and sent with them a third as a herald. Now when they had gone ashore, they went along a smooth road by which waggons were wont to bring wood down to the city from the high mountains. And before the city they met a maiden drawing water, the goodly<sup>1</sup> daughter of Laestrygonian Antiphates, who had come down to the fair-flowing spring Artacia, from whence they were wont to bear water to the town. So they came up to her and spoke to her, and asked her who was king of this folk, and who they were of whom he was lord. And she showed them forthwith the high-roofed house of her father. Now when they had entered the glorious house, they found there his wife, huge as the peak of a mountain, and they were aghast at her. At once she called from the place of assembly the glorious Antiphates, her husband, and he devised for them woeful destruction. Straightway he seized one of my comrades and made ready his meal, but the other two sprang up and came in flight to the ships. Then he raised a cry throughout the city, and as they heard it the mighty Laestrygonians came thronging from all sides, a host past counting, not like men but like the Giants. They hurled at us from the cliffs with rocks huge as a man could lift, and at once there rose throughout the ships a dreadful din, alike from men that were dying and from ships that were being crushed. And spearing them like fishes they bore them home, a loathly meal. Now while they were slaying those within the deep harbour, I mean-

it is used twice of Penelope, and more than once of other women, in which cases no such connotation is to be thought of, I have preferred to give a more general rendering.

## HOMER

τόφρα δ' ἐγὼ ξίφος ὄξυ ἐρυσσάμενος παρὰ μηροῦ  
 τῶ ἀπὸ πείσματ' ἔκοψα νεὸς κυανοπρώροιο.  
 αἶψα δ' ἐμοῖς ἐτάροισιν ἐποτρύνας ἐκέλευσα  
 ἐμβαλέειν κώπης, ἵν' ὑπέκ κακότητα φύγοιμεν·  
 οἱ δ' ἄλλα<sup>1</sup> πάντες ἀνέρριψαν, δείσαντες ὄλεθρον. 130  
 ἀσπασίως δ' ἐς πόντον ἐπηρεφέας φύγε πέτρας  
 νηὺς ἐμή· αὐτὰρ αἱ ἄλλαι ἀολλέες αὐτόθ' ὄλοντο.  
 “Ἐνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ,  
 ἄσμενοι ἐκ θανάτοιο, φίλους ὄλεσαντες ἐταίρους.  
 Αἰαίην δ' ἐς νῆσον ἀφίκομεθ· ἔνθα δ' ἔναιε 135  
 Κίρκη εὐπλόκαμος, δεινὴ θεὸς αὐδήεσσα,  
 αὐτοκασιγνήτη ὀλοόφρονος Αἰήταο·  
 ἄμφω δ' ἐκγεγάτην φαεσιμβρότου Ἥελίοιο·  
 μητρός τ' ἐκ Πέρσης, τὴν Ὀκεανὸς τέκε παῖδα.  
 ἔνθα δ' ἐπ' ἀκτῆς νηὶ κατηγαγόμεσθα σιωπῇ 140  
 ναύλοχον ἐς λιμένα, καὶ τις θεὸς ἠγεμόνευεν.  
 ἔνθα τότ' ἐκβάντες δύο τ' ἤματα καὶ δύο νύκτας  
 κείμεθ' ὁμοῦ καμάτῳ τε καὶ ἄλγεσι θυμὸν ἔδοντες.  
 ἀλλ' ὅτε δὴ τρίτον ἡμαρ εὐπλόκαμος τέλεσ' Ἥώς,  
 καὶ τότ' ἐγὼν ἐμὸν ἔγχος ἐλὼν καὶ φάσγανον ὄξυ 145  
 καρπαλίμως παρὰ νηὸς ἀνήιον ἐς περιωπὴν,  
 εἶ πως ἔργα ἴδοιμι βροτῶν ἐνοπὴν τε πυθοίμην.  
 ἔστην δὲ σκοπιῆν ἐς παιπαλόεσσαν ἀνελθὼν,  
 καὶ μοι εἴεσατο καπνὸς ἀπὸ χθονὸς εὐρυοδείης,  
 Κίρκης ἐν μεγάροισι, διὰ δρυμὰ πυκνὰ καὶ ὕλην. 150  
 μερμήριξα δ' ἐπειτα κατὰ φρένα καὶ κατὰ θυμὸν  
 ἐλθεῖν ἠδὲ πυθέσθαι, ἐπεὶ ἴδον αἶθοπα καπνόν.  
 ὦδε δέ μοι φρονέοντι δοάσσατο κέρδιον εἶναι,

<sup>1</sup> ἄλλα Rhianus, Callistratus : ἄμα Aristarchus : ἄρα.



while drew my sharp sword from beside my thigh, and cut therewith the cables of my dark-prowed ship; and quickly calling to my comrades bade them fall to their oars, that we might escape from out our evil plight. And they all tossed the sea with their oar-blades in fear of death, and joyfully seaward, away from the beetling cliffs, my ship sped on; but all those other ships were lost together there.

“Thence we sailed on, grieved at heart, glad to have escaped death, though we had lost our dear comrades; and we came to the isle of Aeaëa, where dwelt fair-tressed Circe, a dread goddess of human speech, own sister to Aeetes of baneful mind; and both are sprung from Helius, who gives light to mortals, and from Perse, their mother, whom Oceanus begot. Here we put in to shore with our ship in silence, into a harbour where ships may lie, and some god guided us. Then we disembarked, and lay there for two days and two nights, eating our hearts for weariness and sorrow. But when fair-tressed Dawn brought to its birth the third day, then I took my spear and my sharp sword, and quickly went up from the ship to a place of wide prospect, in the hope that I might see the works of men, and hear their voice. So I climbed to a rugged height, a place of outlook, and there took my stand, and I saw smoke rising from the broadwayed earth in the halls of Circe, through the thick brush and the wood. And I debated in mind and heart, whether I should go and make search, when I had seen the flaming smoke. And as I pondered, this seemed to me to be the better way, to go first

## HOMER

πρῶτ' ἐλθόντ' ἐπὶ νῆα θοῆν καὶ θῖνα θαλάσσης  
 δεῖπνον ἑταίροισιν δόμεναι προέμεν τε πυθέσθαι. 155  
 ἀλλ' ὅτε δὴ σχεδὸν ἦα κιῶν νεὸς ἀμφιελίσσης,  
 καὶ τότε τίς με θεῶν ὀλοφύρατο μῦνον ἔοντα,  
 ὅς ῥά μοι ὑψίκερων ἔλαφον μέγαν εἰς ὁδὸν αὐτὴν  
 ἦκεν. ὁ μὲν ποταμόνδε κατήειεν ἐκ νομοῦ ὕλης  
 πιόμενος· δὴ γάρ μιν ἔχεν μένος ἠελίοιο. 160  
 τὸν δ' ἐγὼ ἐκβαίνοντα κατ' ἄκνηστιν μέσα νῶτα  
 πλήξα· τὸ δ' ἀντικρὺ δόρυ χάλκεον ἐξεπέρησε,  
 καδ' δ' ἔπεσ' ἐν κονίησι μακῶν, ἀπὸ δ' ἔπτατο θυμός.  
 τῷ δ' ἐγὼ ἐμβαίνων δόρυ χάλκεον ἐξ ὠτειλῆς  
 εἶρυσάμην· τὸ μὲν αὖθι κατακλίνας ἐπὶ γαίῃ 165  
 εἶασ'· αὐτὰρ ἐγὼ σπασάμην ῥῶπᾶς τε λύγους τε,  
 πείσμα δ' ὅσον τ' ὄργυιαν, εὐστρεφὲς ἀμφοτέρωθεν  
 πλεξάμενος συνέδησα πόδας δεινοῖο πελώρου,  
 βῆν δὲ καταλοφάδεια φέρων ἐπὶ νῆα μέλαιναν  
 ἔγχει ἐρειδόμενος, ἐπεὶ οὐ πως ἦεν ἐπ' ὤμου 170  
 χειρὶ φέρειν ἑτέρῃ· μάλα γὰρ μέγα θηρίον ἦεν.  
 καδ' δ' ἔβαλον προπάροιθε νεὸς, ἀνέγειρα δ' ἑταίρους  
 μελιχίοις ἐπέεσσι παρασταδὸν ἄνδρα ἕκαστον·  
 “ὦ φίλοι, οὐ γάρ πω καταδυσόμεθ' ἀχνύμενοί περ  
 εἰς Ἄϊδαο δόμους, πρὶν μόρσιμον ἡμᾶρ ἐπέλθῃ· 175  
 ἀλλ' ἄγετ', ὄφρ' ἐν νηὶ θοῇ βρώσις τε πόσις τε,  
 μνησόμεθα βρώμης, μηδὲ τρυχώμεθα λιμῶ.”  
 “ὦς ἐφάμην, οἱ δ' ὦκα ἐμοῖς ἐπέεσσι πίθοντο,  
 ἐκ δὲ καλυψάμενοι παρὰ θῖν' ἀλὸς ἀτρυγέτοιο  
 θηήσαντ' ἔλαφον· μάλα γὰρ μέγα θηρίον ἦεν. 180

to the swift ship and the shore of the sea, and give my comrades their meal, and send them forth to make search. But when, as I went, I was near to the curved ship, then some god took pity on me in my loneliness, and sent a great, high-horned stag into my very path. He was coming down to the river from his pasture in the wood to drink, for the might of the sun oppressed him; and as he came out I struck him on the spine in the middle of the back, and the bronze spear passed right through him, and down he fell in the dust with a moan, and his spirit flew from him. Then I planted my foot upon him, and drew the bronze spear forth from the wound, and left it there to lie on the ground. But for myself, I plucked twigs and osiers, and weaving a rope as it were a fathom in length, well twisted from end to end, I bound together the feet of the monstrous beast, and went my way to the black ship, bearing him across my back and leaning on my spear, since in no wise could I hold him on my shoulder with one hand, for he was a very mighty beast. Down I flung him before the ship, and heartened my comrades with gentle words, coming up to each man in turn:

“‘Friends, not yet shall we go down to the house of Hades, despite our sorrows, before the day of fate comes upon us. Nay, come, while there is yet food and drink in our swift ship, let us bethink us of food, that we pine not with hunger.’

“So I spoke, and they quickly hearkened to my words. From their faces they drew their cloaks,<sup>1</sup> and marvelled at the stag on the shore of the unresting sea, for he was a very mighty beast. But

<sup>1</sup> The Greek veiled his face under stress of despairing sorrow.

## HOMER

- αὐτὰρ ἐπεὶ τάρπησαν ὀρώμενοι ὀφθαλμοῖσιν,  
 χεῖρας νιψάμενοι τεύχοντ' ἔρικυδέα δαῖτα.  
 ὡς τότε μὲν πρόπαν ἡμαρ ἐς ἥλιον καταδύντα  
 ἡμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἠδύ·  
 ἡμος δ' ἥλιος κατέδου καὶ ἐπὶ κνέφας ἦλθε, 185  
 δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.  
 ἡμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,  
 καὶ τότε ἔγων ἀγορὴν θέμενος μετὰ πᾶσιν ἔειπον·  
 “ ‘ Κέκλυτέ μεν μύθων, κακά περ πάσχοντες ἑταῖροι.<sup>1</sup>  
 ὦ φίλοι, οὐ γάρ τ' ἴδμεν, ὅπῃ ζόφος οὐδ' ὅπῃ ἠώς, 190  
 οὐδ' ὅπῃ ἥλιος φαεσίμβροτος εἶσ' ὑπὸ γαῖαν,  
 οὐδ' ὅπῃ ἀννείται· ἀλλὰ φραζώμεθα θᾶσσον  
 εἴ τις ἔτ' ἔσται μῆτις. ἐγὼ δ' οὐκ οἶομαι εἶναι.  
 εἶδον γὰρ σκοπιῆν ἐς παιπαλόεσσον ἀνελθὼν  
 νῆσον, τὴν πέρι πόντος ἀπείριτος ἔστεφάνωται 195  
 αὐτὴ δὲ χθαμαλὴ κεῖται· καπνὸν δ' ἐνὶ μέσση  
 ἔδρακον ὀφθαλμοῖσι διὰ δρυμὰ πυκνὰ καὶ ὕλην.”  
 “ Ὡς ἐφάμην, τοῖσιν δὲ κατεκλάσθη φίλον ἦτορ  
 μνησαμένοις ἔργων Λαιστρυγόνος Ἀντιφάταο 200  
 Κύκλωπός τε βίης μεγαλήτορος, ἀνδροφάγοιο.  
 κλαῖον δὲ λιγέως θαλερὸν κατὰ δάκρυ χέοντες·  
 ἀλλ' οὐ γάρ τις πρῆξις ἐγίγνετο μυρομένοισιν.  
 “ Αὐτὰρ ἐγὼ δίχα πάντα ἐυκνήμιδας ἑταίρους  
 ἠρίθμεον, ἀρχὸν δὲ μετ' ἀμφοτέροισιν ὅπασσα· 205  
 τῶν μὲν ἐγὼν ἦρχον, τῶν δ' Εὐρύλοχος θεοειδής.  
 κλήρους δ' ἐν κυνέῃ χαλκῆρεϊ πάλλομεν ὦκα·  
 ἐκ δ' ἔθορε κλῆρος μεγαλήτορος Εὐρυλόχοιο.  
 βῆ δ' ἰέναι, ἅμα τῷ γε δύω καὶ εἴκοσ' ἑταῖροι  
 κλαίοντες· κατὰ δ' ἅμμε λίπον γοόωντας ὀπισθεν.  
 εὐρον δ' ἐν βήσσησι τετυγμένα δώματα Κίρκης 210

<sup>1</sup> Line 189 was rejected in antiquity.

## THE ODYSSEY, X. 181-210

when they had satisfied their eyes with gazing, they washed their hands, and made ready a glorious feast. So then all day long till set of sun we sat feasting on abundant flesh and sweet wine. But when the sun set and darkness came on, then we lay down to rest on the shore of the sea. And as soon as early Dawn appeared, the rosy-fingered, I called my men together, and spoke among them all :

“Hearken to my words, comrades, for all your evil plight. My friends, we know not where the darkness is or where the dawn, neither where the sun, who gives light to mortals, goes beneath the earth, nor where he rises ; but let us straightway take thought if any device be still left us. As for me I think not that there is. For I climbed to a rugged point of outlook, and beheld the island, about which is set as a crown the boundless deep. The isle itself lies low, and in the midst of it my eyes saw smoke through the thick brush and the wood.’

“So I spoke, and their spirit was broken within them, as they remembered the deeds of the Laestrygonian, Antiphates, and the violence of the great-hearted Cyclops, the man-eater. And they wailed aloud, and shed big tears. But no good came of their mourning.

“Then I told off in two bands all my well-greaved comrades, and appointed a leader for each band. Of the one I took command, and of the other godlike Eurylochus. Quickly then we shook lots in a brazen helmet, and out leapt the lot of great-hearted Eurylochus. So he set out, and with him went two-and-twenty comrades, all weeping ; and they left us behind, lamenting. Within the forest glades they found the house of Circe, built

## HOMER

ξεστοῖσιν λάεσσι, περισκέπτῳ ἐνὶ χώρῳ  
 ἀμφὶ δέ μιν λύκοι ἦσαν ὀρέστεροι ἢ δὲ λέοντες,  
 τοὺς αὐτῆ κατέθειλεξεν, ἐπεὶ κακὰ φάρμακ' ἔδωκεν.  
 οὐδ' οἷ γ' ὠρμήθησαν ἐπ' ἀνδράσιν, ἀλλ' ἄρα τοί γε  
 οὐρῆσιν μακρῆσι περισσαίνοντες ἀνέσταν. 215  
 ὡς δ' ὅτ' ἂν ἀμφὶ ἄνακτα κύνες δαίτηθεν ἰόντα  
 σαίνωσ', αἰεὶ γάρ τε φέρει μειλίγματα θυμοῦ,  
 ὡς τοὺς ἀμφὶ λύκοι κρατερώνουχες ἢ δὲ λέοντες  
 σαῖνον· τοὶ δ' ἔδεισαν, ἐπεὶ ἴδον αἰνὰ πέλωρα.  
 ἔσταν δ' ἐν προθύροισι θεᾶς καλλιπλοκάμοιο, 220  
 Κίρκης δ' ἔνδον ἄκουον ἀειδούσης ὀπί καλῆ,  
 ἰστὸν ἐποιχομένης μέγαν ἄμβροτον, οἷα θεᾶων  
 λεπτά τε καὶ χαρίεντα καὶ ἀγλαὰ ἔργα πέλονται.  
 τοῖσι δὲ μύθων ἤρχε Πολίτης ὄρχαμος ἀνδρῶν,  
 ὅς μοι κήδιστος ἐτάρων ἦν κεδνότατός τε· 225  
 “ὦ φίλοι, ἔνδον γάρ τις ἐποιχομένη μέγαν ἰστὸν  
 καλὸν ἀοιδιάει, δάπεδον δ' ἅπαν ἀμφιμέμυκεν,  
 ἢ θεὸς ἢ ἐ γυνή· ἀλλὰ φθεγγώμεθα θᾶσσον.”  
 “Ὡς ἄρ' ἐφώνησεν, τοὶ δὲ φθέγγοντο καλεῦντες.  
 ἦ δ' αἰψ' ἐξελθοῦσα θύρας ὤϊξε φαιινὰς 230  
 καὶ κάλει· οἱ δ' ἅμα πάντες ἀιδρεΐησιν ἔποντο·  
 Εὐρύλοχος δ' ὑπέμεινεν, οἰσάμενος δόλον εἶναι.  
 εἶσεν δ' εἰσαγαγοῦσα κατὰ κλισμούς τε θρόνους τε,  
 ἐν δέ σφιν τυρόν τε καὶ ἄλφιτα καὶ μέλι χλωρὸν  
 οἴνω Πραμνεῖῳ ἐκύκα· ἀνέμισγε δὲ σίτω 235  
 φάρμακα λύγρ', ἵνα πάγχυ λαθοῖατο πατρίδος αἴης.

<sup>1</sup> The phrase, used in line 426 and in xiv. 6 of high ground, need here mean no more than that the palace of Circe was

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of polished stone in a place of wide outlook,<sup>1</sup> and round about it were mountain wolves and lions, whom Circe herself had bewitched; for she gave them evil drugs. Yet these beasts did not rush upon my men, but pranced about them fawningly, wagging their long tails. And as when hounds fawn around their master as he comes from a feast, for he ever brings them bits to soothe their temper, so about them fawned the stout-clawed wolves and lions; but they were seized with fear, as they saw the dread monsters. So they stood in the gateway of the fair-tressed goddess, and within they heard Circe singing with sweet voice, as she went to and fro before a great imperishable web, such as is the handiwork of goddesses, finely-woven and beautiful, and glorious. Then among them spoke Polites, a leader of men, dearest to me of my comrades, and truest:

“‘ Friends, within someone goes to and fro before a great web, singing sweetly, so that all the floor echoes; some goddess it is, or some woman. Come, let us quickly call to her.’

“So he spoke, and they cried aloud, and called to her. And she straightway came forth and opened the bright doors, and bade them in; and all went with her in their folly. Only Eurylochus remained behind, for he suspected that there was a snare. She brought them in and made them sit on chairs and seats, and made for them a potion of cheese and barley meal and yellow honey with Pramnian wine; but in the food she mixed baneful drugs, that they might utterly forget their native land. Now

situated in an open glade or clearing. The isle itself was low (line 196).

## HOMER

αὐτὰρ ἐπεὶ δῶκέν τε καὶ ἔκπιον, αὐτίκ' ἔπειτα  
 ῥάβδῳ πεπληγυῖα κατὰ συφείοισιν ἔέργυυ.  
 οἱ δὲ συῶν μὲν ἔχον κεφαλὰς φωνήν τε τρίχας τε  
 καὶ δέμας, αὐτὰρ νοῦς ἦν ἔμπεδος, ὡς τὸ πάρος περ.  
 ὦς οἱ μὲν κλαίοντες ἔέρχατο, τοῖσι δὲ Κίρκη 241  
 πὰρ ῥ' ἄκυλον βάλανόν τε βάλεν καρπὸν τε κρανείης  
 ἔδμεναι, οἶα σύες χαμαιευνάδες αἰὲν ἔδουσιν.

“ Εὐρύλοχος δ' αἶψ' ἦλθε θοὴν ἐπὶ νῆα μέλαιναν  
 ἀγγελίην ἑτάρων ἐρέων καὶ ἀδευκέα πότμον. 242  
 οὐδέ τι ἐκφάσθαι δύνατο ἔπος ἰέμενός περ,  
 κῆρ ἄχεϊ μεγάλῳ βεβολημένος· ἐν δέ οἱ ὄσσε  
 δακρυόφιν πίμπλαντο, γόον δ' ὠίετο θυμός.  
 ἀλλ' ὅτε δὴ μιν πάντες ἀγασσάμεθ' ἐξερέοντες,  
 καὶ τότε τῶν ἄλλων ἑτάρων κατέλεξεν ὄλεθρον· 250

“ “Ἡιομεν, ὡς ἐκέλευες, ἀνὰ δρυμά, φαίδιμ' Ὀδυσσεῦ  
 εὔρομεν ἐν βήσσησι τετυγμένα δώματα καλὰ  
 ξεστοῖσιν λάεσσι, περισκέπτῳ ἐνὶ χώρῳ.<sup>1</sup>  
 ἐνθα δέ τις μέγαν ἰστὸν ἐποιχομένη λίγ' αἶδεν,  
 ἧ θεὸς ἠὲ γυνή· τοὶ δὲ φθέγγοντο καλεῦντες. 253  
 ἧ δ' αἶψ' ἐξελθοῦσα θύρας ὤϊξε φαεινὰς  
 καὶ κάλει· οἱ δ' ἄμα πάντες αἰδρεῖησιν ἔποντο·  
 αὐτὰρ ἐγὼν ὑπέμεινα, οἰσάμενος δόλον εἶναι.  
 οἱ δ' ἄμ' αἰστώθησαν ἀολλέες, οὐδέ τις αὐτῶν  
 ἐξεφάνη· δηρὸν δὲ καθήμενος ἐσκοπίαζον.’ 260

“ Ὡς ἔφατ', αὐτὰρ ἐγὼ περὶ μὲν ξίφος ἀργυρόηλου  
 ὤμοιιν βαλόμην, μέγα χάλκεον, ἀμφὶ δὲ τόξα·  
 τὸν δ' ἄψ ἠνώγεα αὐτὴν ὁδὸν ἠγήσασθαι.

<sup>1</sup> Line 253 is omitted in most MSS.



when she had given them the potion, and they had drunk it off, then she presently smote them with her wand, and penned them in the sties. And they had the heads, and voice, and bristles, and shape of swine, but their minds remained unchanged even as before. So they were penned there weeping, and before them Circe flung mast and acorns, and the fruit of the cornel tree, to eat, such things as wallowing swine are wont to feed upon.

“But Eurylochus came back straightway to the swift, black ship, to bring tidings of his comrades and their shameful doom. Not a word could he utter, for all his desire, so stricken to the heart was he with great distress, and his eyes were filled with tears, and his spirit was set on lamentation. But when we questioned him in amazement, then he told the fate of the others, his comrades.

“‘We went through the thickets, as thou badest, noble Odysseus. We found in the forest glades a fair palace, built of polished stones, in a place of wide outlook. There someone was going to and fro before a great web, and singing with clear voice, some goddess or some woman, and they cried aloud, and called to her. And she came forth straightway, and opened the bright doors, and bade them in; and they all went with her in their folly. But I remained behind, for I suspected that there was a snare. Then they all vanished together, nor did one of them appear again, though I sat long and watched.’

“So he spoke, and I cast my silver-studded sword about my shoulders, a great sword of bronze, and slung my bow about me, and bade him lead me

αὐτὰρ ὃ γ' ἀμφοτέρησι λαβὼν ἐλλίσσετο γούνων  
καί μ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα·<sup>1</sup> 265

“Μή μ' ἄγε κείσ' ἀέκοντα, διοτρεφές, ἀλλὰ λίπ'  
αὐτοῦ.

οἶδα γάρ, ὡς οὔτ' αὐτὸς ἐλεύσει οὔτε τιν' ἄλλον  
ἄξεις σῶν ἐτάρων. ἀλλὰ ξὺν τοίσδεσι θᾶσσον  
φεύγωμεν· ἔτι γάρ κεν ἀλύξαιμεν κακὸν ἡμαρ·

“Ὡς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·  
'Εὐρύλοχ', ἦ τοι μὲν σὺ μὲν' αὐτοῦ τῶδ' ἐνὶ χώρῳ 271  
ἔσθων καὶ πίνων κοίλῃ παρὰ νηὶ μελαίνῃ·

αὐτὰρ ἐγὼν εἶμι, κρατερὴ δέ μοι ἔπλετ' ἀνάγκη·

“Ὡς εἰπὼν παρὰ νηὸς ἀνήιον ἠδὲ θαλάσσης.  
ἀλλ' ὅτε δὴ ἄρ' ἔμελλον ἰὼν ἱεράς ἀνὰ βήσσας 275  
Κίρκης ἴξεσθαι πολυφαρμάκου ἐς μέγα δῶμα,  
ἔνθα μοι Ἑρμείας χρυσόρραπις ἀντεβόλησεν  
ἐρχομένῳ πρὸς δῶμα, νεηνίῃ ἀνδρὶ ἔοικώς,  
πρῶτον ὑπηνήτη, τοῦ περ χαριεστάτη ἦβη·

ἔν τ' ἄρα μοι φῦ χειρί, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε· 280

“Πῆ δὴ αὐτ', ὦ δύστηνε, δι' ἄκριας ἔρχεαι οἶος,  
χώρου αἰδρις ἐών; ἔταροι δέ τοι οἶδ' ἐνὶ Κίρκης  
ἔρχεται ὡς τε σῦες πυκινούς κευθμῶνας ἔχοντες.  
ἦ τοὺς λυσόμενος δεῦρ' ἔρχεαι; οὐδέ σέ φημι  
αὐτὸν νοστήσειν, μενέεις δέ σύ γ', ἔνθα περ ἄλλοι. 285  
ἀλλ' ἄγε δὴ σε κακῶν ἐκλύσομαι ἠδὲ σαώσω.

τῆ, τόδε φάρμακον ἐσθλὸν ἔχων ἐς δῶματα Κίρκης  
ἔρχευ, ὃ κέν τοι κρατὸς ἀλάλκησιν κακὸν ἡμαρ.

πάντα δέ τοι ἐρέω ὀλοφώια δήνεα Κίρκης.  
τεύξει τοι κυκεῶ, βαλέει δ' ἐν φάρμακα σίτῳ. 290

<sup>1</sup> Line 265 is omitted in most MSS.

back by the self-same road. But he clasped me with both hands, and besought me by my knees, and with wailing he spoke to me winged words:

“‘Lead me not thither against my will, O thou fostered of Zeus, but leave me here. For I know that thou wilt neither come back thyself, nor bring anyone of thy comrades. Nay, with these that are here let us flee with all speed, for still we may haply escape the evil day.’

“So he spoke, but I answered him, and said: ‘Eurylochus, do thou stay here in this place, eating and drinking by the hollow, black ship; but I will go, for strong necessity is laid upon me.’

“So saying, I went up from the ship and the sea. But when, as I went through the sacred glades, I was about to come to the great house of the sorceress, Circe, then Hermes, of the golden wand, met me as I went toward the house, in the likeness of a young man with the first down upon his lip, in whom the charm of youth is fairest. He clasped my hand, and spoke, and addressed me:

“‘Whither now again, hapless man, dost thou go alone through the hills, knowing naught of the country? Lo, thy comrades yonder in the house of Circe are penned like swine in close-barred sties. And art thou come to release them? Nay, I tell thee, thou shalt not thyself return, but shalt remain there with the others. But come, I will free thee from harm, and save thee. Here, take this potent herb, and go to the house of Circe, and it shall ward off from thy head the evil day. And I will tell thee all the baneful wiles of Circe. She will mix thee a potion, and cast drugs into the food; but

ἀλλ' οὐδ' ὡς θέλξαι σε δυνήσεται· οὐ γὰρ ἑάσει  
 φάρμακον ἐσθλόν, ὃ τοι δώσω, ἑρέω δὲ ἕκαστα.  
 ὀππότε κεν Κίρκη σ' ἐλάσῃ περιμήκει ῥάβδῳ,  
 δὴ τότε σὺ ξίφος ὄξυ ἐρυσσάμενος παρὰ μηροῦ  
 Κίρκη ἐπαῖξαι, ὥς τε κτάμεναι μενεαίνων.

295

ἢ δέ σ' ὑποδείσασα κελήσεται εὐνηθῆναι·  
 ἔνθα σὺ μηκέτ' ἔπειτ' ἀπανήνασθαι θεοῦ εὐνήν,  
 ὄφρα κέ τοι λύσῃ θ' ἐτάρους αὐτόν τε κομίσῃ·  
 ἀλλὰ κέλευσθαί μιν μακάρων μέγαν ὄρκον ὁμόσσαι,  
 μή τί τοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο,  
 μή σ' ἀπογυμνωθέντα κακὸν καὶ ἀνήνορα θήῃ.

300

“Ὡς ἄρα φωνήσας πόρε φάρμακον ἀργεῖφόντης  
 ἐκ γαίης ἐρύσας, καί μοι φύσιν αὐτοῦ ἔδειξε.

ρίζῃ μὲν μέλαν ἔσκε, γάλακτι δὲ εἵκελον ἄνθος·  
 μῶλυ δέ μιν καλέουσι θεοί· χαλεπὸν δέ τ' ὀρύσσειν  
 ἀνδράσι γε θνητοῖσι, θεοὶ δέ τε πάντα δύνανται.<sup>1</sup>

305

Ἐρμείας μὲν ἔπειτ' ἀπέβη πρὸς μακρὸν Ὀλυμπον  
 νῆσον ἀν' ὑλήεσσαν, ἐγὼ δ' ἐς δώματα Κίρκης  
 ἦια, πολλὰ δέ μοι κραδίη πόρφυρε κιόντι.

ἔστην δ' εἰνὶ θύρησι θεᾶς καλλιπλοκάμοιο·  
 ἔνθα στὰς ἐβόησα, θεὰ δέ μεν ἔκλυεν αὐδῆς.

310

ἢ δ' αἰψ' ἐξελθοῦσα θύρας ὤϊξε φαεινὰς  
 καὶ κάλει· αὐτὰρ ἐγὼν ἐπόμεν ἀκαχήμενος ἦγορ.

εἶσε δέ μ' εἰσαγαγοῦσα ἐπὶ θρόνου ἀργυροήλου  
 καλοῦ δαιδαλέου· ὑπὸ δὲ θρήνυς ποσὶν ἦεν·

315

τεῦχε δέ μοι κυκεῶ χρυσέῳ δέπαι, ὄφρα πίοιμι,  
 ἐν δέ τε φάρμακον ἦκε, κακὰ φρονέουσ' ἐνὶ θυμῷ.

<sup>1</sup> δύνανται: ἴσασιν; cf. iv. 379.

even so she shall not be able to bewitch thee, for the potent herb that I shall give thee will not suffer it. And I will tell thee all. When Circe shall smite thee with her long wand, then do thou draw thy sharp sword from beside thy thigh, and rush upon Circe, as though thou wouldst slay her. And she will be seized with fear, and will bid thee lie with her. Then do not thou thereafter refuse the couch of the goddess, that she may set free thy comrades, and give entertainment to thee. But bid her swear a great oath by the blessed gods, that she will not plot against thee any fresh mischief to thy hurt, lest when she has thee stripped she may render thee a weakling and unmanned.'

"So saying, Argeiphontes gave me the herb, drawing it from the ground, and showed me its nature. At the root it was black, but its flower was like milk. Moly the gods call it, and it is hard for mortal men to dig; but with the gods all things are possible. Hermes then departed to high Olympus through the wooded isle, and I went my way to the house of Circe, and many things did my heart darkly ponder as I went. So I stood at the gates of the fair-tressed goddess. There I stood and called, and the goddess heard my voice. Straightway then she came forth, and opened the bright doors, and bade me in; and I went with her, my heart sore troubled. She brought me in and made me sit on a silver-studded chair, a beautiful chair, richly wrought, and beneath was a foot-stool for the feet. And she prepared me a potion in a golden cup, that I might drink, and put therein a drug, with evil purpose in her heart.

## HOMER

αὐτὰρ ἐπεὶ δῶκέεν τε καὶ ἔκπιον, οὐδέ μ' ἔθελξε,  
 ῥάβδῳ πεπληγυῖα ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·  
 "Ἐρχεο νῦν συφεόνδε, μετ' ἄλλων λέξο ἑταίρων." 320

"Ὡς φάτ', ἐγὼ δ' ἄορ ὄξυ ἔρυσσάμενος παρὰ μηροῦ  
 Κίρκη ἐπήριξα ὡς τε κτάμεναι μενεαίνων.

ἢ δὲ μέγα ἰάχουσα ὑπέδραμε καὶ λάβε γούνων,  
 καὶ μ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα· 325

"Τίς, πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἠδὲ τοκήες;  
 θαυμά μ' ἔχει ὡς οὔ τι πιῶν τάδε φάρμακ' ἐθέλχθης·  
 οὐδὲ γὰρ οὐδέ τις ἄλλος ἀνὴρ τάδε φάρμακ' ἀνέτλη,  
 ὅς κε πῖη καὶ πρῶτον ἀμείψεται ἔρκος ὀδόντων.  
 σοὶ δέ τις ἐν στήθεσσι κήλητος νόος ἐστίν.

ἦ σύ γ' Ὀδυσσεύς ἐσσι πολύτροπος, ὃν τέ μοι αἰεὶ 330  
 φάσκεν ἐλεύσεσθαι χρυσόραπις ἀργεῖφόντης,  
 ἐκ Τροίης ἀνιόντα θοῆ σὺν νηὶ μελαίνῃ.

ἀλλ' ἄγε δὴ κολεῶ μὲν ἄορ θεό, νῶϊ δ' ἔπειτα  
 εὐνῆς ἡμετέρης ἐπιβείομεν, ὄφρα μιγέντε  
 εὐνῆ καὶ φιλότῃτι πεποίθομεν ἀλλήλοισιν." 335

"Ὡς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον  
 "ὦ Κίρκη, πῶς γάρ με κέλευαι σοὶ ἥπιον εἶναι,  
 ἦ μοι σῦς μὲν ἔθηκας ἐνὶ μεγάροισιν ἑταίρους,  
 αὐτὸν δ' ἐνθάδ' ἔχουσα δολοφρονέουσα κελεύεις  
 εἰς θάλαμόν τ' ἵεναι καὶ σῆς ἐπιβήμεναι εὐνῆς, 340  
 ὄφρα με γυμνωθέντα κακὸν καὶ ἀνήνορα θῆης.  
 οὐδ' ἂν ἐγὼ γ' ἐθέλοιμι τεῆς ἐπιβήμεναι εὐνῆς,  
 εἰ μὴ μοι τλαίης γε, θεά, μέγαν ὄρκον ὀμόσσαι  
 μή τί μοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο."

But when she had given it me, and I had drunk it off, yet was not bewitched, she smote me with her wand, and spoke, and addressed me: 'Begone now to the sty, and lie with the rest of thy comrades.'

"So she spoke, but I, drawing my sharp sword from beside my thigh, rushed upon Circe, as though I would slay her. But she, with a loud cry, ran beneath, and clasped my knees, and with wailing she spoke to me winged words:

"'Who art thou among men, and from whence? Where is thy city, and where thy parents? Amazement holds me that thou hast drunk this charm and wast in no wise bewitched. For no man else soever hath withstood this charm, when once he has drunk it, and it has passed the barrier of his teeth. Nay, but the mind in thy breast is one not to be beguiled. Surely thou art Odysseus, the man of ready device, who Argeiphontes of the golden wand ever said to me would come hither on his way home from Troy with his swift, black ship. Nay, come, put up thy sword in its sheath, and let us two then go up into my bed, that couched together in love we may put trust in each other.'

"So she spoke, but I answered her, and said: 'Circe, how canst thou bid me be gentle to thee, who hast turned my comrades into swine in thy halls, and now keepest me here, and with guileful purpose biddest me go to thy chamber, and go up into thy bed, that when thou hast me stripped thou mayest render me a weakling and unmanned? Nay, verily, it is not I that shall be fain to go up into thy bed, unless thou, goddess, wilt consent to swear a mighty oath that thou wilt not plot against me any fresh mischief to my hurt.'

## HOMER

“Ὡς ἐφάμην, ἢ δ' αὐτίκ' ἀπώμνυεν, ὡς ἐκέλευον. 345  
 αὐτὰρ ἐπεὶ ῥ' ὄμοσέν τε τελεύτησέν τε τὸν ὄρκον,  
 καὶ τότ' ἐγὼ Κίρκης ἐπέβην περικαλλέος εὐνῆς.

“Ἀμφίπολοι δ' ἄρα τέως μὲν ἐνὶ μεγάροισι πένοντο  
 τέσσαρες, αἳ οἱ δῶμα κάτα δρήστειραι ἔασι·  
 γίγνονται δ' ἄρα ταί γ' ἔκ τε κρηνέων ἀπό τ' ἄλσέων 350  
 ἔκ θ' ἱερῶν ποταμῶν, οἳ τ' εἰς ἄλαδε προρέουσι.  
 τῶν ἢ μὲν ἔβαλλε θρόνοις ἐνὶ ῥήγεα καλὰ  
 πορφύρεα καθύπερθ', ὑπένερθε δὲ λίθ' ὑπέβαλλεν·  
 ἢ δ' ἐτέρη προπάροιθε θρόνων ἐτίταινε τραπέζας  
 ἀργυρέας, ἐπὶ δέ σφι τίθει χρύσεια κάνεια· 355  
 ἢ δὲ τρίτη κρητῆρι μελίφρονα οἶνον ἐκίρνα  
 ἠδὺν ἐν ἀργυρέῳ, νέμε δὲ χρύσεια κύπελλα·  
 ἢ δὲ τετάρτη ὕδωρ ἐφόρει καὶ πῦρ ἀνέκαιε  
 πολλὸν ὑπὸ τρίποδι μεγάλῳ· ἰαίνετο δ' ὕδωρ.  
 αὐτὰρ ἐπεὶ δὴ ζέσσειεν ὕδωρ ἐνὶ ἥνοπι χαλκῷ, 360  
 ἔς ῥ' ἀσάμινθον ἔσασα λό' ἐκ τρίποδος μεγάλοιο,  
 θυμῆρες κεράσασα, κατὰ κρατὸς τε καὶ ὤμων,  
 ὄφρα μοι ἐκ κάματον θυμοφθόρον εἴλετο γυίων.  
 αὐτὰρ ἐπεὶ λούσέν τε καὶ ἔχρισεν λίπ' ἐλαίῳ,  
 ἀμφὶ δέ με χλαῖναν καλὴν βάλεν ἠδὲ χιτῶνα, 365  
 εἶσε δέ μ' εἰσαγαγοῦσα ἐπὶ θρόνου ἀργυροῆλου  
 καλοῦ δαιδαλέου, ὑπὸ δὲ θρήνυς ποσὶν ἦεν·  
 χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα  
 καλῇ χρυσείῃ, ὑπὲρ ἀργυρέοιο λέβητος,  
 νίψασθαι· παρὰ δὲ ξεστὴν ἐτάνουσσε τράπεζαν. 370  
 σίτον δ' αἰδοίῃ ταμίῃ παρέθηκε φέρουσα,  
 εἶδατα πόλλ' ἐπιθεῖσα, χαριζομένη παρεόντων.<sup>1</sup>  
 ἐσθέμεναι δ' ἐκέλευεν· ἐμῷ δ' οὐχ ἦνδανε θυμῷ,  
 ἀλλ' ἦμην ἀλλοφρονέων, κακὰ δ' ὄσσετο θυμός.

<sup>1</sup> Lines 368-72 are omitted in most MSS.



“So I spoke, and she straightway swore the oath to do me no harm, as I bade her. But when she had sworn, and made an end of the oath, then I went up to the beautiful bed of Circe.

“But her handmaids meanwhile were busied in the halls, four maidens who are her serving-women in the house. Children are they of the springs and groves, and of the sacred rivers that flow forth to the sea, and of them one threw upon chairs fair rugs of purple above, and spread beneath them a linen cloth; another drew up before the chairs tables of silver, and set upon them golden baskets; and the third mixed sweet, honey-hearted wine in a bowl of silver, and served out golden cups; and the fourth brought water, and kindled a great fire beneath a large cauldron, and the water grew warm. But when the water boiled in the bright bronze, she set me in a bath, and bathed me with water from out the great cauldron, mixing it to my liking, and pouring it over my head and shoulders, till she took from my limbs soul-consuming weariness. But when she had bathed me, and anointed me richly with oil, and had cast about me a fair cloak and a tunic, she brought me into the hall, and made me sit upon a silver-studded chair—a beautiful chair, richly wrought, and beneath was a foot-stool for the feet. Then a handmaid brought water for the hands in a fair pitcher of gold, and poured it over a silver basin for me to wash, and beside me drew up a polished table. And the grave housewife brought and set before me bread, and therewith meats in abundance, granting freely of her store. Then she bade me eat, but my heart inclined not thereto. Rather, I sat with other thoughts, and my spirit boded ill.

“Κίρκη δ’ ὡς ἐνόησεν ἔμ’ ἤμενον οὐδ’ ἐπὶ σίτῳ 37  
 χεῖρας ἰάλλοντα, κρατερὸν<sup>1</sup> δέ με πένθος ἔχοντα,  
 ἄγχι παρισταμένη ἔπεα πτερόεντα προσηύδα·

“Τίφθ’ οὕτως, Ὀδυσσεῦ, κατ’ ἄρ’ ἔξεται ἴσος ἀναύδῳ  
 θυμὸν ἔδων, βρώμης δ’ οὐχ ἄπτεαι οὐδὲ ποτήτης;  
 ἦ τινά που δόλον ἄλλον οἶεαι· οὐδέ τί σε χρῆ 38  
 δειδόμεν· ἦδη γάρ τοι ἀπώμοσα καρτερὸν ὄρκον.”

“Ὡς ἔφατ’, αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον  
 “ὦ Κίρκη, τίς γάρ κεν ἀνὴρ, ὃς ἐναίσιμος εἶη,  
 πρὶν τλαίῃ πάσασθαι ἐδητύος ἠδὲ ποτήτης,  
 πρὶν λύσασθ’ ἐτάρους καὶ ἐν ὀφθαλμοῖσιν ἰδέσθαι; 39  
 ἀλλ’ εἰ δὴ πρόφρασσα πιεῖν φαγέμεν τε κελεύεις,  
 λῦσον, ἵν’ ὀφθαλμοῖσιν ἴδω ἐρίηρας ἐταίρους.”

“Ὡς ἐφάμην, Κίρκη δὲ διέκ μεγάροιο βεβήκει  
 ῥάβδον ἔχουσ’ ἐν χειρί, θύρας δ’ ἀνέωξε συφειοῦ,  
 ἐκ δ’ ἔλασεν σιάλοισιν εἰκότας ἐννεώροισιν. 39  
 οἱ μὲν ἔπειτ’ ἔστησαν ἐναντιοί, ἦ δὲ δι’ αὐτῶν  
 ἐρχομένη προσάλειφεν ἐκάστῳ φάρμακον ἄλλο.  
 τῶν δ’ ἐκ μὲν μελέων τρίχες ἔρρεον, ἃς πρὶν ἔφυσε  
 φάρμακον οὐλόμενον, τό σφιν πόρε πότνια Κίρκη·  
 ἄνδρες δ’ ἄψ’ ἐγένοντο νεώτεροι ἢ πάρος ἦσαν, 39  
 καὶ πολὺ καλλίονες καὶ μείζονες εἰσοράασθαι.  
 ἔγνωσαν δέ μ’ ἐκεῖνοι ἔφυν τ’ ἐν χερσὶν ἕκαστος.  
 πᾶσιν δ’ ἱμερόεις ὑπέδυσεν γόος, ἀμφὶ δὲ δῶμα  
 σμερδαλέον κονάβιζε· θεὰ δ’ ἐλέαιρε καὶ αὐτή.

“Ἢ δέ μεν ἄγχι στᾶσα προσηύδα διὰ θεῶων 40  
 ‘Διογενὲς Λαερτιάδη, πολυμήχαν’ Ὀδυσσεῦ,

<sup>1</sup> κρατερὸν : στυγερόν.

“Now when Circe noted that I sat thus, and did not put forth my hands to the food, but was burdened with sore grief, she came close to me, and spoke winged words:

“‘Why, Odysseus, dost thou sit thus like one that is dumb, eating thy heart, and dost not touch food or drink? Dost thou haply forbode some other guile? Nay, thou needest in no wise fear, for already have I sworn a mighty oath to do thee no harm.’

“So she spoke, but I answered her, and said: ‘Circe, what man that is right-minded could bring himself to taste of food or drink, ere yet he had won freedom for his comrades, and beheld them before his face? But if thou of a ready heart dost bid me eat and drink, set them free, that mine eyes may behold my trusty comrades.’

“So I spoke, and Circe went forth through the hall holding her wand in her hand, and opened the doors of the sty, and drove them out in the form of swine of nine years old. So they stood there before her, and she went through the midst of them, and anointed each man with another charm. Then from their limbs the bristles fell away which the baneful drug that queenly Circe gave them had before made to grow, and they became men again, younger than they were before, and far comelier and taller to look upon. They knew me, and clung to my hands, each man of them, and upon them all came a passionate sobbing, and the house about them rang wondrously, and the goddess herself was moved to pity.

“Then the beautiful goddess drew near me, and said: ‘Son of Laertes, sprung from Zeus, Odysseus

ἔρχεο νῦν ἐπὶ νῆα θοὴν καὶ θίνα θαλάσσης.  
 νῆα μὲν ἄρ πάμπρωτον ἐρύσσατε ἠπειρόνδε,  
 κτήματα δ' ἐν σπήεσσι πελάσσατε ὄπλα τε πάντα·  
 αὐτὸς δ' ἄψ' ἰέναι καὶ ἄγειν ἐρίηρας ἑταίρους.<sup>4</sup>

“Ὡς ἔφατ', αὐτὰρ ἐμοί γ' ἐπετείθετο θυμὸς ἀγήνωρ  
 βῆν δ' ἰέναι ἐπὶ νῆα θοὴν καὶ θίνα θαλάσσης.  
 εὖρου ἔπειτ' ἐπὶ νηὶ θοῇ ἐρίηρας ἑταίρους  
 οἴκτρ' ὀλοφυρομένους, θαλερὸν κατὰ δάκρυ χεοντας.  
 ὡς δ' ὅτ' ἂν ἄγραυλοι πόριες περὶ βοῦς ἀγελαίας,<sup>4</sup>  
 ἐλθούσας ἐς κόπρον, ἐπὴν βοτάνης κορέσωνται,  
 πᾶσαι ἅμα σκαίρουσιν ἐναντίαι· οὐδ' ἔτι σηκοὶ  
 ἴσχουσ', ἀλλ' ἀδινὸν μυκῶμεναι ἀμφιθέουσι  
 μητέρας· ὡς ἔμ' ἐκείνοι ἐπεὶ ἴδον ὀφθαλμοῖσι,  
 δακρυόεντες ἔχυντο· δόκησε δ' ἄρα σφίσι θυμὸς<sup>4</sup>  
 ὡς ἔμεν, ὡς εἰ πατρίδ' ἰκοίαιτο καὶ πόλιν αὐτὴν  
 τρηχεῖης Ἰθάκης, ἵνα τ' ἔτραφεν ἠδ' ἐγένοντο.  
 καὶ μ' ὀλοφυρόμενοι ἔπεα πτερόεντα προσηύδων·

“Σοὶ μὲν νοστήσαντι, διοτρεφές, ὡς ἐχάρημεν,  
 ὡς εἴ τ' εἰς Ἰθάκην ἀφικοίμεθα πατρίδα γαίαν·<sup>4</sup>  
 ἀλλ' ἄγε, τῶν ἄλλων ἐτάρων κατάλεξον ὄλεθρον.”

“Ὡς ἔφαν, αὐτὰρ ἐγὼ προσέφην μαλακοῖς ἐπέεσσιν·  
 ‘Νῆα μὲν ἄρ πάμπρωτον ἐρύσσομεν ἠπειρόνδε,  
 κτήματα δ' ἐν σπήεσσι πελάσσομεν ὄπλα τε πάντα·  
 αὐτοὶ δ' ὀτρύνεσθε ἐμοὶ ἅμα πάντες ἔπεσθαι,<sup>4</sup>  
 ὄφρα ἴδῃθ' ἐτάρους ἱεροῖς ἐν δώμασι Κίρκης  
 πίνοντας καὶ ἔδοντας· ἐπηετανὸν γὰρ ἔχουσιν.’

“Ὡς ἐφάμην, οἱ δ' ὦκα ἐμοῖς ἐπέεσσι πίθοντο.  
 Εὐρύλοχος δέ μοι οἶος ἐρύκανε πάντας ἑταίρους·  
 καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·<sup>1</sup>

<sup>1</sup> Line 430 is omitted in many MSS.

of many devices, go now to thy swift ship and to the shore of the sea. First of all do ye draw the ship up on the land, and store your goods and all the tackling in caves. Then come back thyself, and bring thy trusty comrades.'

"So she spoke, and my proud heart consented. I went my way to the swift ship and the shore of the sea, and there I found my trusty comrades by the swift ship, wailing piteously, shedding big tears. And as when calves in a farmstead sport about the droves of cows returning to the yard, when they have had their fill of grazing—all together they frisk before them, and the pens no longer hold them, but with constant lowing they run about their mothers—so those men, when their eyes beheld me, thronged about me weeping, and it seemed to their hearts as though they had got to their native land, and the very city of rugged Ithaca, where they were bred and born. And with wailing they spoke to me winged words:

"'At thy return, O thou fostered of Zeus, we are as glad as though we had returned to Ithaca, our native land. But come, tell the fate of the others, our comrades.'

"So they spoke, and I answered them with gentle words: 'First of all let us draw the ship up on the land, and store our goods and all the tackling in caves. Then haste you, one and all, to go with me that you may see your comrades in the sacred halls of Circe, drinking and eating, for they have unfailing store.'

"So I spoke, and they quickly hearkened to my words. Eurylochus alone sought to hold back all my comrades, and he spoke, and addressed them with winged words:

“Ἄ δειλοί, πόσ' ἴμεν; τί κακῶν ἰμείρετε τούτῳ;  
 Κίρκης ἐς μέγαρον καταβήμεναι, ἣ κεν ἅπαντας  
 ἢ σὺς ἢ ἐ λύκους ποιήσεται ἢ ἐ λέοντας,  
 οἳ κέν οἱ μέγα δῶμα φυλάσσοιμεν καὶ ἀνάγκη,  
 ὡς περ Κύκλωψ ἔρξ', ὅτε οἱ μέσσαυλον ἴκοντο 435  
 ἡμέτεροι ἕταροι, σὺν δ' ὁ θρασὺς εἶπετ' Ὀδυσσεύς·  
 τούτου γὰρ καὶ κεῖνοι ἀτασθαλίησιν ὄλοντο.”

“Ὡς ἔφατ', αὐτὰρ ἐγὼ γε μετὰ φρεσὶ μερμήριξα,  
 σπασσάμενος τανύηκες ἄορ παχέος παρὰ μηροῦ,  
 τῶ οἱ ἀποπλήξας<sup>1</sup> κεφαλὴν οὐδάσδε πελάσσαι, 440  
 καὶ πηῶ περ εἴοντι μάλα σχεδόν· ἀλλὰ μ' ἑταῖροι  
 μελιχίοις ἐπέεσσιν ἐρήτυον ἄλλοθεν ἄλλος·

“Διογενές, τοῦτον μὲν ἑάσομεν, εἰ σὺ κελεύεις,  
 αὐτοῦ παρ νηί τε μένειν καὶ νῆα ἔρυσθαι·  
 ἡμῖν δ' ἡγεμόνευ' ἱερὰ πρὸς δώματα Κίρκης.” 445

“Ὡς φάμενοι παρὰ νηὸς ἀνήιου ἠδὲ θαλάσσης.  
 οὐδὲ μὲν Εὐρύλοχος κοίλῃ παρὰ νηὶ λέλειπτο,  
 ἀλλ' ἔπετ'· ἔδεισεν γὰρ ἐμὴν ἔκπαυλον ἐνιπήν.

“Τόφρα δὲ τοὺς ἄλλους ἐτάρους ἐν δώμασι Κίρκῃ  
 ἐνδυκέως λουσέν τε καὶ ἔχρισεν λίπ' ἐλαίῳ, 450  
 ἀμφὶ δ' ἄρα χλαίνας οὐλας βάλεν ἠδὲ χιτῶνας·  
 δαινυμένους δ' εὐ πάντα ἐφεύρομεν ἐν μεγάροισιν.  
 οἳ δ' ἐπεὶ ἀλλήλους εἶδον φράσσαντό τ' ἐσάντα,  
 κλαῖον ὀδυρόμενοι, περὶ δὲ στεναχίζετο δῶμα.  
 ἢ δέ μεν ἄγχι στᾶσα προσηύδα διὰ θεάων.” 455

“Μηκέτι νῦν θαλερὸν γόον ὄρνυτε· οἶδα καὶ αὐτὴ  
 ἡμὲν ὅσ' ἐν πόντῳ πάθειτ' ἄλγεα ἰχθυόεντι,  
 ἢ δ' ὅσ' ἀνάρσιοι ἄνδρες ἐδηλήσαντ' ἐπὶ χέρσου.

<sup>1</sup> ἀποπλήξας Aristarchus (?): ἀποτομήξας.

<sup>2</sup> After 455 the line Διογενές Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ, occurs in some MSS.

“‘ Ah, wretched men, whither are we going? Why are you so enamoured of these woes, as to go down to the house of Circe, who will change us all to swine, or wolves, or lions, that so we may guard her great house perforce? Even so did the Cyclops, when our comrades went to his fold, and with them went this reckless Odysseus. For it was through this man’s folly that they too perished.’

“So he spoke, and I pondered in heart, whether to draw my long sword from beside my stout thigh, and therewith strike off his head, and bring it to the ground, near kinsman of mine by marriage though he was; but my comrades one after another sought to check me with gentle words:

“‘ O thou sprung from Zeus, as for this man, we will leave him, if thou so biddest, to abide here by the ship, and to guard the ship, but as for us, do thou lead us to the sacred house of Circe.’

“So saying, they went up from the ship and the sea. Nor was Eurylochus left beside the hollow ship, but he went with us, for he feared my dread reproof.

“Meanwhile in her halls Circe bathed the rest of my comrades with kindly care, and anointed them richly with oil, and cast about them fleecy cloaks and tunics; and we found them all feasting bountifully in the halls. But when they saw and recognized one another, face to face, they wept and wailed, and the house rang around. Then the beautiful goddess drew near me, and said:

“‘ No longer now do ye rouse this plenteous lamenting. Of myself I know both all the woes you have suffered on the teeming deep, and all the wrong that cruel men have done you on the

ἀλλ' ἄγετ' ἐσθίετε βρώμην καὶ πίνετε οἶνον,  
εἷς ὃ κεν αὐτίς θυμὸν ἐνὶ στήθεσσι λάβητε,  
οἶον ὅτε πρῶτιστον ἐλείπετε πατρίδα γαίαν  
τρηχέης Ἰθάκης. νῦν δ' ἀσκελέες καὶ ἄθυμοι,  
αἰὲν ἄλης χαλεπῆς μεμνημένοι, οὐδέ ποθ' ὕμιν  
θυμὸς ἐν εὐφροσύνῃ, ἐπεὶ ἦ μάλα πολλὰ πέποσθε.<sup>4</sup>

“Ὡς ἔφαθ', ἡμῖν δ' αὐτ' ἐπεπείθετο θυμὸς ἀγῆνωρ.  
ἔνθα μὲν ἤματα πάντα τελεσφόρον εἰς ἐνιαυτὸν  
ἤμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἠδύ·  
ἀλλ' ὅτε δὴ ῥ' ἐνιαυτὸς ἔην, περὶ δ' ἔτραπον ὦραι  
μηνῶν φθινόντων, περὶ δ' ἤματα μακρὰ τελέσθη,<sup>1</sup>  
καὶ τότε μ' ἐκκαλέσαντες ἔφαν ἐρήρηες ἐταῖροι·

“Δαιμόνι', ἤδη νῦν μιμνήσκειο πατρίδος αἴης,  
εἴ τοι θέσφατόν ἐστι σωθῆναι καὶ ἰκέσθαι  
οἶκον ἐς ὑψόροφον<sup>2</sup> καὶ σῆν ἐς πατρίδα γαίαν.”

“Ὡς ἔφαν, αὐτὰρ ἐμοί γ' ἐπεπείθετο θυμὸς ἀγῆνωρ.  
ὥς τότε μὲν πρόπαν ἤμαρ ἐς ἥλιον καταδύντα  
ἤμεθα, δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἠδύ·  
ἤμος δ' ἥλιος κατέδου καὶ ἐπὶ κνέφας ἦλθεν,  
οἱ μὲν κοιμήσαντο κατὰ μέγαρα σκιδέοντα.  
αὐτὰρ ἐγὼ Κίρκης ἐπιβὰς περικαλλέος εὐνῆς  
γούνων ἐλλιτάνευσσα, θεὰ δέ μευ ἔκλυεν αὐδῆς·  
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδων·

“ὦ Κίρκη, τέλεσόν μοι ὑπόσχεσιν ἦν περ ὑπέστη  
οἴκαδε πεμφόμεναι· θυμὸς δέ μοι ἔσσυται ἤδη,  
ἠδ' ἄλλων ἐτάρων, οἳ μευ φθινύθουσι φίλον κῆρ  
ἀμφ' ἔμ' ὀδυρόμενοι, ὅτε που σύ γε νόσφι γένηαι.”

“Ὡς ἐφάμην, ἠ δ' αὐτίκ' ἀμείβετο δῖα θεάων·  
‘Διογενὲς Λαερτιάδη, πολυμήχαν’ Ὀδυσσεῦ,  
μηκέτι νῦν ἀέκοντες ἐμῶ ἐνὶ μίμνετε οἴκῳ.

<sup>1</sup> Line 470 is omitted in many MSS.

<sup>2</sup> ἐς ὑψόροφον : ἐυκτίμενον.



land. Nay, come, eat food and drink wine, until you once more get spirit in your breasts such as when at the first you left your native land of rugged Ithaca; but now ye are withered and spiritless, ever thinking of your weary wanderings, nor are your hearts ever joyful, for verily ye have suffered much.'

"So she spoke, and our proud hearts consented. So there day after day for a full year we abode, feasting on abundant flesh and sweet wine. But when a year was gone and the seasons turned, as the months waned and the long days were brought in their course, then my trusty comrades called me forth, and said:

"'Strange man, bethink thee now at last of thy native land, if it is fated for thee to be saved, and to reach thy high-roofed house and thy native land.'

"So they spoke, and my proud heart consented. So then all day long till set of sun we sat feasting on abundant flesh and sweet wine. But when the sun set and darkness came on, they lay down to sleep throughout the shadowy halls, but I went up to the beautiful bed of Circe, and besought her by her knees; and the goddess heard my voice, and I spoke, and addressed her with winged words:

"'Circe, fulfil for me the promise which thou gavest to send me home; for my spirit is now eager to be gone, and the spirit of my comrades, who make my heart to pine, as they sit about me mourning, whensoever thou haply art not at hand.'

"So I spoke, and the beautiful goddess straightway made answer: 'Son of Laertes, sprung from Zeus, Odysseus of many devices, abide ye now no longer

ἄλλ' ἄλλην χρὴ πρῶτον ὁδὸν τελέσαι καὶ ἰκέσθαι 490  
 εἰς Ἄϊδαο δόμους καὶ ἐπαινῆς Περσεφονείης,  
 ψυχῇ χρησομένους Θηβαίου Τειρεσίαο,  
 μάντηος ἀλαοῦ, τοῦ τε φρένες ἔμπεδοί εἰσι·  
 τῷ καὶ τεθνηῶτι νόον πόρε Περσεφόνεια,  
 οἷφ' πεπνῦσθαι, τοὶ δὲ σκιαί ἀίσσουσιν.' 495

“Ὡς ἔφατ', αὐτὰρ ἐμοί γε κατεκλάσθη φίλον ἦτορ·  
 κλαῖον δ' ἐν λεχέεσσι καθήμενος, οὐδέ νύ μοι κῆρ<sup>1</sup>  
 ἦθελ' ἔτι ζῶειν καὶ ὄραν φάος ἠελίοιο.

αὐτὰρ ἐπεὶ κλαίων τε κυλινδόμενός τ' ἐκορέσθην,  
 καὶ τότε δὴ μιν ἔπεσσι ἀμειβόμενος προσέειπον· 500

“ὦ Κίρκη, τίς γὰρ ταύτην ὁδὸν ἠγεμονεύσει;  
 εἰς Ἄϊδος δ' οὐ πῶ τις ἀφίκετο νηὶ μελαίνῃ.’

“Ὡς ἐφάμην, ἣ δ' αὐτίκ' ἀμείβετο δία θεάων·  
 ‘Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,  
 μή τί τοι ἠγεμόνος γε ποθῆ παρὰ νηὶ μελέσθω,  
 ἰστὸν δὲ στήσας ἀνά θ' ἰστία λευκὰ πετάσσας 505  
 ἦσθαι· τὴν δέ κέ τοι πνοιῆ Βορέας φέρησιν.

ἄλλ' ὀπότε ἂν δὴ νηὶ δι' Ὀκεανοῖο περήσης,  
 ἔνθ' ἀκτὴ τε λάχεια<sup>2</sup> καὶ ἄλσεια Περσεφονείης,  
 μακραί τ' αἰγίροι καὶ ἰτέαι ὠλεσίκαρποι,  
 νῆα μὲν αὐτοῦ κέλσαι ἐπ' Ὀκεανῷ βαθυδίνῃ,  
 αὐτὸς δ' εἰς Ἄϊδεω ἰέναι δόμον εὐρώεντα. 510

ἔνθα μὲν εἰς Ἀχέροντα Πυριφλεγέθων τε ρέουσιν  
 Κώκυτός θ', ὃς δὴ Στυγὸς ὕδατός ἐστιν ἀπορρώξ,  
 πέτρῃ τε ξύνεσις τε δὺω ποταμῶν ἐριδούπων· 515  
 ἔνθα δ' ἔπειθ', ἦρως, χριμφθεὶς πέλας, ὥς σε κελεύω,  
 βόθρον ὀρύξαι, ὅσον τε πυγούσιον ἔνθα καὶ ἔνθα,

<sup>1</sup> οὐδέ νύ μοι κῆρ : οὐδέ τι θυμὸς.

<sup>2</sup> τε λάχεια : τ' ἐλάχεια : τ' ἐλαχεια ; cf. ix. 116.

in my house against your will; but you must first complete another journey, and come to the house of Hades and dread Persephone, to seek soothsaying of the spirit of Theban Teiresias, the blind seer, whose mind abides steadfast. To him even in death Persephone has granted reason, that he alone should have understanding; but the others flit about as shadows.'

"So she spoke, and my spirit was broken within me, and I wept as I sat on the bed, nor had my heart any longer desire to live and behold the light of the sun. But when I had had my fill of weeping and writhing, then I made answer, and addressed her, saying:

"O Circe, who will guide us on this journey? To Hades no man ever yet went in a black ship.'

"So I spoke, and the beautiful goddess straightway made answer: 'Son of Laertes, sprung from Zeus, Odysseus of many devices, let there be in thy mind no concern for a pilot to guide thy ship,<sup>1</sup> but set up thy mast, and spread the white sail, and sit thee down; and the breath of the North Wind will bear her onward. But when in thy ship thou hast now crossed the stream of Oceanus, where is a level shore and the groves of Persephone—tall poplars, and willows that shed their fruit—there do thou beach thy ship by the deep eddying Oceanus, but go thyself to the dank house of Hades. There into Acheron flow Periphlegethon and Cocytus, which is a branch of the water of the Styx; and there is a rock, and the meeting place of the two roaring rivers. Thither, prince, do thou draw nigh, as I bid thee, and dig a pit of a cubit's length this way and that, and around

<sup>1</sup> Or, "as thou tarriest by thy ship."

HOMER

ἀμφ' αὐτῷ δὲ χοῆν χεῖσθαι πᾶσιν νεκύεσσιν,  
 πρῶτα μελικρήτῳ, μετέπειτα δὲ ἠδέει οἴνω,  
 τὸ τρίτον αὖθ' ὕδατι· ἐπὶ δ' ἄλφιτα λευκὰ παλύνειν. 522  
 πολλὰ δὲ γουνοῦσθαι νεκύων ἀμενηνὰ κάρηνα,  
 ἐλθὼν εἰς Ἰθάκην στεῖραν βοῦν, ἧ τις ἀρίστη,  
 ῥέξειεν ἐν μεγάροισι πυρῆν τ' ἐμπλησέμεν ἐσθλῶν,  
 Τειρεσίη δ' ἀπάνευθεν οἶν ἱερευσέμεν οἶω  
 παμμέλαν', ὃς μῆλοισι μεταπρέπει ὑμετέροισιν. 525  
 αὐτὰρ ἐπὴν εὐχῆσι λίσση κλυτὰ ἔθνεα νεκρῶν,  
 ἔνθ' οἶν ἀρνεῖον ῥέξειεν θῆλύν τε μέλαιναν  
 εἰς Ἑρεβος στρέψας, αὐτὸς δ' ἀπονόσφι τραπέσθαι  
 ἰέμενος ποταμοῖο ῥοάων· ἔνθα δὲ πολλαὶ  
 ψυχαὶ ἐλεύσονται νεκύων κατατεθνηῶτων. 530  
 δὴ τότε ἔπειθ' ἐτάροισιν ἐποτρῦναι καὶ ἀνώξαι  
 μῆλα, τὰ δὴ κατάκειτ' ἐσφαγμένα νηλεί χαλκῷ,  
 δείραντας κατακῆαι, ἐπεύξασθαι δὲ θεοῖσιν,  
 ἰφθίμῳ τ' Αἶδη καὶ ἐπαινῆ Περσεφονείῃ·  
 αὐτὸς δὲ ξίφος ὄξυ ἐρυσσάμενος παρὰ μηροῦ  
 ἦσθαι, μηδὲ εἶαν νεκύων ἀμενηνὰ κάρηνα  
 αἵματος ἄσσον ἴμεν, πρὶν Τειρεσίαο πυθέσθαι.  
 ἔνθα τοι αὐτίκα μάντις ἐλεύσεται, ὄρχαμε λαῶν,  
 ὅς κέν τοι εἴπησιν ὁδὸν καὶ μέτρα κελεύθου  
 νόστον θ', ὡς ἐπὶ πόντου ἐλεύσειαι ἰχθυόεντα.' 540

“Ὡς ἔφατ', αὐτίκα δὲ χρυσόθρονος ἦλυθεν Ἥως.  
 ἀμφὶ δέ με χλαῖνάν τε χιτῶνά τε εἴματα ἔσσειν·  
 αὐτὴ δ' ἀργύφειον φᾶρος μέγα ἔννυτο νύμφη,  
 λεπτὸν καὶ χαρίεν, περὶ δὲ ζώνην βάλετ' ἰξυῖ  
 καλὴν χρυσεῖην, κεφαλῇ δ' ἐπέθηκε καλύπτρην. 545

THE ODYSSEY, X. 518-545

it pour a libation to all the dead, first with milk and honey, thereafter with sweet wine, and in the third place with water, and sprinkle thereon white barley meal. And do thou earnestly entreat the powerless heads of the dead, vowing that when thou comest to Ithaca thou wilt sacrifice in thy halls a barren heifer, the best thou hast, and wilt fill the altar with rich gifts; and that to Teiresias alone thou wilt sacrifice separately a ram, wholly black, the goodliest of thy flock. But when with prayers thou hast made supplication to the glorious tribes of the dead, then sacrifice a ram and a black ewe, turning their heads toward Erebus but thyself turning backward, and setting thy face towards the streams of the river. Then many ghosts of men that are dead will come forth. But do thou thereafter call to thy comrades, and bid them flay and burn the sheep that lie there, slain by the pitiless bronze, and make prayer to the gods, to mighty Hades and to dread Persephone. And do thou thyself draw thy sharp sword from beside thy thigh, and sit there, not suffering the powerless heads of the dead to draw near to the blood, till thou hast enquired of Teiresias. Then the seer will presently come to thee, leader of men, and he will tell thee thy way and the measures of thy path, and of thy return, how thou mayest go over the teeming deep.'

"So she spoke, and straightway came golden-throned Dawn. Round about me then she cast a cloak and tunic as raiment, and the nymph clothed herself in a long white robe, finely-woven and beautiful, and about her waist she cast a fair girdle of gold, and upon her head she put a veil.

## HOMER

αὐτὰρ ἐγὼ διὰ δώματ' ἰὼν ὄτρυνον ἑταίρους  
 μελιχίοις ἐπέεσσι παρασταδὸν ἄνδρα ἕκαστον·

“ Μηκέτι νῦν εὐδοντες ἀωτεῖτε γλυκὺν ὕπνου,  
 ἀλλ' ἴομεν· δὴ γάρ μοι ἐπέφραδε πότνια Κίρκη.”

“ Ὡς ἐφάμην, τοῖσιν δ' ἐπεπέθειτο θυμὸς ἀγῆνωρ. 5  
 οὐδὲ μὲν οὐδ' ἔνθεν περ ἀπήμονας ἦγον ἑταίρους.

Ἐλπήνωρ δέ τις ἔσκε νεώτατος, οὔτε τι λίην  
 ἄλκιμος ἐν πολέμῳ οὔτε φρεσὶν ἦσιν ἀρηρώς·  
 ὅς μοι ἄνευθ' ἐτάρων ἱεροῖς ἐν δώμασι Κίρκης,  
 ψύχεος ἰμείρων, κατελέξατο οἴνοβαρείων. 5

κινυμένων δ' ἐτάρων ὄμαδον καὶ δοῦπον ἀκούσας  
 ἐξαπίνης ἀνόρουσε καὶ ἐκλάθετο φρεσὶν ἦσιν  
 ἄσφορρον καταβῆναι ἰὼν ἐς κλίμακα μακρῆν,  
 ἀλλὰ καταντικρὺ τέγεος πέσεν· ἐκ δέ οἱ αὐχὴν  
 ἀστραγάλων ἐάγη, ψυχὴ δ' Ἄιδόσδε κατῆλθεν. 5

“ Ἐρχομένοισι δὲ τοῖσιν ἐγὼ μετὰ μῦθον ἔειπον·  
 ‘ Φάσθε νύ που οἰκόνδε φίλην ἐς πατρίδα γαίαν  
 ἔρχεσθ'· ἄλλην δ' ἡμῖν ὁδὸν τεκμήρατο Κίρκη,  
 εἰς Αἶδαο δόμους καὶ ἐπαινήσ Περσεφονείης  
 ψυχῇ χρησομένους Θηβαίου Τειρεσίαο.’ 5

“ Ὡς ἐφάμην, τοῖσιν δὲ κατεκλάσθη φίλον ἦτορ,  
 ἐζόμενοι δὲ κατ' αὐθι γόων τίλλοντό τε χαίτας·  
 ἀλλ' οὐ γάρ τις πρῆξις ἐγίγνετο μυρομένοισιν.

“ Ἄλλ' ὅτε δὴ ῥ' ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης  
 ἦομεν ἀχνύμενοι θαλερὸν κατὰ δάκρυ χέοντες, 5  
 τόφρα δ' ἄρ' οἰχομένη Κίρκη παρὰ νηὶ μελαίνῃ  
 ἀρνεῖον κατέδησεν ὄιν θῆλύν τε μέλαιναν,  
 δέϊα παρεξελθούσα· τίς ἂν θεὸν οὐκ ἐθέλοντα  
 ὀφθαλμοῖσιν ἴδοιτ' ἢ ἔνθ' ἢ ἔνθα κίοντα;

THE ODYSSEY, X. 546-574

But I went through the halls, and roused my men with gentle words, coming up to each man in turn .

“ ‘No longer now sleep ye, and drowse in sweet slumber, but let us go; lo! queenly Circe has told me all.’

“ So I spoke, and their proud hearts consented. But not even from thence could I lead my men unscathed. There was one, Elpenor, the youngest of all, not over valiant in war nor sound of understanding, who had laid him down apart from his comrades in the sacred house of Circe, seeking the cool air, for he was heavy with wine. He heard the noise and the bustle of his comrades as they moved about, and suddenly sprang up, and forgot to go to the long ladder that he might come down again, but fell headlong from the roof, and his neck was broken away from the spine, and his spirit went down to the house of Hades.

“ But as my men were going on their way I spoke among them, saying: ‘Ye think, forsooth, that ye are going to your dear native land; but Circe has pointed out for us another journey, even to the house of Hades and dread Persephone, to consult the spirit of Theban Teiresias.’

“ So I spoke, and their spirit was broken within them, and sitting down right where they were, they wept and tore their hair. But no good came of their lamenting.

“ But when we were on our way to the swift ship and the shore of the sea, sorrowing and shedding big tears, meanwhile Circe had gone forth and made fast beside the black ship a ram and a black ewe, for easily had she passed us by. Who with his eyes could behold a god against his will, whether going to or fro?

Λ

“ Αὐτὰρ ἐπεὶ ῥ’ ἐπὶ νῆα κατήλθομεν ἠδὲ θάλασσαν,  
 νῆα μὲν ἄρ πάμπρωτον ἐρύσσαμεν εἰς ἄλα δῖαν,  
 ἐν δ’ ἰστόν τιθέμεσθα καὶ ἰστία νηὶ μελαίνῃ,  
 ἐν δὲ τὰ μῆλα λαβόντες ἐβήσαμεν, ἂν δὲ καὶ αὐτοὶ  
 βαίνομεν ἀχνύμενοι θαλερὸν κατὰ δάκρυ χέοντες. 5  
 ἡμῖν δ’ αὖ κατόπισθε νεὸς κυανοπρώροιο  
 ἴκμενον οὖρον ἴει πλησίστιον, ἐσθλὸν ἑταῖρον,  
 Κίρκη εὐπλόκαμος, δεινὴ θεὸς αὐδήεσσα.  
 ἡμεῖς δ’ ὄπλα ἕκαστα πονησάμενοι κατὰ νῆα  
 ἡμεθα· τὴν δ’ ἄνεμός τε κυβερνήτης τ’ ἴθυνε. 10  
 τῆς δὲ πανημερίας τέταθ’ ἰστία ποντοπορούσης·  
 δύσετό τ’ ἠέλιος σκιάωντό τε πᾶσαι ἀγυαί.

“ Ἡ δ’ ἐς πείραθ’ ἴκανε βαθυρρούου Ὀκεανοῖο.  
 ἔνθα δὲ Κιμμερίων ἀνδρῶν δῆμός τε πόλις τε,  
 ἠέρι καὶ νεφέλη κεκαλυμμένοι· οὐδέ ποτ’ αὐτοὺς 15  
 ἠέλιος φαέθων καταδέρκεται ἀκτίνεσσιν,  
 οὔθ’ ὅπ’ ἂν στείχησι πρὸς οὐρανὸν ἀστερόεντα,  
 οὔθ’ ὄτ’ ἂν ἀψ’ ἐπὶ γαίαν ἀπ’ οὐρανόθεν προτράπηται,  
 ἀλλ’ ἐπὶ νύξ’ ὀλοὴ τέταται δειλοῖσι βροτοῖσι.  
 νῆα μὲν ἔνθ’ ἐλθόντες ἐκέλσαμεν, ἐκ δὲ τὰ μῆλα 20  
 εἰλόμεθ’· αὐτοὶ δ’ αὐτε παρὰ ῥόον Ὀκεανοῖο  
 ἦομεν, ὄφρ’ ἐς χῶρον ἀφικόμεθ’, ὃν φράσε Κίρκη.

“ Ἐνθ’ ἱεράια μὲν Περιμήδης Εὐρύλοχός τε  
 ἔσχον· ἐγὼ δ’ ἄορ ὄξυ ἐρυσσάμενος παρὰ μηροῦ



## BOOK XI

“BUT when we had come down to the ship and to the sea, first of all we drew the ship down to the bright sea, and set the mast and sail in the black ship, and took the sheep and put them aboard, and ourselves embarked, sorrowing, and shedding big tears. And for our aid in the wake of our dark-prowed ship a fair wind that filled the sail, a goodly comrade, was sent by fair-tressed Circe, dread goddess of human speech. So when we had made fast all the tackling throughout the ship, we sat down, and the wind and the helmsman made straight her course. All the day long her sail was stretched as she sped over the sea; and the sun set and all the ways grew dark.

“She came to deep-flowing Oceanus, that bounds the Earth,<sup>1</sup> where is the land and city of the Cimmerians, wrapped in mist and cloud. Never does the bright sun look down on them with his rays either when he mounts the starry heaven or when he turns again to earth from heaven, but baneful night is spread over wretched mortals. Thither we came and beached our ship, and took out the sheep, and ourselves went beside the stream of Oceanus until we came to the place of which Circe had told us.

“Here Perimedes and Eurylochus held the victims, while I drew my sharp sword from beside my thigh,

<sup>1</sup> Or, possibly, “to Ocean’s further marge.”

Βόθρον ὄρυξ' ὅσσον τε πυγούσιον ἔνθα καὶ ἔνθα, 25  
 ἀμφ' αὐτῷ δὲ χοῆν χεόμην πᾶσιν νεκύεσσι,  
 πρῶτα μελικρήτω, μετέπειτα δὲ ἠδέει οἴνω,  
 τὸ τρίτον αὖθ' ὕδατι· ἐπὶ δ' ἄλφιστα λευκὰ πάλυνον.  
 πολλὰ δὲ γουνούμην νεκύων ἀμενηνὰ κάρηνα,  
 ἐλθὼν εἰς Ἴθάκην στεῖραν βοῦν, ἣ τις ἀρίστη, 30  
 ῥέξειν ἐν μεγάροισι πυρῆν τ' ἐμπλησέμεν ἐσθλῶν,  
 Τειρεσίη δ' ἀπάνευθεν οἶν ἱερευσέμεν οἶω  
 παμμέλαν', ὃς μήλοισι μεταπρέπει ἡμετέροισι.  
 τοὺς δ' ἐπεὶ εὐχολῆσι λιτῆσί τε, ἔθνεα νεκρῶν,  
 ἐλλισάμην, τὰ δὲ μῆλα λαβὼν ἀπεδειροτόμησα 35  
 ἐς βόθρον, ῥέε δ' αἷμα κελαινεφές· αἶ δ' ἀγέροντο  
 ψυχαὶ ὑπέξ' Ἐρέβευς νεκύων κατατεθνηώτων.  
 νύμφαι τ' ἠίθεοί τε πολύτλητοί τε γέροντες  
 παρθενικαὶ τ' ἀταλαὶ νεοπενθέα θυμὸν ἔχουσαι,  
 πολλοὶ δ' οὐτάμενοι χαλκήρεσιν ἐγχείησιν, 40  
 ἄνδρες ἀρηίφατοι βεβρωτώμενα τεύχε' ἔχοντες·  
 οἱ πολλοὶ περὶ βόθρον ἐφοίτων ἄλλοθεν ἄλλος  
 θεσπεσίη ἰαχῇ· ἐμὲ δὲ χλωρὸν δέος ἤρει.<sup>1</sup>  
 δὴ τότε' ἔπειθ' ἐτάροισιν ἐποτρύνας ἐκέλευσα  
 μῆλα, τὰ δὴ κατέκειτ' ἐσφαγμένα νηλεί χαλκῷ, 45  
 δείραντας κατακῆαι, ἐπεύξασθαι δὲ θεοῖσιν,  
 ἰφθίμω τ' Ἄιδῃ καὶ ἐπαινῇ Περσεφονείῃ·  
 αὐτὸς δὲ ξίφος ὄξυ ἐρυσσάμενος παρὰ μηροῦ  
 ἤμην, οὐδ' εἶων νεκύων ἀμενηνὰ κάρηνα  
 αἵματος ἄσσον ἴμεν, πρὶν Τειρεσίαο πυθέσθαι. 50

“ Πρώτη δὲ ψυχὴ Ἐλπήνορος ἦλθεν ἐταίρου·  
 οὐ γάρ πω ἐτέθαπτο ὑπὸ χθονὸς εὐρυοδείης·  
 σῶμα γὰρ ἐν Κίρκης μεγάρῳ κατελείπομεν ἡμεῖς  
 ἄκλαυτον καὶ ἄθαπτον, ἐπεὶ πόνος ἄλλος ἔπειγε.

<sup>1</sup> Lines 38–43 were rejected by Zenodotus, Aristophanes, Aristarchus.

and dug a pit of a cubit's length this way and that, and around it poured a libation to all the dead, first with milk and honey, thereafter with sweet wine, and in the third place with water, and I sprinkled thereon white barley meal. And I earnestly entreated the powerless heads of the dead, vowing that when I came to Ithaca I would sacrifice in my halls a barren heifer, the best I had, and pile the altar with goodly gifts, and to Teiresias alone would sacrifice separately a ram, wholly black, the goodliest of my flocks. But when with vows and prayers I had made supplication to the tribes of the dead, I took the sheep and cut their throats over the pit, and the dark blood ran forth. Then there gathered from out of Erebus the spirits of those that are dead, brides, and unwedded youths, and toil-worn old men, and tender maidens with hearts yet new to sorrow, and many, too, that had been wounded with bronze-tipped spears, men slain in fight, wearing their blood-stained armour. These came thronging in crowds about the pit from every side, with a wondrous cry; and pale fear seized me. Then I called to my comrades and bade them flay and burn the sheep that lay there slain with the pitiless bronze, and to make prayer to the gods, to mighty Hades and dread Persephone. And I myself drew my sharp sword from beside my thigh and sat there, and would not suffer the powerless heads of the dead to draw near to the blood until I had enquired of Teiresias.

“The first to come was the spirit of my comrade Elpenor. Not yet had he been buried beneath the broad-wayed earth, for we had left his corpse behind us in the hall of Circe, unwept and unburied, since another task was then urging us on. When I saw him

HOME:

τὸν μὲν ἐγὼ δάκρυσα ἰδὼν ἄλκῃσά τε θυμῶ, 55  
 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδων·  
 “ Ἐλπήνορ, πῶς ἦλθες ὑπὸ ζόφον ἡερόεντα;  
 ἔφθης πεζὸς ἰὼν<sup>1</sup> ἢ ἐγὼ σὺν νηὶ μελαίνῃ.  
 “ Ὡς ἐφάμην, ὁ δέ μ' οἰμῶξας ἡμείβετο μύθῳ·  
 ‘ Διογενὲς Λαερτιάδη, πολυμήχαν’ Ὀδυσσεῦ,<sup>2</sup> 60  
 ἄσέ με δαίμονος αἴσα κακῆ καὶ ἀθέσφατος οἶνος.  
 Κίρκης δ' ἐν μεγάρῳ καταλέγμενος οὐκ ἐνόησα  
 ἄψορρον καταβῆναι ἰὼν ἐς κλίμακα μακρῆν,  
 ἀλλὰ καταντικρὺ τέγεος πέσον· ἐκ δέ μοι αὐχὴν  
 ἀστραγάλων ἐάγη, ψυχὴ δ' Ἄιδόσδε κατήλθε. 65  
 νῦν δέ σε τῶν ὄπιθεν γουνάζομαι, οὐ παρεόντων,  
 πρὸς τ' ἀλόχου καὶ πατρός, ὃ σ' ἔτρεφε τυτθὸν-έοντα,  
 Τηλεμάχου θ', ὃν μούνον ἐνὶ μεγάροισιν ἔλειπες·  
 οἶδα γὰρ ὡς ἐνθένδε κίων δόμου ἐξ Ἀίδαο  
 νῆσον ἐς Αἰαίην σχήσεις εὐεργέα νῆα· 70  
 ἔνθα σ' ἔπειτα, ἄναξ, κέλομαι μνήσασθαι ἐμεῖο.  
 μή μ' ἄκλαυτον ἄθαπτον ἰὼν ὄπιθεν καταλείπειν  
 νοσφισθεῖς, μή τοί τι θεῶν μήνιμα γένωμαι,  
 ἀλλά με κακκῆαι σὺν τεύχεσιν, ἄσσα μοι ἔστιν, 75  
 σῆμά τέ μοι χεῦναι πολιῆς ἐπὶ θινὶ θαλάσσης,  
 ἀνδρὸς δυστήνοιο καὶ ἐσσομένοισι πυθέσθαι.  
 ταῦτά τέ μοι τελέσαι πῆξαι τ' ἐπὶ τύμβῳ ἐρετμόν,  
 τῷ καὶ ζωὸς ἔρεσσον ἐὼν μετ' ἐμοῖς ἐτάροισιν.  
 “ Ὡς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·  
 ‘ Ταῦτά τοι, ὦ δύστηνε, τελευτήσω τε καὶ ἔρξω.’ 80  
 “ Νῶϊ μὲν ὡς ἐπέεσσιν ἀμειβομένῳ στυγεροῖσιν

<sup>1</sup> ἰὼν Aristarchus: ἐὼν.

<sup>2</sup> Line 60 is omitted in most MSS.

I wept, and my heart had compassion on him; and I spoke and addressed him with winged words:

“‘Elpenor, how didst thou come beneath the murky darkness? Thou coming on foot hast outstripped me in my black ship.’

“So I spoke, and with a groan he answered me and said: ‘Son of Laertes, sprung from Zeus, Odysseus of many devices, an evil doom of some god was my undoing, and measureless wine. When I had lain down to sleep in the house of Circe I did not think to go to the long ladder that I might come down again, but fell headlong from the roof, and my neck was broken away from the spine and my spirit went down to the house of Hades. Now I beseech thee by those whom we left behind, who are not present with us, by thy wife and thy father who reared thee when a babe, and by Telemachus whom thou didst leave an only son in thy halls; for I know that as thou goest hence from the house of Hades thou wilt touch at the Aeaean isle with thy well-built ship. There, then, O prince, I bid thee remember me. Leave me not behind thee unwept and unburied as thou goest thence, and turn not away from me, lest haply I bring the wrath of the gods upon thee. Nay, burn me with my armour, all that is mine, and heap up a mound for me on the shore of the grey sea, in memory of an unhappy man, that men yet to be may learn of me. Fulfil this my prayer, and fix upon the mound my oar wherewith I rowed in life when I was among my comrades.’

“So he spoke, and I made answer and said: ‘All this, unhappy man, will I perform and do.’

“Thus we two sat and held sad converse one with

## HOMER

ἤμεθ', ἐγὼ μὲν ἄνευθεν ἐφ' αἵματι φάσγανον ἴσχων,  
εἶδωλον δ' ἐτέρωθεν ἐταίρου πόλλ' ἀγόρευεν·

“ Ἦλθε δ' ἐπὶ ψυχὴ μητρὸς κατατεθνηυῖης,  
Ἀντολύκου θυγάτηρ μεγαλήτορος Ἀντίκλεια, 85  
τὴν ζῶν κατέλειπον ἰὼν εἰς Ἴλιον ἱρήν.

τὴν μὲν ἐγὼ δάκρυσα ἰδὼν ἐλέησά τε θυμῷ·  
ἀλλ' οὐδ' ὡς εἶων προτέρην, πυκινὸν περ ἀχεύων,  
αἵματος ἄσσον ἴμεν, πρὶν Τειρεσίαο πυθέσθαι.

“ Ἦλθε δ' ἐπὶ ψυχὴ Θεβαίου Τειρεσίαο 90  
χρύσειον σκῆπτρον ἔχων, ἐμὲ δ' ἔγνω καὶ προσέειπεν·

‘ Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεύ,<sup>1</sup>  
τίπτ' αὐτ', ὦ δύστηνε, λιπὼν φάος ἠελίοιο  
ἤλυθες, ὄφρα ἴδῃ νέκυας καὶ ἀτερπέα χῶρον;  
ἀλλ' ἀποχάζεο βόθρου, ἄπισχε δὲ φάσγανον ὄξύ, 95  
αἵματος ὄφρα πῖω καὶ τοι νημερτέα εἴπω.’

“ Ὡς φάτ', ἐγὼ δ' ἀναχασσάμενος ξίφος ἀργυρόηλου  
κουλεῷ ἐγκατέπηξ'. ὁ δ' ἐπεὶ πῖεν αἷμα κελαινόν,  
καὶ τότε δὴ μ' ἐπέεσσι προσηύδα μάντις ἀμύμων·

“ ‘ Νόστον δίζηαι μελιηδέα, φαίδιμ' Ὀδυσσεύ· 100  
τὸν δέ τοι ἀργαλέον θήσει θεός· οὐ γὰρ οἶω  
λήσειν ἐννοσίγαιον, ὃ τοι κότον ἐνθετο θυμῷ  
χωόμενος ὅτι οἱ υἱὸν φίλον ἐξαλάωσας.

ἀλλ' ἔτι μὲν κε καὶ ὡς κακά περ πάσχοντες ἴκοισθε,  
αἶ κ' ἐθέλης σὸν θυμὸν ἐρυκακέειν καὶ ἐταίρων, 105  
ὅππότε κε πρῶτον πελάσῃς εὐεργέα νῆα  
Θρινακίῃ νήσῳ, προφυγῶν ἰοειδέα πόντου,  
βοσκομένας δ' εὖρητε βόας καὶ ἴφια μῆλα

<sup>1</sup> Line 92 is omitted in most MSS.

the other, I on one side holding my sword over the blood, while on the other side the phantom of my comrade spoke at large.

“Then there came up the spirit of my dead mother, Anticleia, the daughter of great-hearted Autolycus, whom I had left alive when I departed for sacred Ilios. At sight of her I wept, and my heart had compassion on her, but even so I would not suffer her to come near the blood, for all my great sorrow, until I had enquired of Teiresias.

“Then there came up the spirit of the Theban Teiresias, bearing his golden staff in his hand, and he knew me and spoke to me: ‘Son of Laertes, sprung from Zeus, Odysseus of many devices, what now, hapless man? Why hast thou left the light of the sun and come hither to behold the dead and a region where is no joy? Nay, give place from the pit and draw back thy sharp sword, that I may drink of the blood and tell thee sooth.’

“So he spoke, and I gave place and thrust my silver-studded sword into its sheath, and when he had drunk the dark blood, then the blameless seer spoke to me and said:

“‘Thou askest of thy honey-sweet return, glorious Odysseus, but this shall a god make grievous unto thee; for I think not that thou shalt elude the Earth-shaker, seeing that he has laid up wrath in his heart against thee, angered that thou didst blind his dear son. Yet even so ye may reach home, though in evil plight, if thou wilt curb thine own spirit and that of thy comrades, as soon as thou shalt bring thy well-built ship to the island Thrinacia, escaping from the violet sea, and ye find grazing there the kine and goodly flocks of Helios, who

Ἡελίου, δὲ πάντ' ἐφορᾷ καὶ πάντ' ἐπακούει.  
 τὰς εἰ μὲν κ' ἀσινέας ἐάσας νόστου τε μέδῃαι, 110  
 καὶ κεν ἔτ' εἰς Ἰθάκην κακά περ πάσχοντες ἴκοισθε·  
 εἰ δέ κε σίνῃαι, τότε τοι τεκμαίρομ' ὄλεθρον,  
 νηὶ τε καὶ ἐτάροις. αὐτὸς δ' εἴ πέρ κεν ἀλύξῃς,  
 ὄψ' ἐ κακῶς νεῖαι, ὀλέσας ἄπο πάντας ἐταίρους,  
 νηὸς ἐπ' ἀλλοτρίης· δῆεις δ' ἐν πῆματα οἴκῳ, 115  
 ἄνδρας ὑπερφιάλους, οἳ τοι βίοτον κατέδουσι  
 μνώμενοι ἀντιθέην ἄλοχον καὶ ἔδνα διδόντες.  
 ἀλλ' ἦ τοι κείνων γε βίας ἀποτίσσαι ἐλθῶν·  
 αὐτὰρ ἐπὴν μνηστῆρας ἐνὶ μεγάροισι τεοῖσι  
 κτείνῃς ἢ δόλῳ ἢ ἀμφαδὸν ὀξείῳ χαλκῷ, 120  
 ἔρχεσθαι δὴ ἔπειτα λαβῶν ἐυῆρες ἐρετμόν,  
 εἰς ἣ κε τοὺς ἀφίκηαι οἳ οὐκ ἴσασι θάλασσαν  
 ἀνέρες, οὐδέ θ' ἄλεσσι μεμιγμένον εἶδαρ ἔδουσιν·  
 οὐδ' ἄρα τοί γ' ἴσασι νέας φοινικοπαρήους 125  
 οὐδ' ἐυῆρε' ἐρετμά, τά τε πτερὰ νηυσὶ πέλονται.  
 σῆμα δέ τοι ἐρέω μάλ' ἀριφραδές, οὐδέ σε λήσει·  
 ὀππότε κεν δῆ τοι συμβλήμενος ἄλλος ὀδίτης  
 φῆῃ ἀθηρηλοιγὸν ἔχειν ἀνὰ φαιδίμῳ ὄμῳ,  
 καὶ τότε δὴ γαίῃ πήξας ἐυῆρες ἐρετμόν,  
 ῥέξας ἱερὰ καλὰ Ποσειδάωνι ἄνακτι, 130  
 ἀρνεῖον ταῦρόν τε συῶν τ' ἐπιβήτορα κάπρον,  
 οἴκαδ' ἀποστείχειν ἔρδειν θ' ἱερᾶς ἑκατόμβας  
 ἀθανάτοισι θεοῖσι, τοὶ οὐρανὸν εὐρὺν ἔχουσι,  
 πᾶσι μάλ' ἐξείης. θάνατος δέ τοι ἐξ ἀλὸς αὐτῷ  
 ἀβληχρὸς μάλα τοῖος ἐλεύσεται, ὃς κέ σε πέφυη 135

<sup>1</sup> Or, more naturally, "from out the sea." The latter rendering assumes, however, a reference to the story of the *Tele-*



oversees and overhears all things. If thou leavest these unharmed and heedest thy homeward way, verily ye may yet reach Ithaca, though in evil plight. But if thou harmest them, then I foresee ruin for thy ship and thy comrades, and even if thou shalt thyself escape, late shalt thou come home and in evil case, after losing all thy comrades, in a ship that is another's, and thou shalt find woes in thy house—proud men that devour thy livelihood, wooing thy godlike wife, and offering wooers' gifts. Yet verily on their violent deeds shalt thou take vengeance when thou comest. But when thou hast slain the wooers in thy halls, whether by guile or openly with the sharp sword, then do thou go forth, taking a shapely oar, until thou comest to men that know naught of the sea and eat not of food mingled with salt, aye, and they know naught of ships with purple cheeks, or of shapely oars that are as wings unto ships. And I will tell thee a sign right manifest, which will not escape thee. When another wayfarer, on meeting thee, shall say that thou hast a winnowing-fan on thy stout shoulder, then do thou fix in the earth thy shapely oar and make goodly offerings to lord Poseidon—a ram, and a bull, and a boar that mates with sows—and depart for thy home and offer sacred hecatombs to the immortal gods who hold broad heaven, to each one in due order. And death shall come to thee thyself far from the sea,<sup>1</sup> a death so gentle, that shall lay thee low when thou art over-

*gony*, a "cyclic" poem, attributed to Eugammon of Cyrene, in which Odysseus was killed by Telegonus, his son by Circe, with a spear tipped with the bone of a sea-fish. This story has no foundation in the *Odyssey*, and those who adopt the rendering "from out the sea" assume that these lines are a late interpolation.

γῆραι ὑπο λιπαρῶ ἀρημένον· ἀμφὶ δὲ λαοὶ  
ὄλβιοι ἔσσονται. τὰ δέ τοι νημερτέα εἶρω.<sup>3</sup>

“Ὡς ἔφατ’, αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον  
‘Τειρεσίη, τὰ μὲν ἄρ που ἐπέκλωσαν θεοὶ αὐτοί.  
ἀλλ’ ἄγε μοι τόδε εἶπέ καὶ ἀτρεκέως κατάλεξον· 140  
μητρὸς τήνδ’ ὀρώω ψυχὴν κατατεθνηυῖης·  
ἢ δ’ ἀκέουσ’ ἦσται σχεδὸν αἵματος, οὐδ’ ἐὼν υἷον  
ἔτλη ἐσάντα ἰδεῖν οὐδὲ προτιμυθήσασθαι.  
εἶπέ, ἄναξ, πῶς κέν με ἀναγνοίη τὸν ἐόντα;’

“Ὡς ἐφάμην, ὁ δέ μ’ αὐτίκ’ ἀμειβόμενος προσέειπεν·  
‘Ρηίδιον τοι ἔπος ἐρέω καὶ ἐπὶ φρεσὶ θήσω. 146  
ὄν τινα μὲν κεν ἐᾶς νεκύων κατατεθνηώτων  
αἵματος ἄσσον ἵμεν, ὁ δέ τοι νημερτὲς ἐνίψει·  
ᾧ δέ κ’ ἐπιφθονέης, ὁ δέ τοι πάλιν εἴσιν ὀπίσσω.’

“Ὡς φαμένη ψυχὴ μὲν ἔβη δόμον Ἄιδος εἴσω 150  
Τειρεσίαο ἄνακτος, ἐπεὶ κατὰ θέσφατ’ ἔλεξεν·  
αὐτὰρ ἐγὼν αὐτοῦ μένον ἔμπεδον, ὄφρ’ ἐπὶ μήτηρ  
ἦλυθε καὶ πῖεν αἶμα κελαινεφές· αὐτίκα δ’ ἔγνω,  
καὶ μ’ ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·

“Τέκνον ἐμόν, πῶς ἦλθες ὑπὸ ζόφον ἠερόεντα 155  
ζωὸς ἐών; χαλεπὸν δὲ τάδε ζωοῖσιν ὀρᾶσθαι.  
μέσσω γὰρ μεγάλοι ποταμοὶ καὶ δεινὰ ῥέεθρα,  
Ὀκεανὸς μὲν πρῶτα, τὸν οὐ πῶς ἔστι περῆσαι  
πεζὸν ἐόντ’, ἦν μή τις ἔχῃ εὐεργέα νῆα.<sup>1</sup>  
ἢ νῦν δὴ Τροίηθεν ἀλώμενος ἐνθάδ’ ἰκάνεις 160  
νηί τε καὶ ἐτάροισι πολὺν χρόνον; οὐδέ πω ἦλθες  
εἰς Ἰθάκην, οὐδ’ εἶδες ἐνὶ μεγάροισι γυναῖκα;’

<sup>1</sup> Lines 157-9 were rejected by Aristarchus.

come with sleek<sup>1</sup> old age, and thy people shall dwell in prosperity around thee. In this have I told thee sooth.'

"So he spoke, and I made answer and said: 'Teiresias, of all this, I ween, the gods themselves have spun the thread. But come, tell me this, and declare it truly. I see here the spirit of my dead mother; she sits in silence near the blood, and deigns not to look upon the face of her own son or to speak to him. Tell me, prince, how she may recognize that I am he?'

"So I spoke, and he straightway made answer, and said: 'Easy is the word that I shall say and put in thy mind. Whomsoever of those that are dead and gone thou shalt suffer to draw near the blood, he will tell thee sooth; but whomsoever thou refusest, he surely will go back again.'

"So saying the spirit of the prince, Teiresias, went back into the house of Hades, when he had declared his prophecies; but I remained there steadfastly until my mother came up and drank the dark blood. At once then she knew me, and with wailing she spoke to me winged words:

"'My child, how didst thou come beneath the murky darkness, being still alive? Hard is it for those that live to behold these realms, for between are great rivers and dread streams; Oceanus first, which one may in no wise cross on foot, but only if one have a well-built ship. Art thou but now come hither from Troy after long wanderings with thy ship and thy companions? and hast thou not yet reached Ithaca, nor seen thy wife in thy halls?'

<sup>1</sup> That is, "in the midst of wealth and comfort."

## HOMER

“Ὡς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·  
 ‘Μῆτερ ἐμή, χρεῖώ με κατήγαγεν εἰς Ἴδαο  
 ψυχῇ χρησόμενον Θηβαίου Τειρεσίαο·

οὐ γάρ πω σχεδὸν ἦλθον Ἀχαιῖδος, οὐδέ πω ἀμῆς  
 γῆς ἐπέβην, ἀλλ' αἰὲν ἔχων ἀλάλημαι οἰζύν,  
 ἐξ οὗ τὰ πρότισθ' ἐπόμην Ἀγαμέμνονι δίῳ

Ἴλιον εἰς εὐπῶλον, ἵνα Τρώεσσι μαχοίμην.

ἀλλ' ἄγε μοι τόδε εἶπέ καὶ ἀτρεκέως κατάλεξον·

τίς νύ σε κῆρ ἐδάμασσε τανηλεγέος θανάτοιο;

ἦ δολιχὴ νοῦσος, ἦ Ἄρτεμις ἰοχέαιρα

οἷς ἀγανοῖς βελέεσσιν ἐποιχομένη κατέπεφνεν;

εἶπέ δέ μοι πατρός τε καὶ υἱέος, ὃν κατέλειπον,

ἦ ἔτι παρ κείνοισιν ἐμὸν γέρας, ἦέ τις ἤδη

ἀνδρῶν ἄλλος ἔχει, ἐμὲ δ' οὐκέτι φασὶ νέεσθαι.

εἶπέ δέ μοι μνηστῆς ἀλόχου βουλήν τε νόον τε,

ἦέ μένει παρὰ παιδὶ καὶ ἔμπεδα πάντα φυλάσσει

ἦ ἤδη μιν ἔγημεν Ἀχαιῶν ὅς τις ἄριστος.’

“Ὡς ἐφάμην, ἦ δ' αὐτίκ' ἀμείβετο πότνια μήτηρ·

‘Καὶ λίην κείνη γε μένει τετληῖοτι θυμῷ

σοῖσιν ἐνὶ μεγάροισιν· οἰζυραὶ δέ οἱ αἰεὶ

φθίνουσιν νύκτες τε καὶ ἡμέατα δάκρυ χεοῦση.

σὸν δ' οὐ πώ τις ἔχει καλὸν γέρας, ἀλλὰ ἔκηλος

Τηλέμαχος τεμένεα νέμεται καὶ δαῖτας εἴσας

δαίνυται, ἅς ἐπέοικε δικασπόλον ἄνδρ' ἀλεγύνειν·

πάντες γὰρ καλέουσι. πατὴρ δέ σὸς αὐτόθι μίμνει

ἀγρῷ, οὐδὲ πόλινδε κατέρχεται. οὐδέ οἱ εὐναὶ

δέμνια καὶ χλαῖναι καὶ ῥήγεα σιγαλόεντα,

ἀλλ' ὅ γε χεῖμα μὲν εὔδει ὅθι δμῶες ἐνὶ οἴκῳ,

ἐν κόνι ἄγχι πυρός, κακὰ δὲ χροῖ εἶματα εἶται·

“So she spoke, and I made answer and said : ‘ My mother, necessity brought me down to the house of Hades, to seek soothsaying of the spirit of Theban Teiresias. For not yet have I come near to the shore of Achaea, nor have I as yet set foot on my own land, but have ever been wandering, laden with woe, from the day when first I went with goodly Agamemnon to Ilios, famed for its horses, to fight with the Trojans. But come, tell me this, and declare it truly. ‘What fate of grievous death overcame thee? Was it long disease, or did the archer, Artemis, assail thee with her gentle shafts, and slay thee? And tell me of my father and my son, whom I left behind me. Does the honour that was mine still abide with them, or does some other man now possess it, and do they say that I shall no more return? And tell me of my wedded wife, of her purpose and of her mind. Does she abide with her son, and keep all things safe? or has one already wedded her, whosoever is best of the Achaeans?’

“So I spoke, and my honoured mother straightway answered : ‘ Aye verily she abides with steadfast heart in thy halls, and ever sorrowfully for her do the nights and the days wane, as she weeps. But the fair honour that was thine no man yet possesses, but Telemachus holds thy demesne unharassed, and feasts at equal banquets, such as it is fitting that one who deals judgment should share, for all men invite him. But thy father abides there in the tilled land, and comes not to the city, nor has he, for bedding, bed and cloaks and bright coverlets, but through the winter he sleeps in the house, where the slaves sleep, in the ashes by the fire, and wears upon his body mean

αὐτὰρ ἐπὴν ἔλθῃσι θέρος τεθαλυῖά τ' ὀπώρη,  
 πάντῃ οἱ κατὰ γουνὸν ἀλωῆς οἰνοπέδοιο  
 φύλλων κεκλιμένων χθαμαλαὶ βεβλήηται εὐναί.  
 ἐνθ' ὃ γε κείτ' ἀχέων, μέγα δὲ φρεσὶ πένθος ἀέξει 19  
 σὸν νόστον ποθέων,<sup>1</sup> χαλεπὸν δ' ἐπὶ γῆρας ἰκάνει.  
 οὕτω γὰρ καὶ ἐγὼν ὀλόμην καὶ πότμον ἐπέσπον·  
 οὔτ' ἐμέ γ' ἐν μεγάροισιν εὐσκοπος ἰοχέαιρα  
 οἷς ἀγανοῖς βελέεσσιν ἐποιχομένη, κατέπεφνεν,  
 οὔτε τις οὖν μοι νοῦσος ἐπήλυθεν, ἧ τε μάλιστα 20  
 τηκεδόνι στυγερῇ μελέων ἐξείλετο θυμόν·  
 ἀλλὰ με σὸς τε πόθος σά τε μήδεα, φαίδιμ' Ὀδυσσεύ,  
 σή τ' ἀγανοφροσύνη μελιηδέα θυμὸν ἀπηύρα·

“Ὡς ἔφατ', αὐτὰρ ἐγὼ γ' ἔθελον φρεσὶ μερμηρίξας  
 μητρὸς ἐμῆς ψυχὴν ἐλέειν κατατεθνηυῖης. 20  
 τρὶς μὲν ἐφωρμήθην, ἐλέειν τέ με θυμὸς ἀνώγει,  
 τρὶς δέ μοι ἐκ χειρῶν σκιῇ εἵκελον ἧ καὶ ὀνείρω  
 ἔπτατ'. ἐμοὶ δ' ἄχος ὄξυ γενέσκετο κηρόθι μᾶλλον,  
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδων·

“Μῆτερ ἐμή, τί νύ μ' οὐ μίμνεις ἐλέειν μεμαῶτα, 21  
 ὄφρα καὶ εἶν' Αἶδαο φίλας περὶ χεῖρε βαλόντε  
 ἀμφοτέρω κρυεροῖο τεταρπώμεσθα γόοιο;  
 ἦ τί μοι εἶδωλον τόδ' ἀγαυὴ Περσεφόνηια  
 ὄτρυν', ὄφρ' ἔτι μᾶλλον ὀδυρόμενος στεναχίζω;”

“Ὡς ἐφάμην, ἧ δ' αὐτίκ' ἀμείβετο πότνια μήτηρ· 21  
 ὦ μοι, τέκνον ἐμόν, περὶ πάντων κάμμορε φωτῶν,  
 οὔ τί σε Περσεφόνηια Διὸς θυγάτηρ ἀπαφίσκει,  
 ἀλλ' αὕτη δίκη ἐστὶ βροτῶν, ὅτε τίς κε θάνῃσιν·  
 οὐ γὰρ ἔτι σάρκας τε καὶ ὀστέα ἴνες ἔχουσιν,

<sup>1</sup> νόστον ποθέων : πότμον γόων.

raiment. But when summer comes and rich autumn, then all about the slope of his vineyard plot are strewn his lowly beds of fallen leaves. There he lies sorrowing, and nurses his great grief in his heart, in longing for thy return, and heavy old age has come upon him. Even so did I too perish and meet my fate. Neither did the keen-sighted archer goddess assail me in my halls with her gentle shafts, and slay me, nor did any disease come upon me, such as oftenest through grievous wasting takes the spirit from the limbs; nay, it was longing for thee, and for thy counsels, glorious Odysseus, and for thy tender-heartedness, that robbed me of honey-sweet life.'

"So she spoke, and I pondered in heart, and was fain to clasp the spirit of my dead mother. Thrice I sprang towards her, and my heart bade me clasp her, and thrice she flitted from my arms like a shadow or a dream, and pain grew ever sharper at my heart. And I spoke and addressed her with winged words:

"My mother, why dost thou not stay for me, who am eager to clasp thee, that even in the house of Hades we two may cast our arms each about the other, and take our fill of chill lamenting. Is this but a phantom that august Persephone has sent me, that I may lament and groan the more?'

"So I spoke, and my honoured mother straightway answered: 'Ah me, my child, ill-fated above all men, in no wise does Persephone, the daughter of Zeus, deceive thee, but this is the appointed way with mortals when one dies. For the sinews no longer hold the flesh and the bones together, but

ἀλλὰ τὰ μὲν τε πυρὸς κρατερὸν μένος αἰθομένοιο 220  
 δαμνᾶ, ἐπεὶ κε πρῶτα λίπη λεύκ' ὄστέα θυμός,  
 ψυχὴ δ' ἡύτ' ὄνειρος ἀποπταμένη πεπότῃται.  
 ἀλλὰ φύωσδε τάχιστα λιλαίεο· ταῦτα δὲ πάντα  
 ἴσθ', ἵνα καὶ μετόπισθε τεῇ εἴπησθα γυναικί.'

“ Νῶι μὲν ὧς ἐπέεσσιν ἀμειβόμεθ', αἱ δὲ γυναῖκες 221  
 ἦλυθον, ὥτρυνεν γὰρ ἀγανὴ Περσεφόνηια,  
 ὄσσαι ἀριστήων ἄλοχοι ἔσαν ἠδὲ θύγατρεις.  
 αἱ δ' ἀμφ' αἶμα κελαινὸν ἀολλέεις ἠγερέθοντο,  
 αὐτὰρ ἐγὼ βούλευον ὅπως ἐρέοιμι ἐκάστην.  
 ἦδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνεται βουλή· 23  
 σπασσάμενος τανύηκες ἄορ παχέος παρὰ μηροῦ  
 οὐκ εἶων πίνειν ἅμα πάσας αἶμα κελαινόν.  
 αἱ δὲ προμνηστῖναι ἐπήσαν, ἠδὲ ἐκάστη  
 ὄν γόνον ἐξαγόρευεν· ἐγὼ δ' ἐρέεινον ἀπάσας.

“ Ἐνθ' ἦ τοι πρώτην Τυρῶ ἴδον εὐπατέρειαν, 23  
 ἠὲ φάτο Σαλμωνῆος ἀμύμονος ἔκγονος εἶναι,  
 φῆ δὲ Κρηθῆος γυνὴ ἔμμεναι Αἰολίδαιο·  
 ἠὲ ποταμοῦ ἠράσσατ' Ἐνιπῆος θείοιο,  
 ὃς πολὺ κάλλιστος ποταμῶν ἐπὶ γαῖαν ἴησι,  
 καὶ ῥ' ἐπ' Ἐνιπῆος πωλέσκετο καλὰ ῥέεθρα. 24  
 τῷ δ' ἄρα εἰσάμενος γαιήοχος ἐννοσίγαιος  
 ἐν προχοῆς ποταμοῦ παρελέξατο δινήεντος·  
 πορφύρεον δ' ἄρα κῦμα περιστάθη, οὐρεὶ ἴσον,  
 κυρτωθέν, κρύψεν δὲ θεὸν θνητὴν τε γυναῖκα.  
 λῦσε δὲ παρθενίην ζώνην, κατὰ δ' ὕπνον ἔχευεν.<sup>1</sup> 25  
 αὐτὰρ ἐπεὶ ῥ' ἐτέλεσσε θεὸς φιλοτήσια ἔργα,  
 ἐν τ' ἄρα οἱ φῦ χειρί, ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζε·

“ Χαῖρε, γύναι, φιλότητι· περιπλομένου δ' ἐνιαυτοῦ  
 τέξεις ἀγλαὰ τέκνα, ἐπεὶ οὐκ ἀποφώλιοι εὐναὶ

<sup>1</sup> Line 245, unknown to Zenodotus, was rejected by Aristarchus.



the strong might of blazing fire destroys these, as soon as the life leaves the white bones, and the spirit, like a dream, flits away, and hovers to and fro. But haste thee to the light with what speed thou mayest, and bear all these things in mind, that thou mayest hereafter tell them to thy wife.'

"Thus we two talked with one another; and the women came, for august Persephone sent them forth, even all those that had been the wives and the daughters of chieftains. These flocked in throngs about the dark blood, and I considered how I might question each; and this seemed to my mind the best counsel. I drew my long sword from beside my stout thigh, and would not suffer them to drink of the dark blood all at one time. So they drew near, one after the other, and each declared her birth, and I questioned them all.

"Then verily the first that I saw was high-born Tyro, who said that she was the daughter of noble Salmoneus, and declared herself to be the wife of Cretheus, son of Aeolus. She became enamoured of the river, divine Enipeus, who is far the fairest of rivers that send forth their streams upon the earth, and she was wont to resort to the fair waters of Enipeus. But the Enfolder and Shaker of the earth took his form, and lay with her at the mouths of the eddying river. And the dark wave stood about them like a mountain, vaulted-over, and hid the god and the mortal woman. And he loosed her maiden girdle, and shed sleep upon her. But when the god had ended his work of love, he clasped her hand, and spoke, and addressed her:

"Be glad, woman, in our love, and as the year goes on its course thou shalt bear glorious children,

ἀθανάτων· σὺ δὲ τοὺς κομέειν ἀτιταλλέμεναι τε.  
 νῦν δ' ἔρχεαι πρὸς δῶμα, καὶ ἴσχεο μηδ' ὀνομήνης·  
 αὐτὰρ ἐγὼ τοί εἰμι Ποσειδάων ἑνοσίχθων.'

“Ὡς εἰπὼν ὑπὸ πόντου ἐδύσετο κυμαίνοντα.  
 ἦ δ' ὑποκουσαμένη Πελίην τέκε καὶ Νηλῆα,  
 τῷ κρατερῷ θεράποντε Διὸς μέγαλοιο γενέσθην  
 ἀμφοτέρω· Πελῆης μὲν ἐν εὐρυχόρῳ Ἰαωλκῷ  
 ναῖε πολύρρηνος, ὁ δ' ἄρ' ἐν Πύλῳ ἡμαθίῳεντι.  
 τοὺς δ' ἑτέρους Κρηθῆι τέκεν βασιλεία γυναικῶν,  
 Αἴσονά τ' ἠδὲ Φέρητ' Ἀμυθάονά θ' ἵππιοχάρμην.

“Τὴν δὲ μετ' Ἀντιόπην ἴδον, Ἀσωποῖο θύγατρα,  
 ἣ δὴ καὶ Διὸς εὐχετ' ἐν ἀγκοῖνησιν ἰαῦσαι,  
 καί ῥ' ἔτεκεν δύο παῖδ', Ἀμφιόνά τε Ζῆθόν τε,  
 οἱ πρῶτοι Θήβης ἔδος ἔκτισαν ἑπταπύλοιο,  
 πύργωσάν τ', ἐπεὶ οὐ μὲν ἀπύργωτόν γ' ἐδύναντο  
 ναιέμεν εὐρύχορον Θήβην, κρατερώ περ ἔοντε.

“Τὴν δὲ μετ' Ἀλκμήνην ἴδον, Ἀμφιτρύωνος ἄκοιτι  
 ἣ ῥ' Ἑρακλῆα θρασυμέμνονα θυμολέοντα  
 γείνατ' ἐν ἀγκοῖνησι Διὸς μέγαλοιο μιγείσα·  
 καὶ Μεγάρην, Κρείοντος ὑπερθύμοιο θύγατρα,  
 τὴν ἔχευ Ἀμφιτρύωνος υἱὸς μένος αἰὲν ἀτειρῆς.

“Μητέρα τ' Οἰδιπόδαο ἴδον, καλὴν Ἐπικάστην,  
 ἣ μέγα ἔργον ἔρεξεν αἰδρεῖησι νόοιο  
 γημαμένη ᾧ υἱί· ὁ δ' ὄν πατέρ' ἐξεναρίξας  
 γῆμεν· ἄφαρ δ' ἀνάπυστα θεοὶ θέσαν ἀνθρώποισιν.  
 ἀλλ' ὁ μὲν ἐν Θήβῃ πολυηράτῳ ἄλγεα πάσχων  
 Καδμείων ἤνασσε θεῶν ὀλοᾶς διὰ βουλᾶς·

for not weak are the embraces of a god. These do thou tend and rear. But now go to thy house, and hold thy peace, and tell no man; but know that I am Poseidon, the shaker of the earth.'

"So saying, he plunged beneath the surging sea. But she conceived and bore Pelias and Neleus, who both became strong servants of great Zeus; and Pelias dwelt in spacious Iolcus, and was rich in flocks, and the other dwelt in sandy Pylos. But her other children she, the queenly among women, bore to Cretheus, even Aeson, and Pheres, and Amythaon, who fought from chariots.<sup>1</sup>

"And after her I saw Antiope, daughter of Asopus, who boasted that she had slept even in the arms of Zeus, and she bore two sons, Amphion and Zethus, who first established the seat of seven-gated Thebe, and fenced it in with walls, for they could not dwell in spacious Thebe unfenced, how mighty soever they were.

"And after her I saw Alcmene, wife of Amphitryon, who lay in the arms of great Zeus, and bore Heracles, staunch in fight, the lion-hearted. And Megara I saw, daughter of Creon, high of heart, whom the son of Amphitryon, ever stubborn in might, had to wife.

"And I saw the mother of Oedipodes, fair Epicate, who wrought a monstrous deed in ignorance of mind, in that she wedded her own son, and he, when he had slain his own father, wedded her, and straightway the gods made these things known among men. Howbeit he abode as lord of the Cadmeans in lovely Thebe, suffering woes through the baneful counsels of the gods, but she

<sup>1</sup> Others render, "whose joy was in chariots." but it is not certain that *χάρμη* is connected with *χαίρω*.

## HOMER

ἢ δ' ἔβη εἰς Ἀίδαο πυλάρταο κρατεροῖο,  
 ἀψαμένη βρόχον αἰπὺν ἀφ' ὑψηλοῖο μελάθρου,  
 ᾧ ἄχει σχομένη· τῷ δ' ἄλγεα κάλλιπ' ὀπίσσω  
 πολλὰ μάλ', ὅσσα τε μητρὸς Ἐρινύες ἐκτελέουσιν. 2

“Καὶ Χλῶριν εἶδον περικαλλέα, τὴν ποτε Νηλεὺς  
 γῆμεν ἔον διὰ κάλλος, ἐπεὶ πόρε μυρία ἔδνα,  
 ὄπλοτάτην κούρην Ἀμφίονος Ἰασίδαο,  
 ὅς ποτ' ἐν Ὀρχομενῷ Μινυεῖῳ Ἴφι ἄνασεν·  
 ἢ δὲ Πύλου βασίλευε, τέκεν δὲ οἱ ἀγλαὰ τέκνα, 2  
 Νέστορά τε Χρομίον τε Περικλύμενόν τ' ἀγέρωχον.  
 τοῖσι δ' ἐπ' ἰφθίμην Πηρῶ τέκε, θαῦμα βροτοῖσι,  
 τὴν πάντες μνώοντο περικτίται· οὐδ' ἄρα Νηλεὺς  
 τῷ ἐδίδου ὃς μὴ ἔλικας βόας εὐρυμετώπους  
 ἐκ Φυλάκης ἐλάσειε βίης Ἴφικληείης 2  
 ἀργαλέας· τὰς δ' οἶος ὑπέσχετο μάντις ἀμύμων  
 ἐξελάαν· χαλεπὴ δὲ θεοῦ κατὰ μοῖρα πέδησε,  
 δεσμοί τ' ἀργαλέοι καὶ βουκόλοι ἀγροιώται.  
 ἀλλ' ὅτε δὴ μῆνές τε καὶ ἡμέραι ἐξετελεύντο  
 ἀψ περιτελλομένου ἔτεος καὶ ἐπήλυθον ὥραι, 2  
 καὶ τότε δὴ μιν ἔλυσε βίη Ἴφικληείη,  
 θέσφατα πάντ' εἰπόντα· Διὸς δ' ἔτελείετο βουλή.

“Καὶ Λήδην εἶδον, τὴν Τυνδαρέου παράκοιτιν,  
 ἣ ῥ' ὑπὸ Τυνδαρέῳ κρατερόφρουε γείνατο παῖδε,  
 Κάστορά θ' ἰππόδαμον καὶ πύξ ἀγαθὸν Πολυδεύκεα,  
 τοὺς ἄμφω ζωὸς κατέχει φυσιζοος αἶα·  
 οἱ καὶ νέρθεν γῆς τιμὴν πρὸς Ζηνὸς ἔχοντες  
 ἄλλοτε μὲν ζώουσ' ἑτερήμεροι, ἄλλοτε δ' αὖτε  
 τεθνᾶσιν· τιμὴν δὲ λελόγχασιν ἴσα θεοῖσι.

went down to the house of Hades, the strong warder. She made fast a noose on high from a lofty beam, overpowered by her sorrow, but for him she left behind woes full many, even all that the Avengers of a mother bring to pass.

“And I saw beauteous Chloris, whom once Neleus wedded because of her beauty, when he had brought countless gifts of wooing. Youngest daughter was she of Amphion, son of Iasus, who once ruled mightily in Orchomenus of the Minyae. And she was queen of Pylos, and bore to her husband glorious children, Nestor, and Chromius, and lordly Periclymenus, and besides these she bore noble Pero, a wonder to men. Her all that dwelt about sought in marriage, but Neleus would give her to no man, save to him who should drive from Phylace the kine of mighty Iphicles, sleek and broad of brow; and hard they were to drive. These the blameless seer alone undertook to drive off; but a grievous fate of the gods ensnared him, even hard bonds and the herdsmen of the field. Howbeit when at length the months and the days were being brought to fulfilment, as the year rolled round, and the seasons came on, then verily mighty Iphicles released him, when he had told all the oracles; and the will of Zeus was fulfilled.

“And I saw Lede, the wife of Tyndareus, who bore to Tyndareus two sons, stout of heart, Castor the tamer of horses, and the boxer Polydeuces. These two the earth, the giver of life, covers, albeit alive, and even in the world below they have honour from Zeus. One day they live in turn, and one day they are dead; and they have won honour like unto that of the gods.

“ Τὴν δὲ μετ’ Ἴφιμέδειαν, Ἀλωῆος παράκοιτιν 305  
 εἴσιδον, ἣ δὴ φάσκε Ποσειδάωνι μιγῆναι,  
 καί ῥ’ ἔτεκεν δύο παῖδε, μινυνθαδίω δ’ ἐγενέσθην,  
 ὦτόν τ’ ἀντίθεον τηλεκλειτόν τ’ Ἐφιάλτην,  
 οὓς δὴ μηκίστους θρέψε ζείδωρος ἄρουρα  
 καὶ πολὺ καλλίστους μετὰ γε κλυτὸν Ὠρίωνα· 310  
 ἐννέωροι γὰρ τοί γε καὶ ἐννεαπήχες ἦσαν  
 εὖρος, ἀτὰρ μῆκός γε γενέσθην ἐννεόργυιοι.  
 οἳ ῥα καὶ ἀθανάτοισιν ἀπειλήτην ἐν Ὀλύμπῳ  
 φυλόπιδα στήσειν πολυαῖκος πολέμοιο.

Ὅσσαν ἐπ’ Ὀλύμπῳ μέμασαν θέμεν, αὐτὰρ ἐπ’ Ὀσση  
 Πήλιον εἰνοσίφυλλον, ἕν’ οὐρανὸς ἀμβατὸς εἶη. 316  
 καὶ νύ κεν ἐξετέλεσσαν, εἰ ἤβης μέτρον ἴκοντο·  
 ἀλλ’ ὄλεσεν Διὸς υἱός, ὃν ἠύκομος τέκε Λητώ,  
 ἀμφοτέρω, πρὶν σφωιν ὑπὸ κροτάφοισιν ἰούλους  
 ἀνθῆσαι πυκάσαι τε γένυς ἐνανθεί λάχνη. 320

“ Φαίδρην τε Πρόκριν τε ἴδον καλήν τ’ Ἀριάδην,  
 κούρην Μίνωος ὀλοόφρονος, ἣν ποτε Θησεὺς  
 ἐκ Κρήτης ἐς γουνὸν Ἀθηναίων ἱεράων  
 ἦγε μὲν, οὐδ’ ἀπόνητο· πάρος δέ μιν Ἄρτεμις ἔκτα<sup>1</sup>  
 Δίῃ ἐν ἀμφιρύτῃ Διούσου μαρτυρήσειν. 325

“ Μαῖράν τε Κλυμένην τε ἴδον στυγερήν τ’ Ἐριφύλην,  
 ἣ χρυσὸν φίλου ἀνδρὸς ἐδέξατο τιμήεντα.  
 πάσας δ’ οὐκ ἂν ἐγὼ μυθήσομαι οὐδ’ ὀνομήνω,  
 ὅσσας ἠρώων ἀλόχους ἴδον ἠδὲ θύγατρας·  
 πρὶν γάρ κεν καὶ νύξ φθίτ’ ἄμβροτος. ἀλλὰ καὶ ὥρη 330  
 εὔδειν, ἣ ἐπὶ νῆα θοῆν ἐλθόντ’ ἐς ἐταίρους  
 ἣ αὐτοῦ· πομπὴ δὲ θεοῖς ὑμῖν τε μελήσει.”

Ὡς ἔφαθ’, οἳ δ’ ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ,  
 κηληθμῶ δ’ ἔσχοντο κατὰ μέγαρα σκιοέεντα.  
 τοῖσιν δ’ Ἀρήτη λευκώλενος ἤρχετο μύθων· 335

<sup>1</sup> ἔκτα: ἔσχευ.

THE ODYSSEY, XI. 305-335

“And after her I saw Iphimedeia, wife of Aloeus, who declared that she had lain with Poseidon. She bore two sons, but short of life were they, godlike Otus, and far-famed Ephialtes—men whom the earth, the giver of grain, reared as the tallest, and far the comeliest, after the famous Orion. For at nine years they were nine cubits in breadth and in height nine fathoms. Yea, and they threatened to raise the din of furious war against the immortals in Olympus. They were fain to pile Ossa on Olympus, and Pelion, with its waving forests, on Ossa, that so heaven might be scaled. And this they would have accomplished, if they had reached the measure of manhood; but the son of Zeus, whom fair-haired Leto bore, slew them both before the down blossomed beneath their temples and covered their chins with a full growth of beard.

“And Rhaedra and Procris I saw, and fair Ariadne, the daughter of Minos of baneful mind, whom once Theseus was fain to bear from Crete to the hill of sacred Athens; but he had no joy of her, for ere that Artemis slew her in sea-girt Dia because of the witness of Dionysus.

“And Maera and Clymene I saw, and hateful Eriphyle, who took precious gold as the price of the life of her own lord. But I cannot tell or name all the wives and daughters of heroes that I saw; ere that immortal night would wane. Nay, it is now time to sleep, either when I have gone to the swift ship and the crew, or here. My sending shall rest with the gods, and with you.”

So he spoke, and they were all hushed in silence, and were held spell-bound throughout the shadowy halls. Then among them white-armed Arete was the first to speak:

## HOMER

“ Φαίηκες, πῶς ὑμῖν ἀνὴρ ὅδε φαίνεται εἶναι  
 Ἰδός τε μέγεθός τε ἰδὲ φρένας ἔνδον εἴσας;  
 ξεῖνος δ' αὐτ' ἐμός ἐστιν, ἕκαστος δ' ἔμμορε τιμῆς·  
 τῷ μὴ ἐπειγόμενοι ἀποπέμπετε, μηδὲ τὰ δῶρα  
 οὕτω χρῆζοντι κολούετε· πολλὰ γὰρ ὑμῖν  
 κτήματ' ἐνὶ μεγάροισι θεῶν ἰότητι κέονται.”

Τοῖσι δὲ καὶ μετέειπε γέρων ἦρως Ἐχένης,  
 ὃς δὴ Φαιήκων ἀνδρῶν προγενέστερος ἦεν.<sup>1</sup>

“ ὦ φίλοι, οὐ μὰν ἡμῖν ἀπὸ σκοποῦ οὐδ' ἀπὸ δόξης  
 μυθεῖται βασιλεια περίφρων· ἀλλὰ πίθεσθε.  
 Ἄλκινόου δ' ἐκ τοῦδ' ἔχεται ἔργον τε ἔπος τε.”

Τὸν δ' αὐτ' Ἄλκίνοος ἀπαμείβετο φώνησέν τε·  
 “ Τοῦτο μὲν οὕτω δὴ ἔσται ἔπος, αἶ κεν ἐγὼ γε  
 ζωὸς Φαιήκεσσι φιληρέτμοισιν ἀνάσσω·

ξεῖνος δὲ τλήτω μάλα περ νόστοιο χατίζων  
 ἔμπης οὖν ἐπιμεῖναι ἐς αὔριον, εἰς ὃ κε πᾶσαν  
 δωτίνην τελέσω. πομπή δ' ἀνδρεσσι μελήσει  
 πᾶσι, μάλιστα δ' ἐμοί· τοῦ γὰρ κράτος ἔστ' ἐνὶ δήμῳ.”

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·  
 “ Ἄλκίνοε κρείον, πάντων ἀριδείκετε λαῶν,  
 εἴ με καὶ εἰς ἐνιαυτὸν ἀνώγοιτ' αὐτόθι μίμνειν,  
 πομπὴν δ' ὀτρύνοιτε καὶ ἀγλαὰ δῶρα διδοῖτε,  
 καί κε τὸ βουλοίμην, καί κεν πολὺ κέρδιον εἴη,  
 πλειοτέρη σὺν χειρὶ φίλην ἐς πατρίδ' ἰκέσθαι·  
 καί κ' αἰδοιότερος καὶ φίλτερος ἀνδράσιν εἴην  
 πᾶσιν, ὅσοι μ' Ἰθάκηνδε ἰδοῖατο νοστήσαντα.”

Τὸν δ' αὐτ' Ἄλκίνοος ἀπαμείβετο φώνησέν τε·  
 “ ὦ Ὀδυσσεῦ, τὸ μὲν οὐ τί σ' εἴσκομεν εἰσορόωντες,

<sup>1</sup> Line 343 is omitted in many MSS.



“Phaeacians, how seems this man to you for comeliness and stature, and for the balanced spirit within him? And moreover he is my guest, though each of you has a share in this honour. Wherefore be not in haste to send him away, nor stint your gifts to one in such need; for many are the treasures which lie stored in your halls by the favour of the gods.”

Then among them spoke also the old lord Eche-neus, who was an elder among the Phaeacians: “Friends, verily not wide of the mark or of our own thought are the words of our wise queen. Nay, do you give heed to them. Yet it is on Alcinous here that deed and word depend.”

Then again Alcinous answered him and said: “This word of hers shall verily hold, as surely as I live and am lord over the Phaeacians, lovers of the oar. But let our guest, for all his great longing to return, nevertheless endure to remain until to-morrow, till I shall make all our gift complete. His sending shall rest with the men, with all, but most of all with me; for mine is the control in the land.”

Then Odysseus of many wiles answered him and said: “Lord Alcinous, renowned above all men, if you should bid me abide here even for a year, and should further my sending, and give glorious gifts, even that would I choose; and it would be better far to come with a fuller hand to my dear native land. Aye, and I should win more respect and love from all men who should see me when I had returned to Ithaca.”

Then again Alcinous made answer and said: “Odysseus, in no wise as we look on thee do we

## HOMER

ἤπεροπῆά τ' ἔμεν καὶ ἐπὶ κλοπον, οἷά τε πολλοὺς  
 βόσκει γαῖα μέλαινα πολυσπερέας ἀνθρώπους, 365  
 ψεύδεά τ' ἀρτύνοντας ὅθεν κέ τις οὐδὲ ἴδοιτο·  
 σοὶ δ' ἔπι μὲν μορφὴ ἐπέων, ἔνι δὲ φρένες ἐσθλαί.  
 μῦθον δ' ὡς ὅτ' ἀοιδὸς ἐπισταμένως κατέλεξας,  
 πάντων τ' Ἀργείων σέο τ' αὐτοῦ κήδεα λυγρά.  
 ἀλλ' ἄγε μοι τόδε εἶπέ καὶ ὑτρεκέως κατάλεξον, 370  
 εἴ τινας ἀντιθέων ἐτάρων ἴδες, οἳ τοι ἅμ' αὐτῷ  
 Ἴλιον εἰς ἅμ' ἔποντο καὶ αὐτοῦ πότμον ἐπέσπον.  
 νύξ δ' ἦδε μάλα μακρὴ, ἀθέσφατος· οὐδέ πω ὦρη  
 εὔδειν ἐν μεγάρῳ, σὺ δέ μοι λέγε θέσκελα ἔργα.  
 καὶ κεν ἐς ἡῶ διαν ἀνασχοίμην, ὅτε μοι σὺ 375  
 τλαίης ἐν μεγάρῳ τὰ σὰ κήδεα μυθήσασθαι.”

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·  
 “ Ἀλκίνοε κρεῖον, πάντων ἀριδείκετε λαῶν,  
 ὦρη μὲν πολέων μύθων, ὦρη δὲ καὶ ὕπνου·  
 εἰ δ' ἔτ' ἀκουέμεναί γε λιλαίεαι, οὐκ ἂν ἐγὼ γε<sup>1</sup> 380  
 τούτων σοι φθονέοιμι καὶ οἰκτρότερ' ἄλλ' ἀγορεύειν,  
 κήδε' ἐμῶν ἐτάρων, οἳ δὴ μετόπισθεν ὄλοντο,  
 οἳ Τρώων μὲν ὑπεξέφυγον στονόεσσαν αὐτήν,  
 ἐν νόστῳ δ' ἀπόλοντο κακῆς ἰότητι γυναικός.

“ Αὐτὰρ ἐπεὶ ψυχὰς μὲν ἀπεσκέδασ' ἄλλυδις ἄλλη 385  
 ἀγνὴ Περσεφόνεια γυναικῶν θηλυτεράων,  
 ἦλθε δ' ἐπὶ ψυχῇ Ἀγαμέμνονος Ἀτρεΐδαο  
 ἀχνυμένη· περὶ δ' ἄλλαι ἀγηγέραθ', ὅσσοι ἅμ' αὐτῷ  
 οἴκῳ ἐν Αἰγίσθοιο θάνον καὶ πότμον ἐπέσπον.  
 ἔγνω δ' αἰψ' ἔμ' ἐκείνος, ἐπεὶ πῖεν αἷμα κελαινόν· 390  
 κλαίει δ' ὅ γε λιγέως, θαλερόν κατὰ δάκρυον εἴβων,

<sup>1</sup> ἐγὼ γε : ἔπειτα.

THE ODYSSEY, XI. 364-391

deem this of thee, that thou art a cheat and a dissembler, such as are many whom the dark earth breeds scattered far and wide, men that fashion lies out of what no man can even see. But upon thee is grace of words, and within thee is a heart of wisdom, and thy tale thou hast told with skill, as doth a minstrel, even the grievous woes of all the Argives and of thine own self. But come, tell me this, and declare it truly, whether thou sawest any of thy godlike comrades, who went to Ilios together with thee, and there met their fate. The night is before us, long, aye, wondrous long, and it is not yet the time for sleep in the hall. Tell on, I pray thee, the tale of these wondrous deeds. Verily I could abide until bright dawn, so thou wouldest be willing to tell in the hall of these woes of thine."

Then Odysseus of many wiles answered him and said: "Lord Alcinous, renowned above all men, there is a time for many words and there is a time also for sleep. But if thou art fain still to listen, I would not begrudge to tell thee of other things more pitiful still than these, even the woes of my comrades, who perished afterward, who escaped from the dread battle-cry of the Trojans, but perished on their return through the will of an evil woman.

"When then holy Persephone had scattered this way and that the spirits of the women, there came up the spirit of Agamemnon, son of Atreus, sorrowing; and round about him others were gathered, spirits of all those who were slain with him in the house of Aegisthus, and met their fate. He knew me straightway, when he had drunk the dark blood, and he wept aloud, and shed big tears, and stretched

HOMER

πιτνάς εἰς ἐμὲ χεῖρας, ὀρέξασθαι μενεαίνων·  
 ἀλλ' οὐ γάρ οἱ ἔτ' ἦν ἰς ἔμπεδος οὐδέ τι κίκυς,  
 οἷη περ πάρος ἔσκεν ἐνὶ γναμπτοῖσι μέλεσσι.

“Τὸν μὲν ἐγὼ δάκρυσα ἰδὼν ἐλέησά τε θυμῷ,  
 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδων·  
 ‘Ἄτρεΐδη κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,  
 τίς νύ σε κῆρ ἐδάμασσε τανηλεγέος θανάτοιο;  
 ἦε σέ γ' ἐν νήεσσι Ποσειδάων ἐδάμασεν  
 ὄρσας ἀργαλέων ἀνέμων ἀμέγαρτον αὐτμήν;  
 ἦέ σ' ἀνάρσιοι ἄνδρες ἐδηλήσαντ' ἐπὶ χέρσου  
 βούς περιταμνόμενον ἠδ' οἴων πῶεα καλά,  
 ἦε περὶ πτόλιος μαχεούμενον ἠδὲ γυναικῶν;”

“Ὡς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπε  
 ‘Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,  
 οὔτ' ἐμέ γ' ἐν νήεσσι Ποσειδάων ἐδάμασεν  
 ὄρσας ἀργαλέων ἀνέμων ἀμέγαρτον αὐτμήν,<sup>1</sup>  
 οὔτε μ' ἀνάρσιοι ἄνδρες ἐδηλήσαντ' ἐπὶ χέρσου,  
 ἀλλὰ μοι Αἴγισθος τεύξας θάνατόν τε μόρον τε  
 ἔκτα σὺν οὐλομένη ἀλόχῳ, οἰκόνδε καλέσσας,  
 δειπνίσσας, ὥς τίς τε κατέκτανε βούν ἐπὶ φάτῃ.  
 ὥς θάνον οἰκτίστῳ θανάτῳ· περὶ δ' ἄλλοι ἐταῖροι  
 νωλεμέως κτείνοντο σύες ὡς ἀργιόδοντες,  
 οἳ ῥά τ' ἐν ἀφνειοῦ ἀνδρὸς μέγα δυναμένοιο  
 ἦ γάμῳ ἦ ἐράνῳ ἦ εἰλαπίνῃ τεθαλυῖη.  
 ἦδη μὲν πολέων φόνῳ ἀνδρῶν ἀντεβόλησας,  
 μουνάξ κτεινομένων καὶ ἐνὶ κρατερῇ ὑσμίνῃ·  
 ἀλλὰ κε κεῖνα μάλιστα ἰδὼν ὀλοφύραο θυμῷ,  
 ὡς ἀμφὶ κρητῆρα τραπέζας τε πληθούσας  
 κείμεθ' ἐνὶ μεγάρῳ, δάπεδον δ' ἅπαν αἵματι θῦεν.  
 οἰκτροτάτην δ' ἤκουσα ὅπα Πριάμοιο θυγατρὸς,

<sup>1</sup> Line 407 is omitted in most MSS.

forth his hands toward me eager to reach me. But no longer had he aught of strength or might remaining such as of old was in his supple limbs.

“When I saw him I wept, and my heart had compassion on him, and I spoke, and addressed him with winged words: ‘Most glorious son of Atreus, king of men, Agamemnon, what fate of grievous death overcame thee? Did Poseidon smite thee on board thy ships, when he had roused a furious blast of cruel winds? Or did foemen work thee harm on the land, while thou wast cutting off their cattle and fair flocks of sheep, or wast fighting to win their city and their women?’

“So I spoke, and he straightway made answer and said: ‘Son of Laertes, sprung from Zeus, Odysseus of many devices, neither did Poseidon smite me on board my ships, when he had roused a furious blast of cruel winds, nor did foemen work me harm on the land, but Aegisthus wrought for me death and fate, and slew me with the aid of my accursed wife, when he had bidden me to his house and made me a feast, even as one slays an ox at the stall. So I died by a most pitiful death, and round about me the rest of my comrades were slain unceasingly like white-tusked swine, which are slaughtered in the house of a rich man of great might at a marriage feast, or a joint meal, or a rich drinking-bout. Ere now thou hast been present at the slaying of many men, killed in single combat or in the press of the fight, but in heart thou wouldst have felt most pity hadst thou seen that sight, how about the mixing bowl and the laden tables we lay in the hall, and the floor all swam with blood. But the most piteous cry that I heard was

Κασσάνδρης, τὴν κτείνει Κλυταιμνήστρη δολόμητις  
 ἀμφ' ἐμοί, αὐτὰρ ἐγὼ ποτὶ γαίῃ χεῖρας ἀείρων  
 βάλλον ἀποθνήσκων περὶ φασγάνῳ· ἢ δὲ κυνῶπις  
 νοσφίσσατ', οὐδέ μοι ἔτλη ἰόντι περ εἰς Ἀίδαο 425  
 χερσὶ κατ' ὀφθαλμοὺς ἐλέειν σὺν τε στόμ' ἐρεῖσαι.  
 ὧς οὐκ αἰνότερον καὶ κύντερον ἄλλο γυναικός,  
 ἢ τις δὴ τοιαῦτα μετὰ φρεσὶν ἔργα βάληται·  
 οἶον δὴ καὶ κείνη ἐμήσατο ἔργον ἀεικές,  
 κουριδίῳ τεύξασα πόσει φόνον. ἢ τοι ἔφην γε 430  
 ἀσπάσιος παίδεσσιν ἰδὲ δμῶεσσιν ἐμοῖσιν  
 οἴκαδ' ἐλεύσεσθαι· ἢ δ' ἔξοχα λυγρὰ ἰδυῖα  
 οἶ τε κατ' αἰσχος ἔχευε καὶ ἐσσομένησιν ὀπίσσω  
 θηλυτέρησι γυναιξί, καὶ ἢ κ' ἐνεργὸς ἔησιν.'

“Ὡς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·  
 “ὦ πόποι, ἢ μάλα δὴ γόνον Ἀτρείος εὐρύοπα Ζεὺς 43  
 ἐκπάγλως ἤχθηρε γυναικείας διὰ βουλὰς  
 ἐξ ἀρχῆς· Ἑλένης μὲν ἀπωλόμεθ' εἵνεκα πολλοί,  
 σοὶ δὲ Κλυταιμνήστρη δόλον ἤρτυε τηλόθ' ἔοντι.'

“Ὡς ἐφάμην, ὁ δὲ μ' αὐτίκ' ἀμειβόμενος προσέειπε·  
 ‘Τῷ νῦν μὴ ποτε καὶ σὺ γυναικί περ ἤπιος εἶναι 44  
 μὴ οἱ μῦθον ἅπαντα πιφασκόμεν, ὃν κ' εὐ εἰδῆς,  
 ἀλλὰ τὸ μὲν φάσθαι, τὸ δὲ καὶ κεκρυμμένον εἶναι.  
 ἀλλ' οὐ σοί γ', Ὀδυσσεῦ, φόνος ἔσσεται ἔκ γε γυναικός  
 λίην γὰρ πιτυτὴ τε καὶ εὐ φρεσὶ μῆδεα οἶδε 44  
 κούρη Ἰκαρίοιο, περίφρων Πηνελόπεια.

<sup>1</sup> Or, “as she clung to me.” The whole passage is one of very doubtful interpretation. I have, in the main, followed

that of the daughter of Priam, Cassandra, whom guileful Clytemnestra slew by my side.<sup>1</sup> And I sought to raise my hands and smite down the murderess, dying though I was, pierced through with the sword. But she, the shameless one, turned her back upon me, and even though I was going to the house of Hades deigned neither to draw down my eyelids with her fingers nor to close my mouth. So true is it that there is nothing more dread or more shameless than a woman who puts into her heart such deeds, even as she too devised a monstrous thing, contriving death for her wedded husband. Verily I thought that I should come home welcome to my children and to my slaves; but she, with her heart set on utter wickedness, has shed shame on herself and on women yet to be, even upon her that doeth uprightly.'

"So he spoke, and I made answer and said: 'Ah, verily has Zeus, whose voice is borne afar, visited wondrous hatred on the race of Atreus from the first because of the counsels of women. For Helen's sake many of us perished, and against thee Clytemnestra spread a snare whilst thou wast afar.'

"So I spoke, and he straightway made answer and said: 'Wherefore in thine own case be thou never gentle even to thy wife. Declare not to her all the thoughts of thy heart, but tell her somewhat, and let somewhat also be hidden. Yet not upon thee, Odysseus, shall death come from thy wife, for very prudent and of an understanding heart is the daughter of

Agar, *Homericæ*, 189 f. Others take *χεῖρας ἀείρων* as indicating a gesture of supplication, and render *βάλλον* "let them fall to the ground." But this is highly unsatisfactory.

HOMER

ἦ μὲν μιν νύμφην γε νέην κατελείπομεν ἡμεῖς  
 ἐρχόμενοι πόλεμόνδε· πάϊς δέ οἱ ἦν ἐπὶ μαζῶ  
 νῆπιος, ὅς που νῦν γε μετ' ἀνδρῶν ἴζει ἀριθμῶ,  
 ὄλβιος· ἦ γὰρ τόν γε πατὴρ φίλος ὄψεται ἔλθων, 450  
 καὶ κείνος πατέρα προσπτύξεται, ἦ θέμις ἐστίν.

ἦ δ' ἐμῆ οὐδέ περ υἱὸς ἐνιπλησθῆναι ἄκοιτις  
 ὀφθαλμοῖσιν ἔασε· πάρος δέ με πέφνε καὶ αὐτόν.  
 ἄλλο δέ τοι ἔρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·  
 κρύβδην, μηδ' ἀναφανδά, φίλην ἐς πατρίδα γαῖαν 455  
 νῆα κατισχέμεναι· ἐπεὶ οὐκέτι πιστὰ γυναιξίν.<sup>1</sup>

ἄλλ' ἄγε μοι τόδε εἶπὲ καὶ ἀτρεκέως κατάλεξον,  
 εἴ που ἔτι ζῶντος ἀκούετε παιδὸς ἐμοῖο,  
 ἦ που ἐν Ὀρχομενῶ ἢ ἐν Πύλῳ ἠμαθόεντι,  
 ἦ που παρ Μενελάῳ ἐνὶ Σπάρτῃ εὐρείῃ· 460  
 οὐ γάρ πω τέθνηκεν ἐπὶ χθονὶ δῖος Ὀρέστης.'

“Ὡς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·  
 ‘Ἀτρεΐδῃ, τί με ταῦτα διείρειαι; οὐδέ τι οἶδα,  
 ζῶει ὃ γ' ἦ τέθνηκε· κακὸν δ' ἀνεμώλια βάζειν.’

“Νῶι μὲν ὡς ἐπέεσσιν ἀμειβομένῳ στυγεροῖσιν 465  
 ἔσταμεν ἀχνύμενοι θαλερὸν κατὰ δάκρυ χέοντες·  
 ἦλθε δ' ἐπὶ ψυχὴ Πηληιάδew Ἀχιλῆος  
 καὶ Πατροκλῆος καὶ ἀμύμονος Ἀντιλόχοιο  
 Αἴαντός θ', ὃς ἄριστος ἔην εἰδός τε δέμας τε  
 τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα. 470

ἔγνω δὲ ψυχὴ με ποδώκεος Αἰακίδαο  
 καί ῥ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·  
 “Διογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεῦ,  
 σχέτλιε, τίπτ' ἔτι μείζον ἐνὶ φρεσὶ μήσεαι ἔργον;  
 πῶς ἔτλης Ἄιδόσδε κατελθέμεν, ἔνθα τε νεκροὶ 475  
 ἀφραδέες ναίουσι, βροτῶν εἰδῶλα καμόντων;'

<sup>1</sup> Lines 454–6 were lacking in most ancient editions.



## THE ODYSSEY, XI. 447-476

Icarius, wise Penelope. Verily we left her a bride newly wed, when we went to the war, and a boy was at her breast, a babe, who now, I ween, sits in the ranks of men, happy in that his dear father will behold him when he comes, and he will greet his father as is meet. But my wife did not let me sate my eyes even with sight of my own son. Nay, ere that she slew even me, her husband. And another thing will I tell thee, and do thou lay it to heart: in secret and not openly do thou bring thy ship to the shore of thy dear native land; for no longer is there faith in women. But, come, tell me this, and declare it truly, whether haply ye hear of my son as yet alive in Orchomenus it may be, or in sandy Pylos, or yet with Menelaus in wide Sparta; for not yet has goodly Orestes perished on the earth.'

"So he spoke, and I made answer and said: 'Son of Atreus, wherefore dost thou question me of this? I know not at all whether he be alive or dead, and it is an ill thing to speak words vain as wind.'

"Thus we two stood and held sad converse with one another, sorrowing and shedding big tears; and there came up the spirit of Achilles, son of Peleus, and those of Patroclus and of peerless Antilochus and of Aias, who in comeliness and form was the goodliest of all the Danaans after the peerless son of Peleus. And the spirit of the swift-footed son of Aeacus recognized me, and weeping, spoke to me winged words:

"'Son of Laertes, sprung from Zeus, Odysseus of many devices, rash man, what deed yet greater than this wilt thou devise in thy heart? How didst thou dare to come down to Hades, where dwell the unheeding dead, the phantoms of men outworn.'<sup>1</sup>

<sup>1</sup> Or, perhaps, "who have done with (life's) toils."

## HOMER

“Ὡς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·  
 ‘ὦ Ἀχιλεῦ Πηληῖος υἱέ, μέγα φέρτατ' Ἀχαιῶν,  
 ἦλθον Τειρεσίαο κατὰ χρέος, εἴ τινα βουλήν  
 εἶποι, ὅπως Ἰθάκην ἐς παιπαλόεσσιν ἰκοίμην· 480  
 οὐ γάρ πω σχεδὸν ἦλθον Ἀχαιίδος, οὐδέ πω ἀμῆς  
 γῆς ἐπέβην, ἀλλ' αἰὲν ἔχω κακά. σείο δ', Ἀχιλλεῦ,  
 οὐ τις ἀνὴρ προπάρειθε μακάρτατος οὔτ' ἄρ' ὀπίσσω.  
 πρὶν μὲν γάρ σε ζῶν ἐτίομεν ἴσα θεοῖσιν  
 Ἀργεῖοι, νῦν αὖτε μέγα κρατέεις νεκύεσσιν 485  
 ἐνθάδ' ἐὼν· τῷ μὴ τι θανὼν ἀκαχίζευσ, Ἀχιλλεῦ.’

“Ὡς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπε·  
 ‘Μὴ δὴ μοι θάνατόν γε παραύδα, φαίδιμ' Ὀδυσσεῦ.  
 βουλοίμην κ' ἐπάρουρος ἐὼν θητευέμεν ἄλλω,  
 ἀνδρὶ παρ' ἀκλήρῳ, ᾧ μὴ βίोटος πολὺς εἴη, 490  
 ἢ πᾶσιν νεκύεσσι καταφθιμένοισιν ἀνάσσειν.  
 ἀλλ' ἄγε μοι τοῦ παιδὸς ἀγανοῦ μῦθον ἐνίσπες,  
 ἢ ἔπετ' ἐς πόλεμον πρόμος ἔμμεναι, ἦε καὶ οὐκί.  
 εἰπέ δέ μοι Πηληῖος ἀμύμονος, εἴ τι πέπυσσαι,  
 ἢ ἔτ' ἔχει τιμὴν πολέσιν μετὰ Μυρμιδόνεσσιν, 495  
 ἢ μιν ἀτιμάζουσιν ἀν' Ἑλλάδα τε Φθίην τε,  
 οὔνεκά μιν κατὰ γῆρας ἔχει χεῖράς τε πόδας τε.  
 οὐ γὰρ<sup>1</sup> ἐγὼν ἐπαρωγὸς ὑπ' αὐγὰς ἠελίοιο,  
 τοίος ἐὼν, οἷός ποτ' ἐνὶ Τροίῃ εὐρείῃ  
 πέφνον λαὸν ἄριστον, ἀμύνων Ἀργεῖοισιν· 500  
 εἰ τοιόσδ' ἔλθοιμι μίνυθά περ ἐς πατέρος δῶ·  
 τῷ κέ τεω στύξαιμι μένος καὶ χεῖρας ἀάπτους,  
 οἳ κεῖνον βιόωνται ἐέργουσίν τ' ἀπὸ τιμῆς.’

<sup>1</sup> οὐ γὰρ : εἰ γὰρ Zenodotus.

<sup>1</sup> Or, possibly, “to consult with Teiresias.”

THE ODYSSEY, XI. 477-503

“So he spoke, and I made answer and said: Achilles, son of Peleus, far the mightiest of the Achaeans, I came through need of Teiresias,<sup>1</sup> if haply he would tell me some plan whereby I might reach rugged Ithaca. For not yet have I come near to the land of Achaea, nor have I as yet set foot on my own country, but am ever suffering woes; whereas thou, Achilles, no man aforetime was more blessed nor shall ever be hereafter. For of old, when thou wast alive, we Argives honoured thee even as the gods, and now that thou art here, thou rulest mightily among the dead. Wherefore grieve not at all that thou art dead, Achilles.’

“So I spoke, and he straightway made answer and said: ‘Nay, seek not to speak soothingly to me of death, glorious Odysseus. I should choose, so I might live on earth,<sup>2</sup> to serve as the hireling of another, of some portionless man whose livelihood was but small, rather than to be lord over all the dead that have perished. But come, tell me tidings of my son, that lordly youth, whether or not he followed to the war to be a leader. And tell me of noble Peleus, if thou hast heard aught, whether he still has honour among the host of the Myrmidons, or whether men do him dishonour throughout Hellas and Phthia, because old age binds him hand and foot. For I am not there to bear him aid beneath the rays of the sun in such strength as once was mine in wide Troy, when I slew the best of the host in defence of the Argives. If but in such strength I could come, were it but for an hour, to my father’s house, I would give many a one of those who do him violence and keep him from his honour, cause to rue my strength and my invincible hands.’

<sup>2</sup> Some take ἐπάροπος as “attached to the soil,” “a serf.”

## HOMER

“Ὡς ἔφατ’, αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·  
 Ἐ τοι μὲν Πηληϊὸς ἀμύμονος οὐ τι πέπυσμαι, 505  
 αὐτὰρ τοι παιδὸς γε Νεοπτολέμοιο φίλοιο  
 πᾶσαν ἀληθείην μυθήσομαι, ὧς με κελεύεις·  
 αὐτὸς γάρ μιν ἐγὼ κοίλης ἐπὶ νηὸς εἴσης  
 ἤγαγον ἐκ Σκύρου μετ’ ἐυκνήμιδας Ἀχαιοῦς.  
 ἦ τοι ὅτ’ ἀμφὶ πόλιν Τροίην φραζοίμεθα βουλᾶς, 510  
 αἰεὶ πρῶτος ἔβαζε καὶ οὐχ ἡμάρτανε μύθων·  
 Νέστωρ ἀντίθεος καὶ ἐγὼ νικάσκομεν οἶω.  
 αὐτὰρ ὅτ’ ἐν πεδίῳ Τρώων μαρναίμεθα χαλκῶ,<sup>1</sup>  
 οὐ ποτ’ ἐνὶ πληθυῖ μένειν ἀνδρῶν οὐδ’ ἐν ὀμίλῳ, 515  
 ἀλλὰ πολὺ προθέεσκε τὸ ὄν μένος οὐδενὶ εἴκων,  
 πολλοὺς δ’ ἀνδρας ἔπεφνευ ἐν αἰνῇ δηιοτήτι.  
 πάντα δ’ οὐκ ἂν ἐγὼ μυθήσομαι οὐδ’ ὀνομήνω,  
 ὅσσον λαὸν ἔπεφνευ ἀμύνων Ἀργείοισιν,  
 ἀλλ’ οἶον τὸν Τηλεφίδην κατενήρατο χαλκῶ,  
 ἦρω’ Εὐρύπυλον, πολλοὶ δ’ ἀμφ’ αὐτὸν ἑταῖροι 520  
 Κήτειοι κτείνοντο γυναίων εἵνεκα δῶρων.  
 κεῖνον δὴ κάλλιστον ἶδον μετὰ Μέμνονα δῖον.  
 αὐτὰρ ὅτ’ εἰς ἵππον κατεβαίνομεν, ὃν κάμ’ Ἐπειός,  
 Ἀργείων οἱ ἄριστοι, ἐμοὶ δ’ ἐπὶ πάντα τέταλτο,  
 ἡμὲν ἀνακλῖναι πυκινὸν λόχον ἠδ’ ἐπιθεῖναι,<sup>2</sup> 525  
 ἐνθ’ ἄλλοι Δαναῶν ἡγήτορες ἠδὲ μέδοντες  
 δάκρυά τ’ ὠμόργυυτο τρέμον θ’ ὑπὸ γυῖα ἐκάστου·  
 κεῖνον δ’ οὐ ποτε πάμπαν ἐγὼν ἶδον ὀφθαλμοῖσιν  
 οὐτ’ ὠχρήσαντα χρῶα κάλλιμον οὔτε παρειῶν  
 δάκρυ ὁμορξάμενον· ὁ δέ με μάλα πόλλ’ ἰκέτευεν 530  
 ἱππόθεν ἐξέμεναι, ξίφεος δ’ ἐπεμαίετο κώπην  
 καὶ δόρυ χαλκοβαρές, κακὰ δὲ Τρώεσσι μενοίνα.

<sup>1</sup> μαρναίμεθα χαλκῶ : μαρναίμεθ’ Ἀχαιοί.

<sup>2</sup> Line 525 was unknown to Aristarchus.

“So he spoke, and I made answer and said: ‘Verily of noble Peleus have I heard naught, but as touching thy dear son, Neoptolemus, I will tell thee all the truth, as thou biddest me. I it was, myself, who brought him from Scyros in my shapely, hollow ship to join the host of the well-greaved Achaeans. And verily, as often as we took counsel around the city of Troy, he was ever the first to speak, and made no miss of words; godlike Nestor and I alone surpassed him. But as often as we fought with the bronze on the Trojan plain, he would never remain behind in the throng or press of men, but would ever run forth far to the front, yielding to none in his might; and many men he slew in dread combat. All of them I could not tell or name, all the host that he slew in defence of the Argives; but what a warrior was that son of Telephus whom he slew with the sword, the prince Eurypylus! Aye, and many of his comrades, the Ceteians, were slain about him, because of gifts a woman craved.<sup>1</sup> He verily was the comeliest man I saw, next to goodly Memnon. And again, when we, the best of the Argives, were about to go down into the horse which Epeus made, and the command of all was laid upon me, both to open and to close the door of our stout-built ambush, then the other leaders and counsellors of the Danaans would wipe away tears from their eyes, and each man’s limbs shook beneath him, but never did my eyes see his fair face grow pale at all, nor see him wiping tears from his cheeks; but he earnestly besought me to let him go forth from the horse, and kept handling his sword-hilt and his spear heavy with bronze, and

<sup>1</sup> The reference is to the golden vine, given by Priam to Astyoche, wife of Telephus, which gift led her to send her son Eurypylus to the aid of the Trojans.

ἀλλ' ὅτε δὴ Πριάμοιο πόλιν διεπέρσαμεν αἰπὴν,  
μοῖραν καὶ γέρας ἔσθλὸν ἔχων ἐπὶ νηὸς ἔβαινεν.  
ἀσκηθῆς, οὔτ' ἄρ βεβλημένος ὀξεί χαλκῶ  
οὔτ' αὐτοσχεδίην οὐτασμένος, οἶά τε πολλὰ  
γίγνεται ἐν πολέμῳ· ἐπιμίξ δέ τε μαινεται Ἄρης.

535

“Ὡς ἐφάμην, ψυχὴ δὲ ποδώκεος Αἰακίδαο  
φοῖτα μακρὰ βιβᾶσα κατ' ἀσφοδελὸν λειμῶνα,  
γηθοσύνη ὃ οἱ υἱὸν ἔφην ἀριδείκετον εἶναι.

540

“ Αἰ δ' ἄλλαι ψυχαὶ νεκῶν κατατεθνηώτων  
ἔστασαν ἀχνύμεναι, εἴροντο δὲ κήδε' ἐκάστη.  
οἷη δ' Αἴαντος ψυχὴ Τελαμωνιάδαο

νόσφιν ἀφεστήκει, κεχολωμένη εἵνεκα νίκης,  
τήν μιν ἐγὼ νίκησα δικαζόμενος παρὰ νηυσὶ  
τεύχεσιν ἀμφ' Ἀχιλλῆος· ἔθηκε δὲ πότνια μήτηρ.  
παῖδες δὲ Τρώων δίκασαν καὶ Παλλὰς Ἀθήνη.

545

ὥς δὴ μὴ ὄφελον νικᾶν τοιῶδ' ἐπ' ἀέθλω·  
τοίην γὰρ κεφαλὴν ἔνεκ' αὐτῶν γαῖα κατέσχευ,  
Αἴανθ', ὃς πέρι μὲν εἶδος, πέρι δ' ἔργα τέτυκτο

550

τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα.  
τὸν μὲν ἐγὼν ἐπέεσσι προσηύδων μελιχίοισιν·

“ Αἴαν, παῖ Τελαμῶνος ἀμύμονος, οὐκ ἄρ' ἔμελλες  
οὐδὲ θανὼν λήσεσθαι ἐμοὶ χόλου εἵνεκα τευχέων  
οὐλομένων; τὰ δὲ πῆμα θεοὶ θέσαν Ἀργείοισι,

555

τοῖος γάρ σφιν πύργος ἀπώλεο· σείο δ' Ἀχαιοὶ  
ἴσον Ἀχιλλῆος κεφαλῇ Πηληιάδαο  
ἀχνύμεθα φθιμένοιο διαμπερές· οὐδέ τις ἄλλος

αἴτιος, ἀλλὰ Ζεὺς Δαναῶν στρατὸν αἰχμητῶν  
ἐκπάγλως ἤχθηρε, τείν δ' ἐπὶ μοῖραν ἔθηκεν.

560

## THE ODYSSEY, XI. 533-560

was eager to work harm to the Trojans. But after we had sacked the lofty city of Priam, he went on board his ship with his share of the spoil and a goodly prize—all unscathed he was, neither smitten with the sharp spear nor wounded in close fight, as often befalls in war; for Ares rages confusedly.'

"So I spoke, and the spirit of the son of Aeacus departed with long strides over the field of asphodel, joyful in that I said that his son was pre-eminent.

"And other spirits of those dead and gone stood sorrowing, and each asked of those dear to him. Alone of them all the spirit of Aias, son of Telamon, stood apart, still full of wrath for the victory that I had won over him in the contest by the ships for the arms of Achilles, whose honoured mother had set them for a prize; and the judges were the sons of the Trojans and Pallas Athene. I would that I had never won in the contest for such a prize, over so noble a head did the earth close because of those arms, even over Aias, who in comeliness and in deeds of war was above all the other Danaans, next to the peerless son of Peleus. To him I spoke with soothing words:

"Aias, son of peerless Telamon, wast thou then not even in death to forget thy wrath against me because of those accursed arms? Surely the gods set them to be a bane to the Argives: such a tower of strength was lost to them in thee; and for thee in death we Achaeans sorrow unceasingly, even as for the life of Achilles, son of Peleus. Yet no other is to blame but Zeus, who bore terrible hatred against the host of Danaan spearmen, and brought

ἀλλ' ἄγε δεῦρο, ἄναξ, ἴν' ἔπος καὶ μῦθον ἀκούσης  
ἡμέτερον· δάμασον δὲ μένος· καὶ ἀγήνορα θυμόν·

“Ὡς ἐφάμην, ὁ δὲ μὲ οὐδὲν ἀμείβετο, βῆ δὲ μετ' ἄλλοι  
ψυχὰς εἰς Ἑρεβος νεκύων κατατεθνηώτων.

ἔνθα χ' ὅμως προσέφη κεχολωμένος, ἢ κεν ἐγὼ τόν· 56  
ἀλλὰ μοι ἤθελε θυμὸς ἐνὶ στήθεσσι φίλοισι  
τῶν ἄλλων ψυχὰς ἰδέειν κατατεθνηώτων.

“Ἐνθ' ἦ τοι Μίνωα ἴδον, Διὸς ἀγλαὸν υἱόν,  
χρῦσεόν σκῆπτρον ἔχοντα, θεμιστεύοντα νέκυσσι,  
ἡμενον, οἱ δὲ μιν ἀμφὶ δίκας εἴροντο ἄνακτα, 57  
ἡμενοὶ ἑσταότες τε κατ' εὐρυπυλῆς Ἄϊδος δῶ.

“Τὸν δὲ μετ' Ὀρίωνα πελώριον εἰσενόησα  
θῆρας ὁμοῦ εἰλεῦντα κατ' ἀσφοδελὸν λειμῶνα,  
τοὺς αὐτὸς κατέπεφνεν ἐν οἰοπόλοισι ὄρεσσι  
χερσὶν ἔχων ῥόπαλον παγχάλκεον, αἰὲν ἀαγές. 58

“Καὶ Τιτυὸν εἶδον, Γαίης ἐρικυδέος υἱόν,  
κείμενον ἐν δαπέδῳ· ἢ δ' ἐπ' ἐννέα κεῖτο πέλεθρα,  
γῦπε δὲ μιν ἐκάτερθε παρημένῳ ἦπαρ ἔκειρον,  
δέρτρον ἔσω δύνοντες, ὁ δ' οὐκ ἀπαμύνετο χερσὶ·  
Λητῶ γὰρ ἤλκησε, Διὸς κυδρὴν παράκοιτιν, 58  
Πυθῶδ' ἐρχομένην διὰ καλλιχόρου Πανοπήης.

“Καὶ μὲν Τάνταλον εἰσείδον κρατέρ' <sup>1</sup> ἄλγε' ἔχοντα  
ἑστεῶτ' ἐν λίμνῃ· ἢ δὲ προσέπλαζε γενεῖφ·  
στεῦτο δὲ διψάων, πιέειν δ' οὐκ εἶχεν ἐλέσθαι·  
ὄσσάκι γὰρ κύψει' ὁ γέρων πιέειν μενεαίνων, 58  
τοσσάχ' ὕδωρ ἀπολέσκειτ' ἀναβροχέν, ἀμφὶ δὲ ποσσὶ

<sup>1</sup> κρατέρ' : χαλέπ' ; cf. 593.



on thee thy doom. Nay, come hither, prince, that thou mayest hear my word and my speech; and subdue thy wrath and thy proud spirit.'

"So I spoke, but he answered me not a word, but went his way to Erebus to join the other spirits of those dead and gone. Then would he nevertheless have spoken to me for all his wrath, or I to him, but the heart in my breast was fain to see the spirits of those others that are dead.

"There then I saw Minos, the glorious son of Zeus, golden sceptre in hand, giving judgment to the dead from his seat, while they sat and stood about the king through the wide-gated house of Hades, and asked of him judgment.

"And after him I marked huge Orion driving together over the field of asphodel wild beasts which himself had slain on the lonely hills, and in his hands he held a club all of bronze, ever unbroken.

"And I saw Tityos, son of glorious Gaea, lying on the ground. Over nine roods<sup>1</sup> he stretched, and two vultures sat, one on either side, and tore his liver, plunging their beaks into his bowels, nor could he beat them off with his hands. For he had offered violence to Leto, the glorious wife of Zeus, as she went toward Pytho through Panopeus with its lovely lawns.

"Aye, and I saw Tantalus in violent torment, standing in a pool, and the water came nigh unto his chin. He seemed as one athirst, but could not take and drink; for as often as that old man stooped down, eager to drink, so often would the water be swallowed up and vanish away, and at

<sup>1</sup> Renderings of πέλεθρα can only be tentative.

## HOMER

γαῖα μέλαινα φάνεσκε, καταζήνασκε δὲ δαίμων.  
 δένδρεα δ' ὑψιπέτηλα κατὰ κρήθεν χέε καρπόν,  
 ὄγχναι καὶ ῥοιαὶ καὶ μηλέαι ἀγλαόκαρποι  
 συκέαι τε γλυκεραὶ καὶ ἐλαῖαι τηλεθώσαι· 590  
 τῶν ὀπότ' ἰθύσει' ὁ γέρων ἐπὶ χερσὶ μάσασθαι,  
 τὰς δ' ἄνεμος ρίπτασκε ποτὶ νέφεα σκιόεντα.

“Καὶ μὴν Σίσυφον εἰσεῖδον κρατέρ’<sup>1</sup> ἄλγε’ ἔχοντα  
 λᾶαν βαστάζοντα πελώριον ἀμφοτέρησιν.  
 ἦ τοι ὁ μὲν σκηριπτόμενος χερσίν τε ποσίν τε 595  
 λᾶαν ἄνω ὤθεσκε ποτὶ λόφον· ἀλλ’ ὅτε μέλλοι  
 ἄκρον ὑπερβαλέειν, τότε ἀποστρέψασκε κραταίς·  
 αὐτίς ἔπειτα πέδονδε κυλίνδετο λᾶας ἀναιδῆς.  
 αὐτὰρ ὃ γ’ ἄψ ὤσασκε τιταινόμενος, κατὰ δ’ ἰδρῶς  
 ἔρρεεν ἐκ μελέων, κονίη δ’ ἐκ κρατὸς ὀρώρει. 600

“Τὸν δὲ μετ’ εἰσενόησα βίην Ἑρακληΐην,  
 εἶδωλον· αὐτὸς δὲ μετ’ ἀθανάτοισι θεοῖσι  
 τέρπεται ἐν θαλίῃς καὶ ἔχει καλλίσφυρον Ἑβην,  
 παῖδα Διὸς μεγάλοιο καὶ Ἑρῆς χρυσοπεδίλου.<sup>2</sup>  
 ἀμφὶ δέ μιν κλαγγὴ νεκύων ἦν οἰωνῶν ὥς, 605  
 πάντοσ’ ἀτυζομένων· ὁ δ’ ἐρεμνῇ νυκτὶ ἐοικῶς,  
 γυμνὸν τόξον ἔχων καὶ ἐπὶ νευρῆφιν ὀιστόν,  
 δεινὸν παπταίνων, αἰεὶ βαλέοντι ἐοικῶς.  
 σμερδαλέος δέ οἱ ἀμφὶ περὶ στήθεσσι νῆσφι  
 χρύσεος ἦν τελαμών, ἵνα θέσκελα ἔργα τέτυκτο, 610  
 ἄρκτοι τ’ ἀγρότεροί τε σύες χαροποί τε λέοντες,  
 ὑσμῖναί τε μάχαι τε φόνοι τ’ ἀνδροκτασίαι τε.  
 μὴ τεχνησάμενος μηδ’ ἄλλο τι τεχνήσαιτο,

<sup>1</sup> κρατέρ’ : χαλέπ’ ; cf. 582.

<sup>2</sup> Lines 602-4 were rejected by some ancient critics as having been inserted in the text by Onomacritus.

## THE ODYSSEY, XI. 587-613

his feet the black earth would appear, for some god made all dry. And trees, high and leafy, let stream their fruits above his head, pears, and pomegranates, and apple trees with their bright fruit, and sweet figs, and luxuriant olives. But as often as that old man would reach out toward these, to clutch them with his hands, the wind would toss them to the shadowy clouds.

“Aye, and I saw Sisyphus in violent torment, seeking to raise a monstrous stone with both his hands. Verily he would brace himself with hands and feet, and thrust the stone toward the crest of a hill, but as often as he was about to heave it over the top, the weight would turn it back, and then down again to the plain would come rolling the ruthless stone. But he would strain again and thrust it back, and the sweat flowed down from his limbs, and dust rose up from his head.

“And after him I marked the mighty Heracles—his phantom; for he himself among the immortal gods takes his joy in the feast, and has to wife Hebe, of the fair ankles, daughter of great Zeus and of Here, of the golden sandals. About him rose a clamour from the dead, as of birds flying everywhere in terror; and he like dark night, with his bow bare and with arrow on the string, glared about him terribly, like one in act to shoot. Awful was the belt about his breast, a baldric of gold, whereon wondrous things were fashioned, bears and wild boars, and lions with flashing eyes, and conflicts, and battles, and murders, and slayings of men. May he never have designed,<sup>1</sup> or hereafter

<sup>1</sup> Again, as in the similar passage, iv. 684, I follow Agar (*Homericæ*, p. 199).

## HOMER

ὄς κείνον τελαμῶνα ἔῃ ἐγκάτθετο τέχνη.  
 ἔγνω δ' αὐτ' ἔμ' ἐκείνος, ἐπεὶ ἴδεν ὀφθαλμοῖσιν, 615  
 καὶ μ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα·

“ Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,  
 ἄ δεῖλ', ἦ τινα καὶ σὺ κακὸν μόρον ἠγῆλάσεις,  
 ὅν περ ἐγὼν ὀχέεσκον ὑπ' αὐγὰς ἡελίοιο.

Ζηνὸς μὲν πάις ἦα Κρονίουος, αὐτὰρ οἰζὺν 620  
 εἶχον ἀπειρεσίην· μάλα γὰρ πολὺ χείροσι φωτι  
 δεδμημένον, ὃ δέ μοι χαλεπούς ἐπετέλλετ' ἀέθλους.

καὶ ποτέ μ' ἐνθάδ' ἐπεμψε κύν' ἄξοντ'· οὐ γὰρ ἔτ' ἄλλοι  
 φράζετο τοῦδέ γέ μοι κρατερώτερον<sup>1</sup> εἶναι ἄεθλον·  
 τὸν μὲν ἐγὼν ἀνένεικα καὶ ἠγαγον ἐξ Ἀΐδαο· 625

Ἑρμείας δέ μ' ἐπεμψεν ἰδὲ γλαυκῶπις Ἀθήνη·

“ Ὡς εἰπὼν ὃ μὲν αὐτίς ἔβη δόμον Ἄϊδος εἶσω,  
 αὐτὰρ ἐγὼν αὐτοῦ μένον ἔμπεδον, εἴ τις ἔτ' ἔλθοι  
 ἀνδρῶν ἠρώων, οἳ δὴ τὸ πρόσθεν ὄλοντο.

καὶ νῦ κ' ἔτι προτέρους ἴδον ἀνέρας, οὓς ἔθειλόν περ, 630  
 Θησέα Πειρίθοόν τε, θεῶν ἐρικυδέα τέκνα·<sup>2</sup>  
 ἀλλὰ πρὶν ἐπὶ ἔθνε' ἀγείρετο μυρία νεκρῶν  
 ἠχῆ θεσπεσίη· ἐμὲ δὲ χλωρὸν δέος ἤρει,

μή μοι Γοργείην κεφαλὴν δεινοῖο πελώρου  
 ἐξ Ἀΐδεω πέμψειε ἀγαυὴ Περσεφόνηα. 635

“ Αὐτίκ' ἔπειτ' ἐπὶ νῆα κιῶν ἐκέλευον ἑταίρους  
 αὐτοὺς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι.  
 οἳ δ' αἶψ' εἰσβαῖνον καὶ ἐπὶ κληῖσι καθίζον.

τὴν δὲ κατ' Ὀκεανὸν ποταμὸν φέρε κῦμα ῥόοιο,  
 πρῶτα μὲν εἰρεσίη, μετέπειτα δὲ κάλλιμος οὖρος. 640

<sup>1</sup> κρατερώτερον: χαλεπώτερον; cf. 582, 593.

<sup>2</sup> Line 631 was attributed to Pisistratus by Heraeus of Megara (Plut. *Thes.* 20).

design such another, even he who stored up in his craft the device of that belt. He in turn knew me when his eyes beheld me, and weeping spoke to me winged words :

“ ‘Son of Laertes, sprung from Zeus, Odysseus of many devices, ah, wretched man, dost thou, too, drag out an evil lot such as I once bore beneath the rays of the sun? I was the son of Zeus, son of Cronos, but I had woe beyond measure; for to a man far worse than I was I made subject, and he laid on me hard labours. Yea, he once sent me hither to fetch the hound of Hades, for he could devise for me no other task mightier than this. The hound I carried off and led forth from the house of Hades; and Hermes was my guide, and flashing-eyed Athene.’

“ So saying, he went his way again into the house of Hades, but I abode there steadfastly, in the hope that some other haply might still come forth of the warrior heroes who died in the days of old. And I should have seen yet others of the men of former time, whom I was fain to behold, even Theseus and Peirithous, glorious children of the gods, but ere that the myriad tribes of the dead came thronging up with a wondrous cry, and pale fear seized me, lest august Persephone might send forth upon me from out the house of Hades the head of the Gorgon, that awful monster.

“ Straightway then I went to the ship and bade my comrades themselves to embark, and to loose the stern cables. So they went on board quickly and sat down upon the benches. And the ship was borne down the stream Oceanus by the swelling flood, first with our rowing, and afterwards the wind was fair.

M

“ Αὐτὰρ ἐπεὶ ποταμοῖο λίπεν ῥόον Ὠκεανοῖο  
 νηῦς, ἀπὸ δ' ἴκετο κῦμα θαλάσσης εὐρυπόροιο  
 νῆσόν τ' Αἰαίην, ὅθι τ' Ἡοῦς ἠριγενείης  
 οἰκία καὶ χοροὶ εἰσι καὶ ἀντολαὶ Ἥελίοιο,  
 νῆα μὲν ἔνθ' ἐλθόντες ἐκέλσαμεν ἐν ψαμάθοισιν,  
 ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖνι θαλάσσης.<sup>1</sup>  
 ἔνθα δ' ἀποβρίξαντες ἐμείναμεν Ἡῶ διαν.

“ Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,  
 δὴ τότε ἔγων ἐτάρους προτεῖν ἐς δώματα Κίρκης  
 οἰσέμεναι νεκρόν, Ἐλπήνορα τεθνηῶτα.  
 φιτροὺς δ' αἶψα ταμόντες, ὅθ' ἀκροτάτη προεχ' ἀκτῆ,  
 θάπτομεν ἀχνύμενοι θαλερόν κατὰ δάκρυ χέοντες.  
 αὐτὰρ ἐπεὶ νεκρός τ' ἐκάη καὶ τεύχεα νεκροῦ,  
 τύμβον χεύαντες καὶ ἐπὶ στήλην ἐρύσαντες  
 πήξαμεν ἀκροτάτῳ τύμβῳ ἐνήρες ἐρετμόν.

“ Ἡμεῖς μὲν τὰ ἕκαστα διείπομεν· οὐδ' ἄρα Κίρκη  
 ἐξ Ἀΐδεω ἐλθόντες ἐλήθομεν, ἀλλὰ μάλ' ὤκα  
 ἦλθ' ἐντυναμένη· ἅμα δ' ἀμφίπολοι φέρον αὐτῇ  
 σίτον καὶ κρέα πολλὰ καὶ αἶθοπα οἶνον ἐρυθρόν.  
 ἦ δ' ἐν μέσσω στᾶσα μετηύδα διὰ θεάων·

“ Σχέτλιοι, οἳ ζῶντες ὑπήλθετε δῶμ' Αἶδαο,  
 δισθανέες, ὅτε τ' ἄλλοι ἅπαξ θνήσκουσ' ἀνθρωποι.

<sup>1</sup> Line 6 is omitted in many MSS.

## BOOK XII

“Now after our ship had left the stream of the river Oceanus and had come to the wave of the broad sea, and the Aeaean isle, where is the dwelling of early Dawn and her dancing-lawns, and the risings of the sun, there on our coming we beached our ship on the sands, and ourselves went forth upon the shore of the sea, and there we fell asleep, and waited for the bright Dawn.

“As soon as early Dawn appeared, the rosy-fingered, then I sent forth my comrades to the house of Circe to fetch the body of the dead Elpenor. Straightway then we cut billets of wood and gave him burial where the headland runs furthest out to sea, sorrowing and shedding big tears. But when the dead man was burned, and the armour of the dead, we heaped up a mound and dragged on to it a pillar, and on the top of the mound we planted his shapely oar.

“We then were busied with these several tasks, howbeit Circe was not unaware of our coming forth from the house of Hades, but speedily she arrayed herself and came, and her handmaids brought with her bread and meat in abundance and flaming red wine. And the beautiful goddess stood in our midst, and spoke among us, saying:

“‘Rash men, who have gone down alive to the house of Hades to meet death twice, while other

ἀλλ' ἄγετ' ἐσθίετε βρώμην καὶ πίνετε οἶνον  
 αὖθι πανημέριοι· ἅμα δ' ἠοῖ φαινομένηφι  
 πλεύσεσθ'· αὐτὰρ ἐγὼ δείξω ὁδὸν ἠδὲ ἕκαστα  
 σημανέω, ἵνα μὴ τι κακορραφίῃ ἀλεγεινῇ  
 ἢ ἄλως ἢ ἐπὶ γῆς ἀλγήσετε πῆμα παθόντες.

“Ὡς ἔφαθ', ἡμῖν δ' αὐτ' ἐπεπείθετο θυμὸς ἀγῆνωρ.  
 ὣς τότε μὲν πρόπαν ἡμαρ ἐς ἥλιον καταδύντα  
 ἡμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυσον ἠδύ·  
 ἡμος δ' ἥλιος κατέδυ καὶ ἐπὶ κνέφας ἦλθεν,  
 οἱ μὲν κοιμήσαντο παρὰ πρυμνήσια νηός,  
 ἡ δ' ἐμὲ χειρὸς ἐλουῦσα φίλων ἀπονόσφιων ἑταίρων  
 εἰσέ τε καὶ προσέλεκτο καὶ ἐξερέεινεν ἕκαστα·  
 αὐτὰρ ἐγὼ τῇ πάντα κατὰ μοῖραν κατέλεξα.  
 καὶ τότε δὴ μ' ἐπέεσσι προσηύδα πότνια Κίρκη·

“Ταῦτα μὲν οὕτω πάντα πεπεύρανται, σὺ δ' ἄκουσον  
 ὣς τοι ἐγὼν ἐρέω, μνήσει δέ σε καὶ θεὸς αὐτός.  
 Σειρήνας μὲν πρῶτον ἀφίξεις, αἳ ῥά τε πάντας  
 ἀνθρώπους θέλγουσιν, ὅτις σφεας εἰσαφίκηται.  
 ὅς τις αἰδρεῖη πελάσῃ καὶ φθόγγον ἀκούσῃ  
 Σειρήνων, τῷ δ' οὔ τι γυνὴ καὶ νήπια τέκνα  
 οἴκαδε νοστήσαντι παρίσταται οὐδὲ γάννυνται,  
 ἀλλὰ τε Σειρήνες λιγυρῇ θέλγουσιν ἀοιδῇ  
 ἡμεναι ἐν λειμῶνι, πολὺς δ' ἀμφ' ὀστεόφιν θῆς  
 ἀνδρῶν πυθομένων, περὶ δὲ ῥινοὶ μινύθουσι.  
 ἀλλὰ παρεξέλταν, ἐπὶ δ' οὔατ' ἀλείψαι ἑταίρων  
 κηρὸν δεψήσας μελιηδέα, μὴ τις ἀκούσῃ  
 τῶν ἄλλων· ἀτὰρ αὐτὸς ἀκουέμεν αἳ κ' ἐθέλησθα,  
 δησάντων σ' ἐν νηὶ θοῇ χειράς τε πόδας τε  
 ὀρθὸν ἐν ἰστοπέδῃ, ἐκ δ' αὐτοῦ πείρατ' ἀνήφθω,



men die but once. Nay, come, eat food and drink wine here this whole day through; but at the coming of Dawn ye shall set sail, and I will point out the way and declare to you each thing, in order that ye may not suffer pain and woes through wretched ill-contriving either by sea or on land.'

"So she spoke, and our proud hearts consented. So then all day long till set of sun we sat feasting on abundant flesh and sweet wine. But when the sun set and darkness came on, they lay down to rest beside the stern cables of the ship; but Circe took me by the hand, and leading me apart from my dear comrades, made me to sit, and herself lay down close at hand and asked me all the tale. And I told her all in due order. Then queenly Circe spoke to me and said:

"All these things have thus found an end; but do thou hearken as I shall tell thee, and a god shall himself bring it to thy mind. To the Sirens first shalt thou come, who beguile all men whosoever comes to them. Whoso in ignorance draws near to them and hears the Sirens' voice, he nevermore returns, that his wife and little children may stand at his side rejoicing, but the Sirens beguile him with their clear-toned song, as they sit in a meadow, and about them is a great heap of bones of mouldering men, and round the bones the skin is shrivelling. But do thou row past them, and anoint the ears of thy comrades with sweet wax, which thou hast kneaded, lest any of the rest may hear. But if thou thyself hast a will to listen, let them bind thee in the swift ship hand and foot upright in the step of the mast, and let the ropes be made fast at the ends to the mast itself,

## HOMER

ὄφρα κε τερπόμενος ὄπ' ἀκούσης Σειρήνοιον.  
 εἰ δέ κε λίσσῃαι ἐτάρους λῦσαί τε κελεύης,  
 οἱ δέ σ' ἔτι πλεόνεσσι τότ' ἐν δεσμοῖσι διδέντων.  
 αὐτὰρ ἐπὴν δὴ τὰς γε παρέξ ἐλάσωσιν ἑταῖροι, 55  
 ἔνθα τοι οὐκέτ' ἔπειτα διηνεκέως ἀγορεύσω,  
 ὅπποτέρη δὴ τοι ὁδὸς ἔσσεται, ἀλλὰ καὶ αὐτὸς  
 θυμῷ βουλευεῖν· ἐρέω δέ τοι ἀμφοτέρωθεν.  
 ἔνθεν μὲν γὰρ πέτραι ἐπηρεφέες, προτὶ δ' αὐτὰς  
 κῦμα μέγα ῥοχθεῖ κυανώπιδος Ἀμφιτρίτης· 60  
 Πλαγκτὰς δὴ τοι τὰς γε θεοὶ μάκαρες καλέουσι.  
 τῇ μὲν τ' οὐδὲ ποτητὰ παρέρχεται οὐδὲ πέλειαι  
 τρήρωνες, ταί τ' ἀμβροσίην Διὶ πατρὶ φέρουσιν,  
 ἀλλὰ τε καὶ τῶν αἰὲν ἀφαιρεῖται λίς πέτρη·  
 ἀλλ' ἄλλην ἐνίησι πατὴρ ἑναρίθμιον εἶναι. 65  
 τῇ δ' οὐ πώ τις νηὺς φύγεν ἀνδρῶν, ἢ τις ἴκηται,  
 ἀλλὰ θ' ὁμοῦ πίνακάς τε νεῶν καὶ σώματα φωτῶν  
 κύμαθ' ἀλὸς φορέουσι πυρός τ' ὄλοοιο θύελλαι.  
 οἷη δὴ κείνη γε παρέπλω ποντοπόρος νηὺς,  
 Ἀργῶ πᾶσι μέλουσα, παρ' Αἰΐταο πλέουσα. 70  
 καὶ νύ κε τὴν ἐνθ' ὦκα βάλεν μεγάλας ποτὶ πέτρας,  
 ἀλλ' Ἦρη παρέπεμψεν, ἐπεὶ φίλος ἦεν Ἴήσων.  
 “Οἱ δὲ δῶα σκόπελοι ὁ μὲν οὐρανὸν εὐρὺν ἰκάνει  
 ὀξεῖη κορυφῇ, νεφέλη δέ μιν ἀμφιβέβηκε  
 κυανέη· τὸ μὲν οὐ ποτ' ἐρωεῖ, οὐδέ ποτ' αἴθρη 7  
 κείνου ἔχει κορυφὴν οὔτ' ἐν θέρει οὔτ' ἐν ὀπώρῃ.  
 οὐδέ κεν ἀμβαίῃ βροτὸς ἀνὴρ οὐδ' ἐπιβαίῃ,  
 οὐδ' εἴ οἱ χεῖρές τε εἰέκοσι καὶ πόδες εἶεν  
 πέτρη γὰρ λίς ἐστι, περιξέστη ἐκυῖα.

that with delight thou mayest listen to the voice of the two Sirens. And if thou shalt implore and bid thy comrades to loose thee, then let them bind thee with yet more bonds. But when thy comrades shall have rowed past these, thereafter I shall not fully say on which side thy course is to lie, but do thou thyself ponder it in mind, and I will tell thee of both ways. For on the one hand are beetling crags, and against them roars the great wave of dark-eyed Amphitrite; the Planctæ<sup>1</sup> do the blessed gods call these. Thereby not even winged things may pass, no, not the timorous doves that bear ambrosia to father Zeus, but the smooth rock ever snatches away one even of these, and the father sends in another to make up the tale. And thereby has no ship of men ever yet escaped that has come thither, but the planks of ships and bodies of men are whirled confusedly by the waves of the sea and the blasts of baneful fire. One seafaring ship alone has passed thereby, that Argo famed of all, on her voyage from Aetes, and even her the wave would speedily have dashed there against the great crags, had not Here sent her through, for that Jason was dear to her.

“Now on the other path are two cliffs, one of which reaches with its sharp peak to the broad heaven, and a dark cloud surrounds it. This never melts away, nor does clear sky ever surround that peak in summer or in harvest time. No mortal man could scale it or set foot upon the top, not though he had twenty hands and feet; for the rock is smooth, as if it were polished. And in

<sup>1</sup> i.e. “the wandering,” or, perhaps, “the clashing, rocks.”

## HOMER

μέσσω δ' ἐν σκοπέλω ἔστι σπέος ἡeroειδές, 80  
 πρὸς ζόφον εἰς Ἑρεβος τετραμμένον, ἧ περ ἂν ὑμεῖς  
 νῆα παρὰ γλαφυρὴν ἰθύνετε, φαίδιμ' Ὀδυσσεῦ.  
 οὐδέ κεν ἐκ νηὸς γλαφυρῆς αἰζήσιος ἀνὴρ  
 τόξω ὀιστεύσας κοῖλον σπέος εἰσαφίκοιτο.  
 ἔνθα δ' ἐνὶ Σκύλλῃ ναίει δεινὸν λελακυῖα. 85  
 τῆς ἧ τοι φωνὴ μὲν ὄση σκύλακος νεογιλῆς  
 γίγνεται, αὐτὴ δ' αὐτε πέλωρ κακόν· οὐδέ κέ τίς μιν  
 γηθήσειεν ἰδών, οὐδ' εἰ θεὸς ἀντιάσειεν.  
 τῆς ἧ τοι πόδες εἰσὶ δυώδεκα πάντες ἄωροι,  
 ἕξ δέ τέ οἱ δειραὶ περιμήκεες, ἐν δὲ ἐκάστη 90  
 σμερδαλή κεφαλὴ, ἐν δὲ τρίστοιχοι ὀδόντες  
 πυκνοὶ καὶ θαμέες, πλείοι μέλανος θανάτοιο.  
 μέσση μὲν τε κατὰ σπείους κοῖλοιο δέδυκεν,  
 ἔξω δ' ἐξίσχει κεφαλὰς δεινοῖο βερέθρου,  
 αὐτοῦ δ' ἰχθυάα, σκόπελον περιμαιμώωσα, 95  
 δελφίνας τε κύνας τε, καὶ εἴ ποθι μεῖζον ἔλῃσι  
 κῆτος, ἃ μυρία βόσκει ἀγάστονος Ἀμφιτρίτη.  
 τῇ δ' οὐ πώ ποτε ναῦται ἀκήριοι εὐχετόωνται  
 παρφυγέειν σὺν νηί· φέρει δέ τε κρατὶ ἐκάστῳ  
 φῶτ' ἐξαρπάξασα νεὸς κνανοπρώροιο. 100  
 “Τὸν δ' ἕτερον σκόπελον χθαμαλώτερον ὄψει,  
 Ὀδυσσεῦ.  
 πλησίον ἀλλήλων· καὶ κεν διοϊστευσειας.  
 τῷ δ' ἐν ἐρινεὸς ἔστι μέγας, φύλλοισι τεθηλῶς·  
 τῷ δ' ὑπὸ δία Χάρυβδις ἀναρροιβδεῖ μέλαν ὕδωρ.  
 τρὶς μὲν γάρ τ' ἀνίησιν ἐπ' ἡμάτι, τρὶς δ' ἀναρροιβδεῖ 105  
 δεινόν· μὴ σύ γε κείθι τύχοις, ὅτε ροιβδήσειεν·  
 οὐ γάρ κεν ρύσαιτό σ' ὑπέκ κακοῦ οὐδ' ἐνοσίχθων.  
 ἀλλὰ μάλα Σκύλλης σκοπέλω πεπλημένος ὤκα

the midst of the cliff is a dim cave, turned to the West, toward Erebus, even where you shall steer your hollow ship, glorious Odysseus. Not even a man of might could shoot an arrow from the hollow ship so as to reach into that vaulted cave. Therein dwells Scylla, yelping terribly. Her voice is indeed but as the voice of a new-born whelp, but she herself is an evil monster, nor would anyone be glad at sight of her, no, not though it were a god that met her. Verily she has twelve feet, all misshapen,<sup>1</sup> and six necks, exceeding long, and on each one an awful head, and therein three rows of teeth, thick and close, and full of black death. Up to her middle she is hidden in the hollow cave, but she holds her head out beyond the dread chasm, and fishes there, eagerly searching around the rock for dolphins and sea-dogs and whatever greater beast she may haply catch, such creatures as deep-moaning Amphitrite rears in multitudes past counting. By her no sailors yet may boast that they have fled unscathed in their ship, for with each head she carries off a man, snatching him from the dark-prowed ship.

“But the other cliff, thou wilt note, Odysseus, is lower—they are close to each other; thou couldst even shoot an arrow across—and on it is a great fig tree with rich foliage, but beneath this divine Charybdis sucks down the black water. Thrice a day she belches it forth, and thrice she sucks it down terribly. Mayest thou not be there when she sucks it down, for no one could save thee from ruin, no, not the Earth-shaker. Nay, draw

<sup>1</sup> The word is a doubtful one. Others render, “dangling down.”

νῆα παρέξ ἐλάαν, ἐπεὶ ἡ πολὺ φέρτερόν ἐστιν  
 ἐξ ἐτάρους ἐν νηὶ ποθήμεναι ἢ ἅμα πάντας. 110

“Ὡς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος<sup>1</sup> προσέειπον  
 ‘Εἰ δ' ἄγε δῆ μοι τοῦτο, θεά, νημερτὲς ἐνίσπες,  
 εἴ πως τὴν ὅλοην μὲν ὑπεκπροφύγοιμι Χάρυβδι,  
 τὴν δέ κ' ἀμυναίμην, ὅτε μοι σίνοιτό γ' ἐταίρους.’

“Ὡς ἐφάμην, ἡ δ' αὐτίκ' ἀμείβετο διὰ θεάων. 115  
 ‘Σχέτλιε, καὶ δὴ αὖ τοι πολεμῆια ἔργα μέμηλε  
 καὶ πόνος· οὐδὲ θεοῖσιν ὑπέιξεται ἀθανάτοισιν;  
 ἡ δέ τοι οὐ θνητὴ, ἀλλ' ἀθάνατον κακὸν ἐστι,  
 δεινὸν τ' ἀργαλέον τε καὶ ἄγριον οὐδὲ μαχητόν·  
 οὐδέ τις ἔστ' ἀλκή· φυγέειν κάρτιστον ἀπ' αὐτῆς. 120

ἦν γὰρ δηθύνησθα κορυσσόμενος παρὰ πέτρῃ,  
 δαίδω, μή σ' ἐξαῦτις ἐφορμηθεῖσα κίχῃσι  
 τόσσησιν κεφαλῆσι, τόσους δ' ἐκ φῶτας ἔληται.  
 ἀλλὰ μάλα σφοδρῶς ἐλάαν, βωστρεῖν δὲ Κράταιν,  
 μητέρα τῆς Σκύλλης, ἣ μιν τέκε πῆμα βροτοῖσιν. 125  
 ἣ μιν ἔπειτ' ἀποπαύσει ἐς ὕστερον ὄρμηθῆναι.

“Θρινακίην δ' ἐς νῆσον ἀφίξεται· ἔνθα δὲ πολλὰ  
 βόσκοντ' Ἡελίοιο βόες καὶ ἴφια μῆλα,  
 ἑπτὰ βοῶν ἀγέλαι, τόσα δ' οἰῶν πῶεα καλά,  
 πεντήκοντα δ' ἕκαστα. γόνος δ' οὐ γίγνεται αὐτῶν, 130  
 οὐδέ ποτε φθινύθουσι. θεαὶ δ' ἐπιποιμένες εἰσὶν,  
 νύμφαι ἐνπλόκαμοι, Φαέθουσά τε Λαμπετὴ τε,  
 ἃς τέκεν Ἡελίῳ Ὑπερίονι διὰ Νέαιρα.  
 τὰς μὲν ἄρα θρέψασα τεκοῦσά τε πότνια μήτηρ  
 Θρινακίην ἐς νῆσον ἀπόκισε τηλόθι ναίειν, 135  
 μῆλα φυλασσέμεναι πατρώια καὶ ἔλικας βοῦς.  
 τὰς εἰ μὲν κ' ἀσινέας εἰᾶς νόστου τε μέδῃαι,  
 ἢ τ' ἂν ἔτ' εἰς Ἴθάκην κακὰ περ πάσχοντες ἴκοισθε·

<sup>1</sup> ἀμειβόμενος: ἀτυζόμενος.

very close to Scylla's cliff, and drive thy ship past quickly; for it is better far to mourn six comrades in thy ship than all together.'

"So she spoke, but I made answer and said: 'Come, I pray thee, goddess, tell me this thing truly, if in any wise I might escape from fell Charybdis, and ward off that other, when she works harm to my comrades.'

"So I spoke, and the beautiful goddess answered and said: 'Rash man, lo, now again thy heart is set on the deeds of war and on toil. Wilt thou not yield even to the immortal gods? She is not mortal, but an immortal bane, dread, and dire, and fierce, and not to be fought with; there is no defence; to flee from her is bravest. For if thou tarriest to arm thyself by the cliff, I fear lest she may again dart forth and attack thee with as many heads and seize as many men as before. Nay, row past with all thy might, and call upon Crataeis, the mother of Scylla, who bore her for a bane to mortals. Then will she keep her from darting forth again.'

"'And thou wilt come to the isle Thrinacia. There in great numbers feed the kine of Helios and his goodly flocks, seven herds of kine, and as many fair flocks of sheep, and fifty in each. These bear no young, nor do they ever die, and goddesses are their shepherds, fair-tressed nymphs, Phaethusa and Lampetie, whom beautiful Neaera bore to Helios Hyperion. These their honoured mother, when she had borne and reared them, sent to the isle Thrinacia to dwell afar, and keep the flocks of their father and his sleek kine. If thou leavest these unharmed and heedest thy homeward way, verily ye may yet reach Ithaca, though in evil

εἰ δέ κε σίνηαι, τότε τοι τεκμαίρομ' ὄλεθρον,  
 νηί τε καὶ ἐτάροις· αὐτὸς δ' εἴ πέρ κεν ἀλύξης, 140  
 ὄψε κακῶς νεΐαι, ὀλέσας ἄπο πάντας ἐταίρους.'

“Ὡς ἔφατ', αὐτίκα δὲ χρυσόθρονος ἤλυθεν Ἡώς.  
 ἦ μὲν ἔπειτ' ἀνὰ νῆσον ἀπέστιχε δία θεάων·  
 αὐτὰρ ἐγὼν ἐπὶ νῆα κιῶν ὠτρυνον ἐταίρους  
 αὐτούς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι 145  
 οἱ δ' αἰψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθίζον.  
 ἔξῃς δ' ἐζόμενοι πολιὴν ἄλα τύπτον ἐρετμοῖς.<sup>1</sup>  
 ἡμῖν δ' αὖ κατόπισθε νεὸς κυανοπρώροιο  
 ἴκμενον οὖρον ἴει πλησίστιον, ἐσθλὸν ἐταῖρον,  
 Κίρκη εὐπλόκαμος, δεινὴ θεὸς αὐδήεσσα. 150  
 αὐτίκα δ' ὄπλα ἕκαστα πονησάμενοι κατὰ νῆα  
 ἤμεθα· τὴν δ' ἄνεμός τε κυβερνήτης τ' ἴθυνε.

“Δὴ τότε ἐγὼν ἐτάροισι μετηύδων ἀχνύμενος κῆρ·  
 ‘ὦ φίλοι, οὐ γὰρ χρὴ ἓνα ἰδμεναι οὐδὲ δύο οἴους  
 θέσφαθ' ἅ μοι Κίρκη μυθήσατο, δία θεάων 155  
 ἀλλ' ἐρέω μὲν ἐγὼν, ἵνα εἰδότες ἦ κε θάνωμεν  
 ἢ κεν ἀλευάμενοι θάνατον καὶ κῆρα φύγοιμεν.  
 Σειρήνων μὲν πρῶτον ἀνώγει θεσπεσιάων  
 φθόγγον ἀλεύασθαι καὶ λειμῶν' ἀνθεμόεντα.  
 οἶον ἔμ' ἠνώγει ὅπ' ἀκουέμεν· ἀλλὰ με δεσμῶ 160  
 δήσατ' ἐν ἀργαλέῳ, ὄφρ' ἔμπεδον αὐτόθι μίμνω,  
 ὀρθὸν ἐν ἰστοπέδῃ, ἐκ δ' αὐτοῦ πείρατ' ἀνήφθω.  
 εἰ δέ κε λίσσωμαι ὑμέας λῦσαί τε κελεύω,  
 ὑμεῖς δὲ πλεόνεσσι τότε ἐν δεσμοῖσι πιέζειν.'

<sup>1</sup> Line 147 is omitted in most MSS.



plight. But if thou harmest them, then I foretell ruin for thy ship and for thy comrades, and even if thou shalt thyself escape, late shalt thou come home and in evil case, after losing all thy comrades.'

"So she spoke, and presently came golden-throned Dawn. Then the beautiful goddess departed up the island, but I went to the ship and roused my comrades themselves to embark and to loose the stern cables. So they went on board straightway and sat down upon the benches, and sitting well in order smote the grey sea with their oars. And for our aid in the wake of our dark-prowed ship a fair wind that filled the sail, a goodly comrade, was sent by fair-tressed Circe, dread goddess of human speech. So when we had straightway made fast all the tackling throughout the ship we sat down, but the wind and the helmsman guided the ship.

"Then verily I spoke among my comrades, grieved at heart: 'Friends, since it is not right that one or two alone should know the oracles that Circe, the beautiful goddess, told me, therefore will I tell them, in order that knowing them we may either die or, shunning death and fate, escape. First she bade us avoid the voice of the wondrous Sirens, and their flowery meadow. Me alone she bade to listen to their voice; but do ye bind me with grievous bonds, that I may abide fast where I am, upright in the step of the mast, and let the ropes be made fast at the ends to the mast itself; and if I implore and bid you to loose me, then do ye tie me fast with yet more bonds.'

## HOMER

“ Ἡ τοι ἐγὼ τὰ ἕκαστα λέγων ἐτάροισι πίφασκον·  
 τόφρα δὲ καρπαλίμως ἐξίκετο νηὺς ἑυεργῆς 166  
 νῆσον Σειρήνοιν· ἔπειγε γὰρ οὖρος ἀπήμων.  
 αὐτίκ’ ἔπειτ’ ἄνεμος μὲν ἐπαύσατο ἠδὲ γαλήνη  
 ἔπλετο νηνεμῖη, κοίμησε δὲ κύματα δαίμων.  
 ἀνστάντες δ’ ἔταροι νεὸς ἰστία μηρύσαντο 170  
 καὶ τὰ μὲν ἐν νηὶ γλαφυρῇ θέσαν,<sup>1</sup> οἱ δ’ ἐπ’ ἔρετμᾶ  
 ἐζόμενοι λεύκαινον ὕδωρ ξεστῆς ἐλάτησιν.  
 αὐτὰρ ἐγὼ κηροῖο μέγαν τροχὸν ὀξεί χαλκῶ  
 τυτθὰ διατμήξας χερσὶ στιβαρῆσι πῖεζον·  
 αἶψα δ’ ἰαίνεται κηρός, ἐπεὶ κέλετο μεγάλη ἰς 175  
 Ἡελίου τ’ αὐγῇ Ὑπεριονίδαο ἄνακτος·  
 ἐξείης δ’ ἐτάροισιν ἐπ’ οὔατα πᾶσιν ἄλειψα.  
 οἱ δ’ ἐν νηὶ μ’ ἔδησαν ὁμοῦ χεῖράς τε πόδας τε  
 ὀρθὸν ἐν ἰστοπέδῃ, ἐκ δ’ αὐτοῦ πείρατ’ ἀνήπτον·  
 αὐτοὶ δ’ ἐζόμενοι πολὴν ἄλα τύπτον ἔρετμοῖς. 180  
 ἀλλ’ ὅτε τόσσον ἀπῆμεν ὅσον<sup>2</sup> τε γέγωνε βοήσας,  
 ῥίμφα διώκοντες, τὰς δ’ οὐ λάθειν ὠκύαλος νηὺς  
 ἐγγύθεν ὀρνυμένη, λιγυρὴν δ’ ἔντυνον ἀοιδῆν·  
 “ Δεῦρ’ ἄγ’ ἰών, πολύαιν’ Ὀδυσσεῦ, μέγα κῦδος Ἀχαιῶν  
 νῆα κἀτάστησον, ἵνα νωιτέρην ὄπ’ ἀκούσης. 185  
 οὐ γάρ πώ τις τῆδε παρήλασε νηὶ μελαίνῃ,  
 πρὶν γ’ ἡμέων μελίγηρυν ἀπὸ στομάτων ὄπ’ ἀκοῦσαι,  
 ἀλλ’ ὅ γε τερψάμενος νεῖται καὶ πλείονα εἰδώς.  
 ἴδμεν γάρ τοι πάνθ’ ὅσ’ ἐνὶ Τροίῃ εὐρείῃ

<sup>1</sup> θέσαν : βάλον.

<sup>2</sup> ἀπῆμεν ὅσον : ἀπῆν ὅσον.

“ Thus I rehearsed all these things and told them to my comrades. Meanwhile the well-built ship speedily came to the isle of the two Sirens, for a fair and gentle wind bore her on. Then presently the wind ceased and there was a windless calm, and a god lulled the waves to sleep. But my comrades rose up and furled the sail and stowed it in the hollow ship, and thereafter sat at the oars and made the water white with their polished oars of fir. But I with my sharp sword cut into small bits a great round cake of wax, and kneaded it with my strong hands, and soon the wax grew warm, forced by the strong pressure and the rays of the lord Helios Hyperion.<sup>1</sup> Then I anointed with this the ears of all my comrades in turn; and they bound me in the ship hand and foot, upright in the step of the mast, and made the ropes fast at the ends to the mast itself; and themselves sitting down smote the grey sea with their oars. But when we were as far distant as a man can make himself heard when he shouts, driving swiftly on our way, the Sirens failed not to note the swift ship as it drew near, and they raised their clear-toned song :

“ Come hither, as thou farest, renowned Odysseus, great glory of the Achaeans; stay thy ship that thou mayest listen to the voice of us two. For never yet has any man rowed past this isle in his black ship until he has heard the sweet voice from our lips. Nay, he has joy of it, and goes his way a wiser man. For we know all the toils that in wide Troy the

<sup>1</sup> This rendering takes Ὑπεριονίδης to be an equivalent of Ὑπερίων. If it be regarded as a patronymic, this passage is out of harmony with others.

Ἄργεῖοι Τρῶές τε θεῶν ἰότητι μόγησαν, 190  
 ἴδμεν δ', ὅσσα γένηται ἐπὶ χθονὶ πουλυβοτείρῃ·

“Ὡς φάσαν ἰεῖσαι ὅπα κάλλιμον· αὐτὰρ ἐμὸν κῆρ  
 ἦθελ' ἀκουέμεναι, λῦσαι τ' ἐκέλευον ἑταίρους  
 ὀφρῦσι νευστάζων· οἱ δὲ προπεσόντες ἔρεσσον.  
 αὐτίκα δ' ἀνστάντες Περιμήδης Εὐρύλοχός τε 195  
 πλείοσί μ' ἐν δεσμοῖσι δέον μᾶλλον τε πῖεζον.  
 αὐτὰρ ἐπεὶ δὴ τὰς γε παρήλασαν, οὐδ' ἔτ' ἔπειτα  
 φθογγῆς Σειρήνων ἠκούομεν οὐδέ τ' ἀοιδῆς,  
 αἶψ' ἀπὸ κηρὸν ἔλοντο ἐμοὶ ἐρίηρες ἑταῖροι,  
 ὄν σφιν ἐπ' ὥσιν ἄλειψ', ἐμέ τ' ἐκ δεσμῶν ἀνέλυσαν. 200

“Ἄλλ' ὅτε δὴ τὴν νῆσον ἐλείπομεν, αὐτίκ' ἔπειτα  
 καπνὸν καὶ μέγα κῦμα ἴδον καὶ δοῦπον ἄκουσα.  
 τῶν δ' ἄρα δεισάντων ἐκ χειρῶν ἔπτατ' ἐρετμά,  
 βῶμβησαν δ' ἄρα πάντα κατὰ ῥόον· ἔσχετο δ' αὐτοῦ  
 νηῦς, ἐπεὶ οὐκέτ' ἐρετμὰ προήκεα χερσὶν ἐπείγον. 205  
 αὐτὰρ ἐγὼ διὰ νηὸς ἰὼν ὠτρυνον ἑταίρους  
 μειλιχίοις ἐπέεσσι παρασταδὸν ἄνδρα ἕκαστον·

“ὦ φίλοι, οὐ γάρ πώ τι κακῶν ἀδαήμονές εἰμεν·  
 οὐ μὲν δὴ τόδε μείζον ἔπει<sup>1</sup> κακόν, ἢ ὅτε Κύκλωψ  
 εἴλει ἐνὶ σπῆι γλαφυρῶ κρατερῆφι βίηφιν· 210  
 ἀλλὰ καὶ ἔνθεν ἐμῇ ἀρετῇ, βουλῇ τε νοῶ τε,  
 ἐκφύγομεν, καί που τῶνδε μνήσεσθαι οἶω.  
 νῦν δ' ἄγεθ', ὡς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες.  
 ὑμεῖς μὲν κώπησιν ἀλὸς ῥηγμῖνα βαθεῖαν  
 τύπτετε κληίδεσσι ἐφήμενοι, αἳ κέ ποθι Ζεὺς 215  
 δώῃ τόνδε γ' ὄλεθρον ὑπεκφυγέειν καὶ ἀλύξαι·  
 σοὶ δέ, κυβερνήθ', ὧδ' ἐπιτέλλομαι· ἄλλ' ἐνὶ θυμῶ

<sup>1</sup> ἔπει: ἐπι: ἔχει Zenodotus.

Argives and Trojans endured through the will of the gods, and we know all things that come to pass upon the fruitful earth.'

"So they spoke, sending forth their beautiful voice, and my heart was fain to listen, and I bade my comrades loose me, nodding to them with my brows; but they fell to their oars and rowed on. And presently Perimedes and Eurylochus arose and bound me with yet more bonds and drew them tighter. But when they had rowed past the Sirens, and we could no more hear their voice or their song, then straightway my trusty comrades took away the wax with which I had anointed their ears and loosed me from my bonds.

"But when we had left the island, I presently saw smoke and a great billow, and heard a booming. Then from the hands of my men in their terror the oars flew, and splashed one and all in the swirl, and the ship stood still where it was, when they no longer plied with their hands the tapering oars. But I went through the ship and cheered my men with gentle words, coming up to each man in turn:

"Friends, hitherto we have been in no wise ignorant of sorrow; surely this evil that besets us now is no greater than when the Cyclops penned us in his hollow cave by brutal strength; yet even thence we made our escape through my valour and counsel and wit; these dangers, too, methinks we shall some day remember. But now come, as I bid, let us all obey. Do you keep your seats on the benches and smite with your oars the deep surf of the sea, in the hope that Zeus may grant us to escape and avoid this death. And to thee, steersman, I give this command, and do thou lay it to

βάλλευ, ἐπεὶ νηὸς γλαφυρῆς οἰήια νωμᾶς.  
 τούτου μὲν καπνοῦ καὶ κύματος ἐκτὸς ἔεργε  
 νῆα, σὺ δὲ σκοπέλου ἐπιμαίεο, μή σε λάθησι 220  
 κείσ' ἐξορμήσασα καὶ ἐς κακὸν ἄμμε βάλησθα.'

“Ὡς ἐφάμην, οἱ δ' ὦκα ἐμοῖς ἐπέεσσι πίθοντο.  
 Σκύλλην δ' οὐκέτ' ἐμυθεόμην, ἄπρηκτον ἀνίην,  
 μή πῶς μοι δείσαντες ἀπολλήξειαν ἑταῖροι  
 εἰρεσίης, ἐντὸς δὲ πυκάζοιεν σφέας αὐτούς. 225

καὶ τότε δὴ Κίρκης μὲν ἐφημοσύνης ἀλεγεινῆς  
 λανθανόμην, ἐπεὶ οὐ τί μ' ἀνώγει θωρήσσεσθαι·  
 αὐτὰρ ἐγὼ καταδὺς κλυτὰ τεύχεα καὶ δύο δοῦρε  
 μάκρ' ἐν χερσὶν ἔλῶν εἰς ἴκρια νηὸς ἔβαινον

πρώρης· ἔνθεν γάρ μιν ἐδέγμην πρῶτα φανείσθαι 230  
 Σκύλλην πετραίην, ἣ μοι φέρε πῆμ' ἐτάροισιν.  
 οὐδέ πη ἀθρήσαι δυνάμην, ἔκαμον δέ μοι ὅσσε  
 πάντη παπταίνουσι πρὸς ἠεροειδέα πέτρην.

“Ἡμεῖς μὲν στεινωπὸν ἀνεπλέομεν γοόωντες·  
 ἔνθεν μὲν Σκύλλη, ἐτέρωθι δὲ διὰ Χάρυβδις 235  
 δεινὸν ἀνερροίβδησε θαλάσσης ἀλμυρὸν ὕδωρ.  
 ἦ τοι ὄτ' ἐξεμέσειε, λέβης ὡς ἐν πυρὶ πολλῷ

πᾶσ' ἀναμορμύρεσκε κυκωμένη, ὑψόσε δ' ἄχνη  
 ἄκροισι σκοπέλοισιν ἐπ' ἀμφοτέροισιν ἐπιπτεν·  
 ἀλλ' ὄτ' ἀναβρόξειε θαλάσσης ἀλμυρὸν ὕδωρ, 240  
 πᾶσ' ἔντοσθε φάνεσκε κυκωμένη, ἀμφὶ δὲ πέτρη

δεινὸν ἐβεβρύχει, ὑπένερθε δὲ γαῖα φάνεσκε  
 ψάμμῳ κυανέῃ· τοὺς δὲ χλωρὸν δέος ἦρει.  
 ἡμεῖς μὲν πρὸς τὴν ἴδομεν δείσαντες ὄλεθρον·  
 τόφρα δέ μοι Σκύλλη γλαφυρῆς ἐκ νηὸς ἑταίρους 245  
 ἐξ ἔλεθ', οἱ χερσὶν τε βίηφί τε φέρτατοι ἦσαν.

heart, since thou wieldest the steering oar of the hollow ship. From this smoke and surf keep the ship well away and hug the cliff, lest, ere thou know it, the ship swerve off to the other side and thou cast us into destruction.'

"So I spoke, and they quickly hearkened to my words. But of Scylla I went not on to speak, a cureless bane, lest haply my comrades, seized with fear, should cease from rowing and huddle together in the hold. Then verily I forgot the hard command of Circe, whereas she bade me in no wise to arm myself; but when I had put on my glorious armour and grasped in my hand two long spears, I went to the fore-deck of the ship, whence I deemed that Scylla of the rock would first be seen, who was to bring ruin upon my comrades. But nowhere could I descry her, and my eyes grew weary as I gazed everywhere toward the misty rock.

"We then sailed on up the narrow strait with wailing. For on one side lay Scylla and on the other divine Charybdis terribly sucked down the salt water of the sea. Verily whenever she belched it forth, like a cauldron on a great fire she would seethe and bubble in utter turmoil, and high over head the spray would fall on the tops of both the cliffs. But as often as she sucked down the salt water of the sea, within she could all be seen in utter turmoil, and round about the rock roared terribly, while beneath the earth appeared black with sand; and pale fear seized my men. So we looked toward her and feared destruction; but meanwhile Scylla seized from out the hollow ship six of my comrades who were the best in strength and in might. Turning my eyes to

σκεψάμενος δ' ἐς νῆα θοὴν ἄμα καὶ μεθ' ἑταίρους  
 ἤδη τῶν ἐνόησα πόδας καὶ χεῖρας ὑπερθευ  
 ὑψόσ' ἀειρομένων· ἐμὲ δὲ φθέγγοντο καλεῦντες  
 ἐξονομακλήδην, τότε γ' ὕστατον, ἀχνύμενοι κῆρ. 250  
 ὡς δ' ὄτ' ἐπὶ προβόλῳ ἀλιεὺς περιμήκει ῥάβδῳ  
 ἰχθύσι τοῖς ὀλίγοισι δόλον κατὰ εἶδατα βάλλων  
 ἐς πόντον προΐησι βοὸς κέρας ἀγραύλοιο,  
 ἀσπαίροντα δ' ἔπειτα λαβὼν ἔρριψε θύραζε,  
 ὡς οἱ γ' ἀσπαίροντες ἀείροντο προτὶ πέτρας· 255  
 αὐτοῦ δ' εἰνὶ θύρῃσι κατήσθιε κεκληγῶτας  
 χεῖρας ἐμοὶ ὀρέγοντας ἐν αἰνῇ δημοτῆτι·  
 οἴκτιστον δὴ κεῖνο ἐμοῖς ἴδον ὀφθαλμοῖσι  
 πάντων, ὅσ' ἐμόγησα πόρους ἀλὸς ἐξερεείνων.

“Αὐτὰρ ἐπεὶ πέτρας φύγομεν δεινὴν τε Χάρυβδιν 260  
 Σκύλλην τ', αὐτίκ' ἔπειτα θεοῦ ἐς ἀμύμονα νῆσον  
 ἰκόμεθ'· ἔνθα δ' ἔσαν καλαὶ βόες εὐρυμέτωποι,  
 πολλὰ δὲ ἴφια μῆλ' Ὑπερίονος Ἡελίοιο.

δὴ τότε ἔγῳν ἔτι πόντῳ ἐὼν ἐν νηὶ μελαίνῃ  
 μυκηθμοῦ τ' ἤκουσα βοῶν ἀυλιζομενάων 265  
 οἴῳν τε βληχῆν· καί μοι ἔπος ἔμπεσε θυμῷ  
 μάντης ἀλαοῦ, Θηβαίου Τειρεσίου,  
 Κίρκης τ' Αἰαίης, ἣ μοι μάλα πόλλ' ἐπέτελλε  
 νῆσον ἀλεύασθαι τερψιμβρότου Ἡελίοιο.  
 δὴ τότε ἔγῳν ἐτάροισι μετηύδων ἀχνύμενος κῆρ· 270

“Κέκλυτέ μευ μύθων κακὰ περ πάσχοντες ἑταῖροι,  
 ὄφρ' ὑμῖν εἴπω μαντήια Τειρεσίου  
 Κίρκης τ' Αἰαίης, ἣ μοι μάλα πόλλ' ἐπέτελλε  
 νῆσον ἀλεύασθαι τερψιμβρότου Ἡελίοιο·

<sup>1</sup> Or, possibly, “to find my men.”

<sup>2</sup> Three views are held regarding this obscure passage: (1) that the poet refers to spearing, or “hooking,” fish with



the swift ship and to the company of my men,<sup>1</sup> even then I noted above me their feet and hands as they were raised aloft. To me they cried aloud, calling upon me by name for that last time in anguish of heart. And as a fisher on a jutting rock, when he casts in his baits as a snare to the little fishes, with his long pole lets down into the sea the horn of an ox of the steading,<sup>2</sup> and then as he catches a fish flings it writhing ashore, even so were they drawn writhing up towards the cliffs. Then at her doors she devoured them shrieking and stretching out their hands toward me in their awful death-struggle. Most piteous did mine eyes behold that thing of all that I bore while I explored the paths of the sea.

“Now when we had escaped the rocks, and dread Charybdis and Scylla, presently then we came to the goodly island of the god, where were the fair kine, broad of brow, and the many goodly flocks of Helios Hyperion. Then while I was still out at sea in my black ship, I heard the lowing of the cattle that were being stalled and the bleating of the sheep, and upon my mind fell the words of the blind seer, Theban Teiresias, and of Aeaean Circe, who very straitly charged me to shun the island of Helios, who gives joy to mortals. Then verily I spoke among my comrades, grieved at heart:

“Hear my words, comrades, for all your evil plight, that I may tell you the oracles of Teiresias and of Aeaean Circe, who very straitly charged me to shun the island of Helios, who gives joy to

a pole tipped with bone (it will be noticed that there is no mention of a line); (2) that a bit of hollow, tube-like bone was slipped over the line just above the hook to prevent its being bitten through; and (3) that the bone was really an artificial bait (see Haskins in *Journ. Philol.* xix. 238 ff.).

ἔνθα γὰρ αἰνότατον κακὸν ἔμμεναι ἄμμιν ἔφασκεν. 275  
 ἀλλὰ παρέξ τὴν νῆσον ἐλαύνετε νῆα μέλαιναν·

“Ὡς ἐφάμην, τοῖσιν δὲ κατεκλάσθη φίλον ἦτορ.  
 αὐτίκα δ' Εὐρύλοχος στυγερῶ μ' ἠμείβετο μύθῳ·

“Σχέτλιός εἰς, Ὀδυσεῦ· περί τοι μένος, οὐδέ τι γυῖα  
 κάμνεις· ἦ ρά νῦ σοί γε σιδήρεα πάντα τέτυκται, 280

ὅς ρ' ἐτάρους καμάτῳ ἀδηκότας ἠδὲ καὶ ὕπνῳ  
 οὐκ εἶας γαίης ἐπιβήμεναι, ἔνθα κεν αὐτε  
 νήσῳ ἐν ἀμφιρύτῃ λαρὸν τετυκοίμεθα δόρπον,  
 ἀλλ' αὐτῶς διὰ νύκτα θοῆν ἀλάλησθαι ἄνωγας  
 νήσου ἀποπλαγχθέντας ἐν ἠεροειδέι πόντῳ. 285

ἐκ νυκτῶν δ' ἄνεμοι χαλεποί, δηλήματα νηῶν,  
 γίνονται· πῆ κέν τις ὑπεκφύγοι αἰπὺν ὄλεθρον,  
 ἦν πως ἐξαπίνης ἔλθῃ ἀνέμοιο θύελλα,  
 ἦ Νότου ἦ Ζεφύροιο δυσσαέος, οἳ τε μάλιστα  
 νῆα διαρραίουσι θεῶν ἀέκητι ἀνάκτων. 290

ἀλλ' ἦ τοι νῦν μὲν πειθώμεθα νυκτὶ μελαίνῃ  
 δόρπον θ' ὀπλισόμεσθα θοῆ παρὰ νηὶ μένοντες,  
 ἠῶθεν δ' ἀναβάντες ἐνήσομεν εὐρέι πόντῳ·

“Ὡς ἔφατ' Εὐρύλοχος, ἐπὶ δ' ἦνεον ἄλλοι ἑταῖροι.  
 καὶ τότε δὴ γίνωσκον ὃ δὴ κακὰ μῆδετο δαίμων, 295  
 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδων·

“Εὐρύλοχ', ἦ μάλα δὴ με βιάζετε μῦνον ἔοντα.  
 ἀλλ' ἄγε νῦν μοι πάντες ὁμόσσετε καρτερόν ὄρκον·  
 εἴ κέ τιν' ἠέ βοῶν ἀγέλην ἢ πῶν μέγ' οἰῶν  
 εὖρωμεν, μὴ πού τις ἀτασθαλίῃσι κακῆσιν 300  
 ἢ βοῦν ἠέ τι μῆλον ἀποκτάνῃ· ἀλλὰ ἔκηλοι  
 ἐσθίετε βρώμην, τὴν ἀθανάτη πόρε Κίρκη·

mortals; for there, she said, was our most terrible bane. Nay, row the black ship out past the island.'

"So I spoke, but their spirit was broken within them, and straightway Eurylochus answered me with hateful words:

"'Hardy art thou, Odysseus; thou hast strength beyond that of other men and thy limbs never grow weary. Verily thou art wholly wrought of iron, seeing that thou sufferest not thy comrades, worn out with toil and drowsiness, to set foot on shore, where on this sea-girt isle we might once more make ready a savoury supper; but thou biddest us even as we are to wander on through the swift night, driven away from the island over the misty deep. It is from the night that fierce winds are born, wreckers of ships. How could one escape utter destruction, if haply there should suddenly come a blast of the South Wind or the blustering West Wind, which oftenest wreck ships in despite of the sovereign gods? Nay, verily for this time let us yield to black night and make ready our supper, remaining by the swift ship, and in the morning we will go aboard, and put out into the broad sea.'

"So spake Eurylochus, and the rest of my comrades gave assent. Then verily I knew that some god was assuredly devising ill, and I spoke and addressed him with winged words:

"'Eurylochus, verily ye constrain me, who stand alone. But come now, do ye all swear to me a mighty oath, to the end that, if we haply find a herd of kine or a great flock of sheep, no man may slay either cow or sheep in the blind folly of his mind; but be content to eat the food which immortal Circe gave.'

“Ὡς ἐφάμην, οἱ δ' αὐτίκ' ἀπώμνυον, ὡς ἐκέλευεν.  
 αὐτὰρ ἐπεὶ ῥ' ὄμοσάν τε τελεύτησάν τε τὸν ὄρκον,  
 στήσαμεν ἐν λιμένι γλαφυρῷ ἐυεργέα νῆα 305  
 ἄγχ' ὕδατος γλυκεροῖο, καὶ ἐξαπέβησαν ἑταῖροι  
 νηὸς, ἔπειτα δὲ δόρπον ἐπισταμένως τετύκοντο.  
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρου ἔντο,  
 μνησάμενοι δὴ ἔπειτα φίλους ἔκλαιον ἑταίρους,  
 οὓς ἔφαγε Σκύλλη γλαφυρῆς ἐκ νηὸς ἐλοῦσα· 310  
 κλαιόντεσσι δὲ τοῖσιν ἐπήλυθε νήδυμος ὕπνος.  
 ἦμος δὲ τρίχα νυκτὸς ἔην, μετὰ δ' ἄστρα βεβήκει,  
 ὤρσειν ἐπι ζαῆν ἄνεμον νεφεληγερέτα Ζεὺς  
 λαίλαπι θεσπεσίῃ, σὺν δὲ νεφέεσσι κάλυψε  
 γαίαν ὁμοῦ καὶ πόντον· ὀρώρει δ' οὐρανόθεν νύξ. 315  
 ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,  
 νῆα μὲν ὠρμίσαμεν κοῖλον σπέος εἰσερύσαντες.  
 ἔνθα δ' ἔσαν νυμφέων καλοὶ χοροὶ ἠδὲ θόωκοι  
 καὶ τότε ἔγων ἀγορῆν θέμενος μετὰ μῦθον<sup>1</sup> ἔειπον·  
 “ὦ φίλοι, ἐν γὰρ νηὶ θεῶν βρώσις τε πόσις τε 320  
 ἔστιν, τῶν δὲ βρωῶν ἀπεχώμεθα, μή τι πάθωμεν·  
 δεινοῦ γὰρ θεοῦ αἶδε βόες καὶ ἴφια μῆλα,  
 Ἥελίου, ὃς πάντ' ἐφορᾷ καὶ πάντ' ἐπακούει.”  
 “ὦς ἐφάμην, τοῖσιν δ' ἐπεπείθετο θυμὸς ἀγήνωρ.  
 μῆνα δὲ πάντ' ἄλληκτος ἄη Νότος, οὐδέ τις ἄλλος 325  
 γίγνεται ἔπειτ' ἀνέμων εἰ μὴ Εὐρὸς τε Νότος τε.  
 “Οἱ δ' ἦος μὲν σίτου ἔχον καὶ οἶνον ἐρυθρόν,  
 τόφρα βοῶν ἀπέχοντο λιλαιόμενοι βιότοιο.  
 ἀλλ' ὅτε δὴ νηὸς ἐξέφθιτο ἦια πάντα,

<sup>1</sup> μῦθον : πᾶσιν

“So I spoke, and they straightway swore that they would not, even as I bade them. But when they had sworn and made an end of the oath, we moored our well-built ship in the hollow harbour near a spring of sweet water, and my comrades went forth from the ship and skilfully made ready their supper. But when they had put from them the desire of food and drink, then they fell to weeping, as they remembered their dear comrades whom Scylla had snatched from out the hollow ship and devoured; and sweet sleep came upon them as they wept. But when it was the third watch of the night, and the stars had turned their course, Zeus, the cloud-gatherer, roused against us a fierce wind with a wondrous tempest, and hid with clouds the land and sea alike, and night rushed down from heaven. And as soon as early Dawn appeared, the rosy-fingered, we dragged our ship, and made her fast in a hollow cave, where were the fair dancing-floors and seats of the nymphs. Then I called my men together and spoke among them:

“‘Friends, in our swift ship is meat and drink; let us therefore keep our hands from those kine lest we come to harm, for these are the cows and goodly sheep of a dread god, even of Helios, who oversees all things and overhears all things.’

“So I spoke, and their proud hearts consented. Then for a full month the South Wind blew unceasingly, nor did any other wind arise except the East and the South.

“Now so long as my men had grain and red wine they kept their hands from the kine, for they were eager to save their lives.<sup>1</sup> But when all the stores

<sup>1</sup> Some prefer to render “though pining for livelihood”; but the meaning seems fixed by xxiv. 534 f.

καὶ δὴ ἄγρην ἐφέπεσκον ἀλητεύοντες ἀνάγκη, 330  
 ἰχθύς ὄρνιθάς τε, φίλας ὅ τι χεῖρας ἵκοιτο,  
 γναμπτοῖς ἀγκίστροισιν, ἔτειρε δὲ γαστέρα λιμός·  
 δὴ τότε ἔγων ἀνὰ νῆσον ἀπέστιχον, ὄφρα θεοῖσιν  
 εὐξαίμην, εἴ τίς μοι ὁδὸν φήνειε νέεσθαι.

ἀλλ' ὅτε δὴ διὰ νήσου ἰὼν ἤλυξα ἑταίρους, 335  
 χεῖρας νιψάμενος, ὅθ' ἐπὶ σκέπας ἦν ἀνέμοιο,  
 ἠρώμην πάντεσσι θεοῖς οἱ Ὀλυμπον ἔχουσιν·  
 οἱ δ' ἄρα μοι γλυκὺν ὕπνον ἐπὶ βλεφάροισιν ἔχευαν.  
 Εὐρύλοχος δ' ἑτάροισι κακῆς ἐξήρχετο βουλῆς·

“Κέκλυτέ μεν μύθων κακά περ πάσχοντες ἑταῖροι.  
 πάντες μὲν στυγεροὶ θάνατοι δειλοῖσι βροτοῖσι, 341  
 λιμῶ δ' οἴκτιστον θανέειν καὶ πότμον ἐπισπεῖν.  
 ἀλλ' ἄγετ', Ἡελίοιο βοῶν ἐλάσαντες ἀρίστας  
 ῥέξομεν ἀθανάτοισι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν.  
 εἰ δέ κεν εἰς Ἰθάκην ἀφικοίμεθα, πατρίδα γαῖαν, 345  
 αἰψά κεν Ἡελίῳ Ὑπερίονι πῖονα νηὶν  
 τεύξομεν, ἐν δέ κε θεῖμεν ἀγάλματα πολλὰ καὶ ἔσθλά.  
 εἰ δὲ χολωσάμενός τι βοῶν ὀρθοκραιράων  
 νῆ' ἐθέλη ὀλέσαι, ἐπὶ δ' ἔσπωνται θεοὶ ἄλλοι,  
 βούλομ' ἄπαξ πρὸς κῦμα χανὼν ἀπὸ θυμὸν ὀλέσσαι, 350  
 ἢ δηθὰ στρεύγεσθαι ἐὼν ἐν νήσῳ ἐρήμῃ.”

“Ὡς ἔφατ' Εὐρύλοχος, ἐπὶ δ' ἦνεον ἄλλοι ἑταῖροι.  
 αὐτίκα δ' Ἡελίοιο βοῶν ἐλάσαντες ἀρίστας  
 ἐγγύθεν, οὐ γὰρ τῆλε νεὸς κυανοπρώριο  
 βοσκέσκονθ' ἔλικες καλαὶ βόες εὐρυμέτωποι, 355  
 τὰς δὲ περίστησάν τε<sup>1</sup> καὶ εὐχετόωντο θεοῖσιν,  
 φύλλα δρεψάμενοι τέρενα δρυὸς ὑψικόμοιο·

<sup>1</sup> περίστησάν τε Bekker: περιστήσαντο MSS.

had been consumed from out the ship, and now they must needs roam about in search of game, fishes, and fowl, and whatever might come to their hands—fishing with bent hooks, for hunger pinched their bellies—then I went apart up the island that I might pray to the gods in the hope that one of them might show me a way to go. And when, as I went through the island, I had got away from my comrades, I washed my hands in a place where there was shelter from the wind, and prayed to all the gods that hold Olympus; but they shed sweet sleep upon my eyelids. And meanwhile Eurylochus began to give evil counsel to my comrades:

“‘Hear my words, comrades, for all your evil plight. All forms of death are hateful to wretched mortals, but to die of hunger, and so meet one’s doom, is the most pitiful. Nay, come, let us drive off the best of the kine of Helios and offer sacrifice to the immortals who hold broad heaven. And if we ever reach Ithaca, our native land, we will straightway build a rich temple to Helios Hyperion and put therein many goodly offerings. And if haply he be wroth at all because of his straight-horned kine, and be minded to destroy our ship, and the other gods consent, rather would I lose my life once for all with a gulp at the wave, than pine slowly away in a desert isle.’

“So spoke Eurylochus, and the rest of my comrades gave assent. Straightway they drove off the best of the kine of Helios from near at hand, for not far from the dark-prowed ship were grazing the fair, sleek kine, broad of brow. Around these, then, they stood and made prayer to the gods, plucking the tender leaves from off a high-crested oak;<sup>1</sup> for

<sup>1</sup> The green leaves were to serve as a substitute for the barley grains ordinarily used in sacrifice.

οὐ γὰρ ἔχον κρῑ λευκὸν ἐυσσέλμου ἐπὶ νηός.  
 αὐτὰρ ἐπεὶ ῥ' εὔξαντο καὶ ἔσφαξαν καὶ ἔδειραν,  
 μηρούς τ' ἐξέταμον κατὰ τε κνίσῃ ἐκάλυψαν 360  
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.  
 οὐδ' εἶχον μέθυ λείψαι ἐπ' αἰθομένοις ἱεροῖσιν,  
 ἀλλ' ὕδατι σπένδοντες ἐπώπτων ἔγκατα πάντα.  
 αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχνα πάσαντο,  
 μίστυλλον τ' ἄρα τᾶλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν. 365  
 καὶ τότε μοι βλεφάρων ἐξέσσυτο νήδυμος ὕπνος,  
 βῆν δ' ἰέναι ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης.  
 ἀλλ' ὅτε δὴ σχεδὸν ἦα κιῶν νεὸς ἀμφιελίσσης,  
 καὶ τότε με κνίσῃς ἀμφήλυθεν ἡδὺς ἀντμή.  
 οἰμῶξας δὲ θεοῖσι μέγ' <sup>1</sup> ἀθανάτοισι γεγώνευν· 370

“ Ζεῦ πάτερ ἡδ' ἄλλοι μάκαρες θεοὶ αἰὲν ἑόντες,  
 ἦ με μάλ' εἰς ἄτην κοιμήσατε νηλεῖ ὕπνῳ.  
 οἱ δ' ἔταροι μέγα ἔργον ἐμητίσαντο μένοντες.”

“ Ὠκέα δ' Ἡελίῳ Ὑπερίονι ἄγγελος ἦλθε  
 Λαμπετίη ταυύπεπλος, ὃ οἱ βόας ἔκταμεν ἡμεῖς. 375  
 αὐτίκα δ' ἀθανάτοισι μετηύδα χῳόμενος κῆρ·

“ Ζεῦ πάτερ ἡδ' ἄλλοι μάκαρες θεοὶ αἰὲν ἑόντες,  
 τίσαι δὴ ἑτάρους Λαερτιάδεω Ὀδυσῆος,  
 οἷ μιν βοῦς ἔκτειναν ὑπέρβιον, ἧσιν ἐγὼ γε 380  
 χαίρεσκον μὲν ἰὼν εἰς οὐρανὸν ἀστερόεντα,  
 ἡδ' ὀπότ' ἄψ' ἐπὶ γαῖαν ἀπ' οὐρανόθεν προτραποίμην.  
 εἰ δέ μοι οὐ τίσουσι βοῶν ἐπιεικέ' ἀμοιβήν,  
 δύσομαι εἰς Αἴδαο καὶ ἐν νεκύεσσι φαείνω.”

“ Τὸν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς  
 ‘Ἡέλι', ἦ τοι μὲν σὺ μετ' ἀθανάτοισι φάεινε 385

<sup>1</sup> μέγ' Bekker : μετ' MSS.



they had no white barley on board the well-benched ship. Now when they had prayed and had cut the throats of the kine and flayed them, they cut out the thigh-pieces and covered them with a double layer of fat and laid raw flesh upon them. They had no wine to pour over the blazing sacrifice, but they made libations with water, and roasted all the entrails over the fire. Now when the thighs were wholly burned and they had tasted the inner parts, they cut up the rest and spitted it. Then it was that sweet sleep fled from my eyelids, and I went my way to the swift ship and the shore of the sea. But when, as I went, I drew near to the curved ship, then verily the hot savour of the fat was wafted about me, and I groaned and cried aloud to the immortal gods:

“‘Father Zeus and ye other blessed gods that are for ever, verily it was for my ruin that ye lulled me in pitiless sleep, while my comrades remaining behind have contrived a monstrous deed.’

“Swiftly then to Helios Hyperion came Lampetie of the long robes, bearing tidings that we had slain his kine; and straightway he spoke among the immortals, wroth at heart:

“‘Father Zeus and ye other blessed gods that are for ever, take vengeance now on the comrades of Odysseus, son of Laertes, who have insolently slain my kine, in which I ever took delight, when I went toward the starry heaven and when I turned back again to earth from heaven. If they do not pay me fit atonement for the kine I will go down to Hades and shine among the dead.’

“Then Zeus, the cloud-gatherer, answered him and said: ‘Helios, do thou verily shine on among the

καὶ θνητοῖσι βροτοῖσιν ἐπὶ ζεΐδωρον ἄρουραν  
 τῶν δέ κ' ἐγὼ τάχα νῆα θοὴν ἀργῆτι κεραυνῶ  
 τυτθὰ βαλὼν κεύσασαι μὲς ὦ ἐνὶ οἴνοπι πόντῳ.

“ Ταῦτα δ' ἐγὼν ἤκουσα Καλυψοῦς ἠυκόμοιο.<sup>1</sup>  
 ἢ δ' ἔφη Ἑρμείας διακτόρου αὐτῆ ἀκούσαι.<sup>1</sup> 390

“ Αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλυθον ἠδὲ θάλασσαν,  
 νεΐκεον ἄλλοθεν ἄλλον ἐπισταδόν, οὐδέ τι μῆχος  
 εὐρέμεναι δυνάμεσθα, βόες δ' ἀποτέθνασαν ἤδη.  
 τοῖσιν δ' αὐτίκ' ἔπειτα θεοὶ τέρας προῦφαινον  
 εἶρπον μὲν ῥινοί, κρέα δ' ἀμφ' ὄβελοῖσι μεμύκει, 395  
 ὀπταλέα τε καὶ ὠμά, βοῶν δ' ὡς γίγνεται φωνή.

“ Ἐξῆμαρ μὲν ἔπειτα ἐμοὶ ἐρίηρες ἑταῖροι  
 δαίνυντ' Ἥελίοιο βοῶν ἐλάσαντες ἀρίστας·  
 ἀλλ' ὅτε δὴ ἔβδομον ἡμαρ ἐπὶ Ζεὺς θῆκε Κρονίων,  
 καὶ τότε ἔπειτ' ἄνεμος μὲν ἐπαύσατο λαίλαπι θύων, 400  
 ἡμεῖς δ' αἶψ' ἀναβάντες ἐνήκαμεν εὐρέι πόντῳ,  
 ἰστὸν στησάμενοι ἀνά θ' ἰστία λευκ' ἐρύσαντες.

“ Ἄλλ' ὅτε δὴ τὴν νῆσον ἐλείπομεν, οὐδέ τις ἄλλη  
 φαίνεται γαιῶν, ἀλλ' οὐρανόσ ἠδὲ θύλασσα,  
 δὴ τότε κυανέην νεφέλην ἔστησε Κρονίων 405  
 νηὸς ὑπερ γλαφυρῆς, ἠχλυσε δὲ πόντος ὑπ' αὐτῆς.  
 ἢ δ' ἔθει οὐ μάλα πολλὸν ἐπὶ χρόνον· αἶψα γὰρ ἦλθε  
 κεκληγῶς Ζέφυρος μεγάλη σὺν λαίλαπι θύων,  
 ἰστοῦ δὲ προτόνους ἔρρηξ' ἀνέμοιο θύελλα  
 ἀμφοτέρους· ἰστὸς δ' ὀπίσω πέσεν, ὅπλα τε πάντα 410  
 εἰς ἄντλον κατέχυνθ'. ὁ δ' ἄρα πρυμνῆ ἐνὶ νηὶ  
 πλῆξε κυβερνήτῳ κεφαλῆν, σὺν δ' ὅστ' ἄραξε  
 πάντ' ἄμυδις κεφαλῆς· ὁ δ' ἄρ' ἀρνευτῆρι εἰοικῶς

<sup>1</sup> Lines 374-90 were rejected by Aristarchus.

immortals and among mortal men upon the earth, the giver of grain. As for these men I will soon smite their swift ship with my bright thunder-bolt, and shatter it to pieces in the midst of the wine-dark sea.'

"This I heard from fair-haired Calypso, and she said that she herself had heard it from the messenger Hermes.

"But when I had come down to the ship and to the sea I upbraided my men, coming up to each in turn, but we could find no remedy—the kine were already dead. For my men, then, the gods straightway shewed forth portents. The hides crawled, the flesh, both roast and raw, bellowed upon the spits, and there was a lowing as of kine.

"For six days, then, my trusty comrades feasted on the best of the kine of Helios which they had driven off. But when Zeus, the son of Cronos, brought upon us the seventh day, then the wind ceased to blow tempestuously, and we straightway went on board, and put out into the broad sea when we had set up the mast and hoisted the white sail.

"But when we had left that island and no other land appeared, but only sky and sea, then verily the son of Cronos set a black cloud above the hollow ship, and the sea grew dark beneath it. She ran on for no long time, for straightway came the shrieking West Wind, blowing with a furious tempest, and the blast of the wind snapped both the fore-stays of the mast, so that the mast fell backward and all its tackling was strewn in the bilge. On the stern of the ship the mast struck the head of the pilot and crushed all the bones of his skull together, and like

κάππεσ' ἀπ' ἰκριόφιν, λίπε δ' ὄστέα θυμὸς ἀγήνωρ.  
 Ζεὺς δ' ἄμυδις βρόντησε καὶ ἔμβαλε νηὶ κεραυνόν· 415  
 ἢ δ' ἐλελίχθη πᾶσα Διὸς πληγείσα κεραυνῶ,  
 ἐν δὲ θεείου πλήτο, πέσον δ' ἐκ νηὸς ἑταῖροι.  
 οἱ δὲ κορώνησιν ἴκελοι περὶ νῆα μέλαιναν  
 κύμασιν ἐμφορέοντο, θεὸς δ' ἀποαίνυτο νόστον.  
 αὐτὰρ ἐγὼ διὰ νηὸς ἐφοίτων, ὄφρ' ἀπὸ τοίχους 420  
 λῦσε κλύδων τρόπιος, τὴν δὲ ψιλὴν φέρε κύμα,  
 ἐκ δὲ οἱ ἰστὸν ἄραξε ποτὶ τρίπιν. αὐτὰρ ἐπ' αὐτῷ  
 ἐπίτονος βέβλητο, βοὸς ῥινοῖο τετευχώς·  
 τῷ ῥ' ἄμφω συνέεργον, ὁμοῦ τρίπιν ἠδὲ καὶ ἰστὸν,  
 ἐξόμενος δ' ἐπὶ τοῖς φερόμην ὄλοοῖς ἀνέμοισιν. 425  
 “Ἐνθ' ἦ τοι Ζέφυρος μὲν ἐπαύσατο λαίλαπι θύων,  
 ἦλθε δ' ἐπὶ Νότος ὦκα, φέρων ἐμῷ ἄλγεα θυμῷ,  
 ὄφρ' ἔτι τὴν ὄλοην ἀναμετρήσαιμι Χάρυβδιν.  
 παννύχιος φερόμην, ἅμα δ' ἠελίῳ ἀνιόντι  
 ἦλθον ἐπὶ Σκύλλης σκόπελον δεινὴν τε Χάρυβδιν. 430  
 ἢ μὲν ἀνερροίβδησε θαλάσσης ἄλμυρὸν ὕδωρ·  
 αὐτὰρ ἐγὼ ποτὶ μακρὸν ἐρινεὸν ὑψόσ' ἀερθεῖς,  
 τῷ προσφῦς ἐχόμεν ὡς νυκτερίς. οὐδέ πη εἶχον  
 οὔτε στηρίξαι ποσὶν ἔμπεδον οὔτ' ἐπιβῆναι·  
 ῥίξαι γὰρ ἐκάς εἶχον,<sup>1</sup> ἀπήωροι δ' ἔσαν ὄζοι, 435  
 μακροὶ τε μεγάλοι τε, κατεσκίαον δὲ Χάρυβδιν.  
 νωλεμέως δ' ἐχόμεν, ὄφρ' ἐξεμέσειεν ὀπίσσω  
 ἰστὸν καὶ τρίπιν αὐτίς· ἐελδομένῳ δέ μοι ἦλθον  
 ὄψ'· ἦμος δ' ἐπὶ δόρπον ἀνὴρ ἀγορήθην ἀνέστη  
 κρίνων νείκεα πολλὰ δικαζομένων αἰζηῶν, 440  
 τῆμος δὴ τά γε δοῦρα Χαρύβδιος ἐξεφαάνθη.

<sup>1</sup> εἶχον: ἦσαν.

a diver he fell from the deck and his proud spirit left his bones. Therewith Zeus thundered and hurled his bolt upon the ship, and she quivered from stem to stern, smitten by the bolt of Zeus, and was filled with sulphurous smoke, and my comrades fell from out the ship. Like sea-crows they were borne on the waves about the black ship, and the god took from them their returning. But I kept pacing up and down the ship till the surge tore the sides from the keel, and the wave bore her on dismantled and snapped the mast off at the keel; but over the mast had been flung the back-stay fashioned of ox-hide; with this I lashed the two together, both keel and mast, and sitting on these was borne by the direful winds.

“Then verily the West Wind ceased to blow tempestuously, and swiftly the South Wind came, bringing sorrow to my heart, that I might traverse again the way to baneful Charybdis. All night long was I borne, and at the rising of the sun I came to the cliff of Scylla and to dread Charybdis. She verily sucked down the salt water of the sea, but I, springing up to the tall fig-tree, laid hold of it, and clung to it like a bat. Yet I could in no wise plant my feet firmly or climb upon the tree, for its roots spread far below and its branches hung out of reach above, long and great, and overshadowed Charybdis. There I clung steadfastly until she should vomit forth mast and keel again, and to my joy they came at length. At the hour when a man rises from the assembly for his supper, one that decides the many quarrels of young men that seek judgment, even at that hour those spars appeared from out Charybdis. And I let

ἦκα δ' ἐγὼ καθύπερθε πόδας καὶ χεῖρε φέρεσθαι,  
 μέσσω δ' ἐνδούπησα παρῆξ περιμήκεα δούρα,  
 ἐζόμενος δ' ἐπὶ τοῖσι διήρεσα χερσὶν ἐμῆσι.  
 Σκύλλην δ' οὐκέτ' ἔασε πατὴρ ἀνδρῶν τε θεῶν τε 445  
 εἰσιδέειν· οὐ γάρ κεν ὑπέκφυγον αἰπὺν ὄλεθρον.<sup>1</sup>

“ Ἐνθεν δ' ἐννήμαρ φερόμην, δεκάτῃ δέ με νυκτὶ  
 νῆσον ἐς Ὀγγυγίην πέλασαν θεοί, ἔνθα Καλυψὼ  
 ναίει ἐνπλόκαμος, δεινὴ θεὸς αὐδήεσσα,  
 ἦ μ' ἐφίλει τ' ἐκόμει τε. τί τοι τάδε μυθολογεύω; 450  
 ἦδη γάρ τοι χθιζὸς ἐμυθεόμην ἐνὶ οἴκῳ  
 σοί τε καὶ ἰφθίμη ἀλόχῳ· ἐχθρὸν δέ μοι ἔστιν  
 αὐτὶς ἀριζήλως εἰρημένα μυθολογεύειν.”

<sup>1</sup> Lines 445 f. were rejected in antiquity

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go hands and feet from above and plunged down into the waters out beyond the long spars, and sitting on these I rowed onward with my hands. But as for Scylla, the father of gods and men did not suffer her again to catch sight of me, else should I never have escaped utter destruction.

“Thence for nine days was I borne, and on the tenth night the gods brought me to Ogygia, where the fair-tressed Calypso dwells, dread goddess of human speech, who gave me welcome and tendance. But why should I tell thee this tale? For it was but yesterday that I told it in thy hall to thyself and to thy noble wife. It is an irksome thing, meseems, to tell again a plain-told tale.”

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